

# Making Sense of Ethics

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A Universally Applicable Theory of Ethics, Morality, and Values

By Daniel Raphael, PhD

33.35.00

Books 133 - Making Sense of Ethics | 1.31.2021 | 17:55 | Words: 18 523

# Making Sense of Ethics

## Points of Interest in the Pages Ahead

- Because we know that values always underlie decision-making, logically there must be a set of fundamental values that underlie moral and ethical decisions.
- If you decided to always be fair in all of your personal and business relationships, what value can you point to that underlies your decision to be fair? When we look at *ethical principles* such as being fair, what more basic value underlies fairness? In other words, *ethical principles are interpretations of more basic, irreducible values.*
- To make the decision to exercise any of the ethical principles, [fairness, justice, integrity, respect, loyalty, truth, trust, accountability, responsibility, and being transparent, authentic, and honest], then what values underlie ethical decision-making? Those are illustrated on page 15 and discussed in the first chapter.
- The combination of the *seven values* and their *characteristics* provide the foundation for the development of a logically-integrated, proactive morality and ethic.
- Until now morality and ethics have never been tied to anything more substantial than someone's opinion about "right and wrong" and how we ought to behave.
- Because there are values that are innate and organic to our species, the ethic and morality that emanate from those values extends to every person, and by extension to every organization on the planet.
- From our own personal experiences, as well as our conclusions made from historical records, we know that these values are innate to our being — *and not learned.*
- Just as "equality" is the pivotal value for all proactive morality and ethics, "empathy" demonstrates the pivotal evidence of our humanness and humanity to others.
- Fatally, organizations are not socially sustainable because they have not had the four primary values embedded into their "organizational DNA" as they are in our DNA. Neither are the three secondary values embedded in the "organizational DNA," which leaves them inherently inhumane and insensitive to the secondary value-needs of people. That situation can be changed for the better.

# Making Sense of Ethics

M a k i n g   S e n s e   o f   E t h i c s

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No Broken Hearts is an Imprint of  
Daniel Raphael Publishing  
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Daniel Raphael Consulting  
PO Box 2408, Evergreen, Colorado 80437 US

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# Making Sense of Ethics



## Foreword

For some odd reason when I was a sophomore in a no-name high school in Callender, Iowa I overheard two teachers talking about the curriculum, ethics, and morality. Huh? I had never heard of those topics before. And, as I have always had a boundless sense of curiosity, I found the words in the Encyclopedia Britannica in the library. Ethics has been on the minds of philosophers from the times of Socrates, Plato, Aristotle, and Epicurus. What is presented here are some thoughts about “normative ethics” that concerns the criteria for what is right and wrong. In other words, ethical and moral standards that regulate right and wrong conduct.

My curiosity being unsatiated, it wasn't until decades later that I generated another question, “What is the basis, or foundation, for making an ethical decision?” In other words, because we know without a doubt that *values always underlie decisions*, what values underlie our decisions to choose to act ethically? This is the point in ethical discussions over the centuries and millennia that ethics philosophers have not been able to provide explanations that make sense to the average person. Thus, the title of this paper.

For myself, the curious and inquisitive person that I am, it dawned on me in this last decade that the values that are innate to humans could very possibly be used to develop a universal, timeless, and irreducible ethic and morality. In January 2013, I began writing *Organic Morality — Answering the Critically Important Moral Questions of the 3<sup>rd</sup> Millennium* that eventually discussed the “81 Degrees of Socially Sustainable Moral Decision-Making” for every possible level of decision-making.

Now, let us try to make sense of ethics that anyone can understand.



## Making Sense of Ethics

## Introduction

This paper offers a radically different approach for discussing the normative ethics of “how people ought to behave.” We will begin by examining the decision-making our ancient ancestors used over the course of 200,000 years to sustain the survival of our species.

Two simple premises are involved: 1) Values always underlie decision-making; and, 2) we are Homo sapiens whose ancient ancestors lived over 200,000 years ago.

What values, then, were used by our ancient ancestors to underlie their decisions that resulted in sustaining the survival of our species?

Fortunately, those values were discovered in 2008 and include the four primary values, (life, equality, growth, and quality of life), with the three secondary values, (empathy, compassion, and a generalized love for humanity), being discovered in 2014 <sup>1</sup>. A brief description of those values begins on page 15, with a much broader explanation provided in the footnote reference, below.

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When most people think of *ethical values*, they are usually thinking of *ethical principles* or the *virtue ethics* of fairness, justice, integrity, respect, loyalty, truth, trust, accountability, responsibility, and being transparent, authentic, and honest, for example. When I see such an abundance of ethical principles and virtues as these, it tells me that there are probably “other values” that underlie the decision-making for practicing these ethical principles and virtues. Because we know that ***values always underlie all decision-making***, logically a combination of values also underlie decisions to exercise any of the ethical principles or virtues.

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<sup>1</sup> Raphael, Daniel 2019 *Seven Innate Human Values*  
<https://sites.google.com/view/danielraphael/free-downloads>

The ethics and morality that emanate from the seven values will be described in the logic-sequence below, being repeated for each value.

- **Seven Values**
  - **Moral Definitions**
    - **Ethics Statements**
      - **Expressed Ethics**
        - **TGoEE**

- **Seven Values**, illustrated on page 15 underlie the decisions responsible for the survival of our species;
- **Moral Definitions** provide a set of rules to guide human decisions and actions to prevent destructive life-altering behavior in human interaction;
- **Ethics Statements** tell us **HOW TO** fulfill the Moral Definitions.
- **Expressed Ethics** tell us **WHAT TO DO** to fulfill Ethics Statements.
- **TGoEE** (The Graces of Expressed Ethics) go beyond ethics to provide the *élan* of social interaction.

In these chapters we will be learning how to apply the values behind ethical decision-making so that our communities, societies, and democratic nations survive and thrive into the centuries ahead. This ethic will eventually become a way of life because it is able to guide us through the problem-solving that will be necessary to address the incredible number of social-societal problems that have never been resolved, and solve the new ones that will surely come along. By using these values we will be able to develop moral and ethical answers to the contemporary issues of social justice, social equity, what is fair, broaden the definition of the common good, and address the 1% – 99% wealth divide. <sup>2</sup>

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<sup>2</sup> Raphael, Daniel 2019 *Employee Capitalism, Creating Organic Economies as a Workable Solution for Wealth Inequality*.

## Making Sense of Ethics

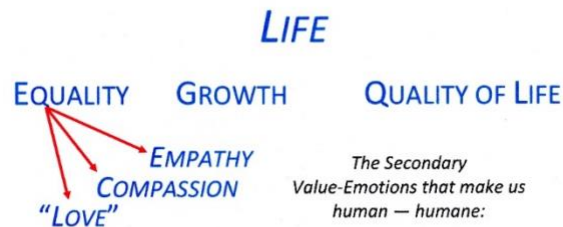
Using these values and a consistent, universal ethic, public, governmental, private, and corporate executives and their boards will be confronted with making the transition from using the disorganized and fragmented traditional morality to the integrated and consistent organic morality and ethic that are based on the integrated set of values that are organic to our species. Though logic has rarely been associated with the philosophical discussion of morality and ethics, the measurable *characteristics* of the seven values described below easily lend themselves to logical moral definitions and ethics statements to accurately guide our decisions and behaviors.



## Making Sense of Ethics

# 1 Seven Universal and Timeless Values

## SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



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"Love and compassion are necessities, not luxuries  
Without them humanity cannot survive."  
— Dalai Lama

## Characteristics of The Seven Values

The illustration above shows the seven values that are embedded in our DNA. The combination of the *seven values* and their *characteristics* provide the foundation for the development of a logically integrated, proactive morality and ethic.

### Innate / Timeless

Even though I cannot prove it, evidence seems to suggest that *these seven values are* innate to our species' DNA from our earliest beginnings over 200,000 years ago. Personally, we know from our own experience that these values not learned but are innate to our being. They have motivated us, everyone, to yearn for the improvement of our *quality of life* materially and socially.

**These seven values are the original cause of human motivation,**<sup>3</sup> (page 22), that urge us to improve our quality of life materially

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<sup>3</sup> Raphael, Daniel *Seven Innate Human Values* p 29-34

and socially. We can safely predict that these same values will continue to motivate our species to search for an ever-improving quality of life, and to grow into our innate individual and collective potential in future centuries and millennia.

### Universal

These values are also universal to all people of all races, cultures, ethnicity, nations, genders, and ages. Ask anyone, whether they live in Bangladesh or Baltimore, Houston or Hanoi, if they would like to develop the innate potential they brought into life as the means to improve their quality of life with an equal opportunity as anyone else. The answers are universally the same.

### Irreducible / Immutable

*LIFE* and the other three primary values are the superordinate values of our species and are not subordinate to any other values. The pursuit of equality, growth, and an improving quality of life provide the foundation for human motivation as interpreted by the individual, and express themselves in a personal hierarchy of needs. In other words, these values are not interpretations of other more basic values, but that these values are proven to be the only basic values that are common to all humans.

### Self-Evident

The self-evident nature of these values is only one of several *characteristics* that have obscured their presence while in plain sight. Once the four primary values are pointed out to people, their self-evident nature becomes as obvious as those stated in the famous sentence in the United States Declaration of Independence, "***We hold these truths (values) to be self-evident, that all [people] are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.***" The proof of this becomes evident when people around the world are asked whether they would like to enjoy an improving quality of life, as they define it.



## The Four Primary Values

**Life.** This is the value that is common to all living creatures, even bacteria. We know life is important to all living beings by the evidence of their reaction to life-threatening stimuli that causes some level of pain.

We could say then that LIFE is the ultimate value of living creatures, excluding viruses and fungi for example.

**Equality.** This value is much more complex. The sense or awareness of INequality is the stimulus that arouses decisions and behaviors to reconcile that imbalance.

The key to understanding INequality is *awareness*. If a creature is not aware of being treated UNEqually, then individually INequality does not exist for that creature. Behavioral laboratory experiments have proven that an awareness of UNEqual treatment is exhibited in most mammals, particularly primates; and, very evident in humans.

**Growth.** Growth is an even more complex value. *Physical* growth is exhibited in all living beings, even simple multi-celled creatures at the microscopic scale. *Mental* growth is not so obvious but evident in the creature as it develops physically, meaning that the brain is capable of taking on the task of solving more complex problems and routines.

The full development of *physical, mental, intellectual, emotional, social, cultural, and spiritual* growth seems to require some level of curiosity, which is enhanced when the individual strives to satisfy that curiosity.

There seems to be an innate limit to the individual's capability to satisfy their curiosity, and that appears to be due to the innate potential the individual brought into life. What is paramount to the accomplishment of striving to fulfill an insatiable curiosity is a statement similar to "I can do this!" And if that person becomes aware that they do not have the skills, whether they are skills of dexterity or mathematics manipulation, or mental capability to accomplish the task that curiosity presents, the value "growth" usually urges the individual to learn those skills so that they can proceed, and possibly proceed successfully.

Most mammals have this "urge to grow," but only humans have self-awareness and the innate capability to decide to grow. For humans, the urge to grow, and then the consciousness to decide to grow is innate. To will to grow is to be human.

**QUALITY OF LIFE.** Quality of life as a value is distinguished from social comparisons. We can observe decisions that generate behaviors to improve one's quality of life. For example, people had the choice to install electricity and indoor plumbing after the invention of electricity that produced electric lighting, electric water pumps to create pressurized water in a home, leading to indoor toilets.

Social comparison is not related to improving one's quality of life. To choose to trade-up from your one-year old Buick to buy a Bugatti sedan; or, to buy an 8,000 square foot home when the two of you were living quite well in your 3,000 square foot home is a matter of personal choice that was initiated by a person's ego needs. Bigger and/or more expensive does not equate to a "better" quality of life.

The value *quality of life* is fulfilled by a combination of the values of *life*, *equality*, and *growth*. The behavioral evidence in archeological research has shown the development of dwellings from caves and lean-to shelters, to various forms of yurts, wikiups, various types of tents, mud huts, rock huts, log cabins, and dimensional lumber houses, with the size of such dwellings determined by the number of the people who would regularly use them.

## The Three Secondary Value-Emotions

EQUALITY → *Empathy, Compassion, and "Love"*

The source for these secondary value-emotions is the primary value *Equality*.

The value-emotions of empathy and compassion are more evolved and refined forms of the primary value *equality*. We know when equality is out of balance because of the secondary value-emotion of *empathy* – to "feel" or put our self<sup>4</sup> in the place of another person and sense what that is like, whether that is in anguish or in joy. When we feel empathy for others, the value-emotion *compassion* motivates us to reach out to the other person and assist them in their situation. When empathy and compassion are combined, and we feel that equally for everyone, then we

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<sup>4</sup> "self" as a single word is identified in this paper as our self-identity. It is distinguished from "myself," "ourselves," and similar usages to indicate the inner personality identity.

say that we have a *love for all humanity* — the capacity to care for another person or all of humanity, as we do for our self.

Empathy and compassion are evident in more evolved primates that exhibit behaviors similar to those of humans. Some species of monkeys will exhibit concern (empathy) for another monkey or human who is in distress as we see from the various facial expressions that are similar to what humans exhibit when they see another person in distress. Such behavior reflects that empathy is not a learned behavior but is innate.

What is remarkable is that some primates will then exhibit compassion by going to the distressed person and try to console them in one way or another. This too seems innate. The combination of empathy and compassion expressed as a generalized love for humanity seems to be innate only to humans. Those people who do express a generalized love for humanity see themselves as a member of the larger population of human civilization. They empathically know that they are one of that larger population, and that the differences of race, skin color, culture, ethnicity, gender, and national affiliation are external. The identification is within each person, that we are all of one species, *Homo sapiens*, with a common history of struggle and overcoming.

The awareness of situations in which a person struggles, as we personally have struggled, lends to a developed self-awareness as we empathically place ourselves in the other person's life in that moment. It is not something we are taught, though it helps to have learned empathy from parental figures and others. The innate value-emotions of empathy and compassion always lie latent within each individual and can be strengthened. It then becomes a personal decision to act on empathy to compassionately aid the other person, or not.

**Empathy, Compassion, and a Generalized Love for Humanity** support the development of a higher quality of life for our self and for/with others by providing the motivating energy to grow into a more complete, mature, and functional individual within our self and within our social environment. These values allow us to see the common good as societal rather than selfishly personal. Their expression demonstrates the highest ennobling qualities of human nature at its best. With these three value-emotions, we have the direction and motivation from which to develop highly positive family dynamics; and a loving, compassionate, and empathic means for validating the holistic growth in individuals, families and societies.

When we consciously become aware of the already internalized primary values and secondary value-emotions, we realize that the collective power of individuals affects individuals everywhere as much as the individual affects the collective whole. Acting accordingly, we have the capability to become the highest living expression of being fully human.

## Values and Decision-Making

The presence of these values has only one purpose, to guide decision-making. Because we know that values always underlie all decisions, the presence and purpose of the four primary values, (life, equality, growth, quality of life) is to ensure the survival of the species. Yet, history has proven that though the four primary values have sustained the survival of our species, they have not been sufficient to sustain the survival of societies, cultures, civilizations, and their nations, empires, or dynasties, for example. The 30,000 year history of organized social existence is a record littered with the consistent failure of all civilizations, cultures, societies, and nations, along with their governments, administrations, and policies. Why?

The answer lies in their failure to use the three secondary values to balance the aggressive nature of the four primary values. Forging a successful and dominating nation requires the firm use of the four primary values, but once that achievement is secure, then the use of the three secondary values must be included. The history of the rise and fall of nations is also a history of strong male leaders who were necessary to settle the frontiers of human expansion. But those times have passed! Now we live in a world that is fully occupied with nations that exist in close relationship with each other. Relationships do not survive when nations and their leaders are aggressive, unruly, bullying, or manipulative of others.

In order for democratic nations to survive, the decision-making practices of their politics, governments, administrations, and policies must begin to use the whole spectrum of the seven values, *plus the morality and ethics that erupt from them*. Any political party of a democratic nation that wishes to remain in power must begin to assert these values, and particularly their ethics at a time when those values and ethics are desperately needed, as they are *NOW!*

The three secondary value-emotions (empathy, compassion, and a generalized love for humanity) also underlie human decision-making. What we know, though, is that their application in decisions is totally volitional. That is, to be humane requires the decision-maker to become aware of their own sense or impulse of empathy. *To act*, or not, on that impulse is an ethical decision to take an action that is humane, compassionate, and even merciful in some cases.

**Values and Moral and Ethical Decision-Making.** It is simply not enough to know what the seven values are, but equally important to know the ethical “rules” for making good, effective, and consistent decisions using those values.

If, upon a thorough discussion of the seven values and how to use them, you began to examine each value as a pivotal point of decision-making for yourself in relationship with others, you would begin to develop a few “rules” for making those decisions. Because the seven values are universal to all people, the morality and ethic that erupt from those values are universally applicable to everyone.

If *LIFE* is truly the ultimate human value for making decisions about life, then you would value your life highly, and that any attempted or actual violation of your life would be treated, by those who remain after your death, with an appropriate response. In other words, your life is as valuable as that of others, and their life is as valuable as yours.

If *EQUALITY* is truly a primary human value for making decisions about your life, then every other person’s life is equally as valuable as your own.

If *GROWTH* is truly a primary human value, then the growth of others is equally as important as yours, and yours as theirs.

If *QUALITY OF LIFE* is truly a primary human value, then the quality of life for yourself is equal to that of others, and theirs as your own.

The same examination of the secondary values calls for similar but more developed and evolved discussion to use them effectively for human decision-making.

When we examine the seven values as an integrated set of decision-making values, then certain “rules” need to be in place to teach children how to make those appropriate decisions in the various situations they will find themselves throughout their life.

## Human Motivation

The pursuit of equality, growth, and an improving quality of life provides the foundation for human motivation *as interpreted* by the individual, and expressed in a personal hierarchy of needs. These values motivate all people — *as they interpret them!* Our interpretations of those seven values give rise to a hierarchy of needs (Abraham Maslow). Human motivation is at the core of all human activity, for good or bad. By understanding the fundamentals of human motivation, social scientists and economists, for example, will have a huge advantage for more accurately predicting human behavior.

Because humans have been unaware of the innate values within themselves that have motivated them in their lives, a uniform and unified theory of human motivation has never come into existence, until now. Together, the innate seven values of our species provide us with a *unified, values-based theory of human motivation*. Eponymously, it becomes the *Raphael Unified Theory of Human Motivation*.<sup>5</sup> Fortunately, too, integrating the four primary values with the three secondary values provides the original cause for a proactive morality and ethic.

The synergism of the primary and secondary value systems gives us a complete picture of human motivation and an accurate reflection of us as individuals — thinking and compassionate. The four primary values and the three secondary value-emotions complete the circle of our existence by engaging the analytical-side of individual and social existence with the intuitive and heart-connected side of our existence.

Further, these values give us the capability of improving the quality of our own life through our *intra-personal* relationship with our self; and *inter-personal* relationship with others. The unification of these two value systems motivates us to explore our innate potential and find meaning in our life, to confidently unlock our potential, and aid others to unlock their own. The three secondary value-emotions connect us to others through our empathy to act in compassion to come to the aid of others. In doing so, these values reflect that we are being fully human. Peace will never become possible until we become fully human in our intra- and inter-personal relationships.

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<sup>5</sup> Raphael, Daniel *Seven Innate Human Values* p 29-3

## Priorities of Decision-Making



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The illustration above is an **Organic Decision-Making Tree** based on using the seven values for decision-making that supports social sustainability. It provides individuals and organizations with a logical and rational process for reframing human motivation collectively from the simple task of sustaining the species to sustaining the social fabric of our communities and societies. The illustration makes it clear that there is a reciprocal and symbiotic relationship involved between the individual/family and organizations to jointly support the sustainability of communities and societies in which they both exist.

The survival of local communities, societies, and civilization itself is dependent upon all individuals/families and organizations faithfully using the seven values as the criteria for their decisions. Adhering to the priorities of the organic decision-making tree will result in socially sustainable families and organizations and the development of stable and peaceful communities and societies.

**The First Priority** is always to sustain the species because it holds the genetic program of our species. The *primal motivation* of the individual is to reproduce to *sustain* the continuation of the species. At the early

animal survival stage of our species that does not require a family, community, society, organizations, or morality and ethics.

That same priority exists in developed societies as our own. For organizations to sustain the species, that means not polluting or endangering the species in any way that would cause damage to the genetic program. For families, that means teaching children how to live in a functional loving family, and how to live peacefully in the community and the larger society.

It may seem as though I am stating the obvious, but the other side of that statement is to raise children without any direction for establishing their own functional family and raising children who do not know how to live peacefully in their community and society. When that ignorance predominates, it initiates the disintegration of families, communities, and societies.

**The second priority** is to sustain the social fabric (functional families) that holds communities and societies together. *Because individuals/families and organizations are the only decision-makers in the decision-making tree, their individual and joint responsibility is to support the organized social existence of their communities and societies.* The reason organizations are directly responsible arises because families are the primary socializing and enculturating social institution that can produce well qualified, socially capable, responsible, and competent employees.

The source of all future generations of directors, managers, executives, middle managers, supervisors, team leaders, consultants, and the great diversity of other employees come from families. If the quality of the child's preparation for entering into the work force, whether as a laborer or as a member of some board of directors, is high then those organizations will benefit from the good work the parents have done raising that child.

This second priority supports the symbiotic relationship between the individual/family and organizations. It is a two-way relationship. If families raise children well, then organizations will be managed well. If not, then organizations will make many mistakes. This is recently (2016-2020) evident with the egregious decisions at the highest corporate executive levels of Wells Fargo, Volkswagen, PG&E, Johnson and Johnson, and Boeing. It is unlikely there were any laws with punitive sanctions for their legal teams to caution against the executive's self-serving decisions.



Organizations are an invention of people, and therefore dependent upon the quality of decisions made by those who execute decisions for their organization. When we give the illustration above deeper thought, some very large insights become visible. Ironically, in developed and complex societies, rarely is intentional thought ever given to sustaining the *species*. We take that for granted. What we fear is the collapse of our societies and communities that would threaten the collapse of our families and our way of life. The irony of it all is that few have ever really given any thought to the sustainability of our societies and communities that support the well-being and lifestyles of our families. In other words, no one has really given much thought to make decisions about the social sustainability of the family AND society.

**The Missing Factor for attaining social sustainability.** The organic decision-making tree includes all of the players who make the decisions that affect our species, our way of life, and the well being of our families, communities, and societies. It illustrates a system of decision-making that is necessary to sustain our families, communities, and societies into a far distant future. What is missing are the *criteria, or rules, for the moral and ethical decisions* that will keep (sustain) families and organizations of our communities and societies running smoothly so that everyone arrives in the far distant future with the same or better quality of life as we have today. When those criteria are in place, then the primary elements to support the initiation of social sustainability will be available.

## Values, Hierarchies of Need, and Social Change

Primary to understanding the necessity for the conscious evolution of societies, democracies, politics, and economies is to understand the “original cause” of social change that is everywhere around us. Causes of the incessant social, political, and economic changes that erupted in the 1800s and 1900s are the same causes that push social change today — fueled by our individual yearning for a better *quality of life*, to *grow* into the innate potential that we brought into life, and to *equally* enjoy an *improving quality of life*. Those values, today, as then, are always waiting for opportunities to come into expression.

Please see the Schematic above and also full size on page 73. **The motive power behind SOCIAL change** is from our *changing personal*

*interpretations* (Column #9) of the Seven Values, (Column #10), that have sustained our species. Our Interpretations of those Values, (Column #9), lead to an abundance of Beliefs and Assumptions, (Column #8), Expectations, (Column #7), and the Fulfillment Criteria, (Column #6), to satisfy those expectations.

If we are to discuss ethics in business, then we need to understand the progression of decision-making that lies between the desired results of our business ethic (criteria of fulfillment) and the seven values. These steps reveal the connectedness between those criteria and the seven innate values. It is our personal, corporate, or governmental interpretations of those values that are often the cause for results that miss the mark of our expectations. The logic-progression of the Schematic easily clarifies the thought processes behind ethical decision-making, and for validating existing policies and statutes. Our *Personal Interpreted Values*, (Column #9), provide the basis for an evolving *hierarchy of needs* described by Dr. Abraham Maslow. What we define as social change is the collective movement of vast numbers of people who are striving to satisfy their hierarchy of needs.

**RAPHAEL'S DESIGN AND VALIDATION SCHEMATIC** ~ Project: \_\_\_\_\_ p. \_\_\_\_\_  
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- GLOBAL STATEMENT OF PROJECT \_\_\_\_\_
- STATEMENT OF INTENTION (briefly): \_\_\_\_\_
- AREA OF SUSTAINABILITY: a. Social or b. Material ? (Circle one)
- State the area of examination for social sustainability (e.g., family, childrearing, community, education, health care, economy, commerce and trade, governance, or other) : \_\_\_\_\_  
 OR  
 State the question relating to material sustainability: \_\_\_\_\_

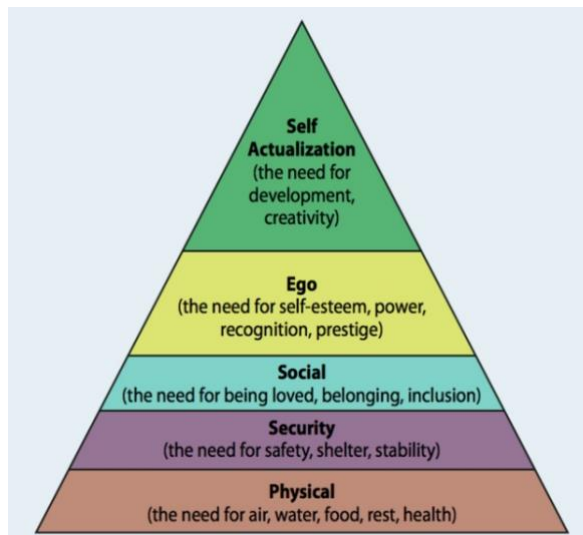
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5. VENUE: → Individual/Family →Community →State/Region →National →Global Region →Global

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6	7	8	9	10
<b>CRITERIA FOR FULFILLMENT</b> (This should be measurable) <b>[We observe]</b>	<b>EXPECTATIONS</b> (This involves planning) <b>[We expect]</b>	<b>BELIEFS</b> (And assumptions) <b>[We believe]</b>	<b>INTERPRETED VALUES</b> <b>[We value]</b>	<b>INNATE VALUES</b> LIFE Equality Growth Quality of life Empathy Compassion Love for Humanity

Maslow stated that as basic human needs are fulfilled, more evolved needs become apparent to form a hierarchy of needs. What drives the evolution of the needs that Dr. Maslow describes are the values that are innate to our species. *Our hierarchy of needs evolve as our*



*interpretations of our innate values evolve* — we are still using the same value system as our ancestors did tens of thousands of years ago, but we interpret them in new ways. Collectively, as individuals improve the quality of their lives and grow into their innate potential as others do, they create social change through their “demand” for new avenues and new means to fulfill their evolving needs. Perceptive marketers strive to be in touch and in tune with the “demand” of the public to assess any changes in the market for the potential of new services and products.

While individual interpretations of the four primary values may vary wildly from one person to the next, vast numbers of people provide slow-moving, ongoing trends that stabilize the movement of a society over time. *Social instability* occurs when vast numbers of people sense that their ability to satisfy their needs is being threatened; and it occurs very rapidly and violently when they simultaneously sense that their ability is imminently threatened and there is no hope of preventing the threat.



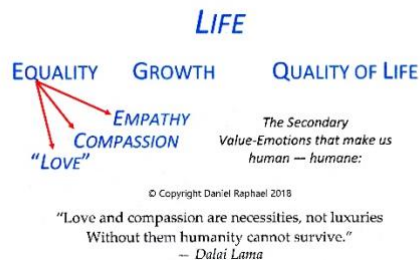
## Making Sense of Ethics

## 2

### The Moral and Ethical Logic-Sequence Of the Seven Human Values

What has been missing for making more reliable and consistently ethical and moral decisions is a set of values that have a proven record of their effectiveness. The seven innate values of our species fit that criterion perfectly. Their capability has been validated by having sustained our species' survival for over 200,000 years. They provide the basis for a universal *morality and ethic* that have the capability of sustaining the organized social existence of our civilization for a similar length of time.

#### SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



The crucial element that will make that possible is for most people to begin using those values, ethics, and morality in all of their decision-making. The logical link between all of human existence stems from the two fundamental elements, individuals and their innate values. Individuals make decisions for their own personal lives, and as members of organizations they also make decisions in behalf of those organizations.

#### The Moral and Ethical Logic-Sequence Explained

Seven Values → Moral Definitions → Ethics Statements  
→ Expressed Ethics → The Graces of Expressed Ethics

**The Four Primary Values.** The four primary values, life, equality, growth, and quality of life, primarily address the continuance of life and living and all aspects that affect the quality of life and living. *They act in unison. When one of the four values is violated, they all are violated.*

They provide an integral approach for understanding the moral necessities that support life and living.

By extension, logically, any action that jeopardizes *equal* treatment of a person's life is also an immoral act. Similarly, any action that jeopardizes a person's capability to *grow* into their innate potential is also an immoral act. Separately, or conjointly, any acts that jeopardize the victim's capability to improve the *quality of their life* are also immoral.

**The Three Secondary Values**, *empathy*, *compassion*, and a generalized *love* for humanity, are the value-emotions that act as the criteria for identifying people as being humane, the highest, evolved social level of being human. The three secondary values identify the ethics of interpersonal and organizational decision-making and actions that particularly address the "quality of life" of those relationships.

## A Proactive Morality and Ethic

Because values always underlie all forms of decision-making, and that these seven innate values are also innate to all people, avoiding the use of them is NOT an option for the moral and ethical person, business, or government. In other words, using these values requires a conscious awareness that NOT using them would offer the possibility that the decisions that are made may be immoral or unethical. Using these values requires the forethought of decision-making, i.e., they are proactive to create ethical and moral outcomes.

That may seem very odd given that traditional ethics and morality have been used for thousands of years without a conscious deciding thought for their use. That type of latitude was reasonable given that no one had ever truly identified the values that were being used for those decisions. But because all people are innately invested with these seven values, all people are inherently obliged to use them in all of their decision-making. Consequently, the task remains to educate everyone concerning those values and their relationship to moral and ethical decision-making.

The following section provides a succinct discussion of each stage in the logic-sequence that will be followed by a much more developed discussion.

## Succinct Descriptions of Each Step of the Sequence

The perspective that these seven values innately provide is a proactive morality and ethic that will pervade all of the following discussions. Further, because of that proactive perspective, nothing is taken for granted as this morality and ethic will be new to everyone. Briefly —

### Identifying the Steps of the Sequence.

1. The first step is to begin with each *value*.
2. The second step is to then *define* that value in moral terms.
3. The third step tells us *how* to understand the process of *how* to fulfill that moral definition.
4. The fourth step tells us what we must *do* to fulfill the third step.
5. The last step is our demonstration of the proactive attitude or acceptance of the above process. They provide us with the internalized acceptance of *being* moral and ethical.

### Descriptions for Each Step of the Sequence.

- **Seven Values** underlie the decisions responsible for the survival of our species;
- **Moral Definitions** provide a **set of rules** to guide human decisions and actions to prevent destructive, life-altering behavior in human interaction;
- **Ethics Statements** tell us *HOW TO* fulfill Moral Definitions. Using “equality” as an example of the originating value in the sequence: Treating others *equally* as you would yourself means that you do not treat others less than yourself; and it also means that you do not treat yourself less than you would treat others. The value of others is *equal* to that of yourself, and your value is *equal* to that of others – therefore act accordingly. The importance of this value is that others are not excluded from consideration and from opportunities to grow and to improve their quality of life, and neither are you.

- **Expressed Ethics** tell us *WHAT TO DO* to fulfill Ethics Statements. Expressed Ethics are the ethical values and principles that individuals, families, companies and corporations, and public agencies adopt to conduct business without jeopardizing their personal and social integrity but rather for improving those relationships. As an example, the expressed ethical principles for “equality” would include fairness, justice, integrity, respect, loyalty, truth, trust, accountability, responsibility, and being transparent, authentic, and honest.

“Expressed Ethics” is used in this text for what most people call *ethical values and ethical principles*.

- **The Graces of Expressed Ethics (TGoEE)** is the fifth stage in the logic-sequence that provides the *élan* of social interaction. These take the form of *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly, to list for only a very few of many possible examples. These are not necessary to be moral or ethical, but provide a “grace” to ethical living. People who express these graces are always noticeable because they are not pretentious, but have a self-confident joy of life that cannot be ignored.

You probably have accurately guessed that the combination of these five steps provides a logic-sequence where each step supports subsequent steps in the sequence. The seven values are used as the criteria to validate each step in a logic-sequence.

What follows is the moral and ethics code in greater detail.

## ***Proactive Moral Definitions For the Four Primary Values***

Seven Values → ***MORAL DEFINITIONS***

→ Ethics Statements → Expressed Ethics

At first, the seven values do not seem nearly enough to give societies and nations the necessary support for their survival and the development of social stability into the far distant future. The simplicity of their appearance is deceiving. What makes societal and international peace



possible is the integrated, organic nature of these values working together that reveals their unexpected synergism.

**Proactive Moral Definitions** provide us with a set of rules to guide human decisions and actions to prevent destructive, life-altering behavior in human interaction.

The following Proactive Moral Definitions are stated in the context of **moral**, **amoral**, and **immoral** perspectives. They are stated as proactive affirmations rather than as proscriptions. The focus is on the desired behavior rather than on undesirable behavior.

### *LIFE — THE ULTIMATE VALUE*

**Proactive Moral Definition:** Assign value in all of your decisions to protect and value life.

**Amoral:** Do not go out of your way to support the life of others, but neither cause them any harm.

**Immoral:** Use others for your own benefit and without regard for the life of others, whether an individual or multitudes.

### *Equality*

**EQUALITY** is the defining innate value of proactive morality and ethics.

**Proactive Moral Definition:** Make decisions and take action for improving the quality of life and unleashing the potential of others as you do for yourself.

**Amoral:** Make decisions and take actions to maximize your situation without jeopardizing the equality of others.

**Immoral:** Make decisions and take actions that put you at an advantage, and to the disadvantage of others.

### *Growth*

**Proactive Moral Definition:** Make decisions and take actions that create opportunities for you to develop your innate potential; and, whenever possible develop opportunities for others, and assist them to grow into their innate potential to improve their quality of life as you would for yourself.

**Amoral:** Make decisions and take actions to create opportunities for the growth for yourself without consideration for the growth of others.

**Immoral:** Make decisions and take actions for your growth as a means to take advantage of others.

### *Quality of Life*

**Proactive Moral Definition:** Make decisions for yourself and others that improve the *quality* of your life and others.

**Amoral:** Make decisions for yourself that improve the quality of your life without jeopardizing the quality of life of others.

**Immoral:** Make decisions that use others and what they have to improve the quantity of your life.

**The socially sustaining value of equality** is the last extension of our primal ancestors who came together as a group to make their hunting and gathering more efficient – without killing each other. The same exists today with this proactive morality with the awareness that the “group” now includes the billions of people on the planet.

When this magnitude of equality is taken into consideration, then material sustainability takes on a totally different definition than has been given to it for the last 70 years. With this proactive morality in mind, the strategic demand for material sustainability must become capable of taking on the moral load of these seven values to contribute to the quality of life of everyone. Equally important, the value of equality encompasses the moral obligation for being responsible for the quality of life of all future generations.

### *Proactive Moral Definitions for the Three Secondary Values*

**NOTE:** Because “Equality” is the primary value from which the three secondary values emanate, the Moral Definitions for the secondary values all relate to supporting the achievement of equality.

## *Empathy*

**Proactive Moral Definition:** Extend your awareness past your own life to that of others to sense their situation in the seven spheres of human existence: physical, mental, emotional, intellectual, social, cultural, and spiritual. Reflect on what you sense and compare that to your own awareness(es) of your own seven spheres of human existence.

**Amoral:** Extend your awareness past your own life to that of others to sense their situation in the seven spheres of human existence.

**Immoral:** Be aware of your own feelings but with a callous disregard for others around you, near or far.

## *Compassion*

**Proactive Moral Definition:** Based on your developed sense of empathy, take action to come to the aid of others to support the improvement of their quality of life and assist them to grow into their innate potential, as you would do for yourself.

**Amoral:** Be aware of the life-situation of others and yourself without feeling the need to take action.

**Immoral:** Be aware of your own life-situation and take action to improve it at the expense of others, regardless of their situation.

## *Love*

**Proactive Moral Definition:** Love in the context of proactive morality is defined as the combined energies of empathy and compassion towards others, as you have for yourself. This is truly the most evolved definition of equality — to see and value others as you do for yourself, and choose to act accordingly.

**Amoral:** Love others as you do your Self, but without the consideration to compassionately act on that love.

**Immoral:** Narcissistically love yourself and use others to nurture that narcissism.

## Summary

### Equality is the pivotal innate value of proactive morality and ethics.

To choose the secondary values emanating from Equality is to choose inclusiveness, not separation. To choose to use these values means that the individual, family, and organization of any size have also chosen to see others as being of equal value and treatment. In a society that has chosen to move forward toward social stability, peace, and sustainability, to treat others as having less value than ourselves causes separation and is perceived as an immoral act.

Inclusion does not mean that everyone all the time in all situations and circumstances has to be included in making the decisions and taking actions. What it does mean is that our options, choices, decisions, and actions do NOT exclude others from being worthy of receiving equal treatment.

For example, on a scale of today's society (2020 C.E.) that means there would be no conscious or unconscious policies to exclude minorities from receiving real estate loans to buy a home in a particular area of the city. It means that any form of discrimination, prejudice, and bigotry is an immoral act that threatens the quality of life, growth, and equality of the excluded individuals and their groups.

It does not mean, for another example, that you could build an 800 square foot home in a subdivision that only has homes of 3,000 square feet and upward. Equality is personal and means that YOU are accepted as you are as any other person would be in that subdivision, regardless of race, culture, ethnicity, nationality, gender, or age.



### 3

## *Ethics Statements* for Each Moral Definition

Seven Values → Moral Definitions

→ *ETHICS STATEMENTS* → Expressed Ethics

*Ethics Statements* tell us *HOW* to fulfill Moral Definitions.

Ethics Statements give us the basic understanding of how to fulfill our moral relationship with billions people on this planet.

The preference is to create Ethics Statements as affirmations for positive behavior, rather than proscriptions for negative behavior. Using both, however, provides a broader understanding of the two sides of Ethics Statements.

### *Ethics Statements For the Four Primary Values*

#### *LIFE — THE ULTIMATE VALUE*

Proactive Moral Definition: Assign value in all of your decisions to protect and save life.

**Ethics Statement:** Protect and give value to all life. Take the life of other species only for your meals. Do not to take the life of species for sport, or to sell protected species.

Do not create more life that will infringe on the life, quality of life, growth, and equality of others. This means to procreate only enough children to replace you when you die.

#### *Equality*

Proactive Moral Definition: Make decisions and take action for improving the quality of life and unleashing the potential of others as you do for yourself.

**Ethics Statement:** Treat others as you would yourself means that you do not treat others less than yourself; and it also means that you do not treat yourself less than you would treat others. The value of others is equal to that of yourself, and your value is equal to that of others — act accordingly. The importance of this value is that others are not excluded from consideration and from opportunities to grow and to improve their quality of life; and neither are you.

### *Growth*

**Proactively Moral Definition:** Make decisions and take action that create opportunities for you to develop your innate potential; and, whenever possible develop opportunities for others, and assist them to grow into their innate potential to improve their quality of life as you would for yourself.

**Ethics Statement:** Assist others to grow into their innate potential just as you would do for yourself. Show others, as you are able, to recognize the opportunities that may be of assistance to them to grow and improve their quality of life.

### *Quality of Life*

**Proactive Moral Definition:** Make decisions for yourself and others that improve the *quality* of your lives.

**Ethics Statement:** See others as an *equals* of your own life in order to know how to support your efforts to develop their innate potential to *grow* to improve their *quality of life* as you would for yourself. When making decisions or writing policies and laws, put yourself on the receiving end to see how you would react, and adjust the parameters of your decisions according to the seven values.

**NOTE:** As you can see, the above proactive Ethical Statements are general in nature. Use them to guide the development of your own Ethics Statements and policies involving specific issues.

## *Ethics Statements for the Three Secondary Values*

**NOTE:** In their bare essence the three secondary values are easily identified as “value-emotions,” and inherently and morally proactive in nature. *Empathy* is the reaching out to sense the situation of others. *Compassion* is reaching out in action to assist others in their situation. *Love* for others is the combination of empathy and compassion that creates a great arc that goes out from each of us individually to encompass the whole of humanity collectively and individually.

When the three secondary value-emotions are used, Ethics Statements are unnecessary because exercising the three secondary value-emotions becomes the guide for moral and ethical behavior — to see and value others as we see and value our self. For those who do not, the following are provided:

### *Empathy*

**Proactive Ethics Statement:** Extend your awareness past your own life to that of others to sense their situation in the seven spheres of human existence: physical, mental, emotional, intellectual, social, cultural, and spiritual. Reflect on what you sense and compare that to your own awareness(es) of your own seven spheres of human existence.

- Feeling and expressing the urge of empathy more clearly defines our humanness and capability of *being* humane than any of the other six values. Just as primary value “equality” is the pivotal value for all proactive morality and ethics, “empathy” demonstrates the pivotal value of our humanness and humanity to others, while also reflecting our own self-image and self-worth.

### *Compassion*

**Proactive Ethics Statement:** Based on your developed sense of empathy take action to come to the aid of others, support the improvement of their quality of life, and to grow into their innate potential equally as you would do for yourself.

## *Love*

**Proactive Ethics Statement:** Love in the context of proactive morality is defined as the combined energies of empathy and compassion for others as you have for yourself. This is truly the most evolved definition of equality — to see and value others as you do for yourself, and choose to act accordingly.



The ultimate test of a moral society  
is the kind of world it leaves  
to its children.

Dietrich Bonhoeffer



## 4

### *Expressed Ethics*

Seven Values → Moral Definitions → Ethics Statements  
→ Expressed Ethics → The Graces of Expressed Ethics

#### *Expressed Ethics tell us*

##### *WHAT TO DO TO FULFILL Ethics Statements.*

Viewing the illustration on page 15, Expressed Ethics are the living expression of a logical development from the three secondary value-emotions of empathy, compassion, and “Love.”

Expressed Ethics, as *being* fair, transparent, and honest for example, are the ethical principles that individuals, families, companies and corporations, and public agencies practice to avoid jeopardizing their personal and social integrity and to improve those relationships.

**The Beneficent Synergism of the Seven Values.** Expressed Ethics serve the givers and receivers who have chosen a positive way of life. Expressing them with each other creates a synergistic reward system of positive thinking and speaking that develops trust and confidence in others while reducing isolation and feelings of exclusion.

Values, Moral Definitions, Ethics Statements, and Expressed Ethics offer a synergism that supports the development of viable, socially sustainable families, communities, societies, and organizations of all types and sizes, and functions. The validation for their effectiveness is the smooth operation and functioning of individuals, families, and organizations has been proven to improve the profit margin and effectiveness of companies and corporations.<sup>6</sup>

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<sup>6</sup> LRN Corporation, New York, London, Dubai. <http://lrn.com/>

## *Expressed Ethics For Each Ethics Statement*

Seven Values → Moral Definitions  
→ Ethics Statements → **EXPRESSED ETHICS**

Expressed Ethics = Ethical Principles

*Expressed Ethics* tell us **WHAT TO DO** to fulfill Ethics Statements.

*Expressed Ethics* demonstrate “together-interest” contrasted to self-interest that we see all too often. The great spiritual teachers, masters, and avatars always taught their students ***together-interest*** *Expressed Ethics*. They are evidence of personal mastery over the self-interest of personal preservation at any cost and the driven need for authority, power, and control.

Expressing Ethics in our personal life occurs when we are in contact with another person. For yourself and for others, when you see the expression of fairness, integrity, transparency, acceptance, appreciation, validation, worthiness, deservingness, honesty, authenticity, faithfulness, discretion, patience, tolerance, forgiveness, nurturance, and vulnerability you are witnessing the very best elements of being human for each secondary value.

\* Equality is the key to peace — in our families, neighborhoods, cities, nations, and the global community of all nations. Equality is the primary value after life itself and is the essential element of social existence that holds everything together — no equality, no peace. If everyone used *Expressed Ethics* in all situations, then world peace would not only be possible but would exist spontaneously! We can survive, but to achieve peace we must accept the equality of others as we do ourselves.

The measure of a democratic nation’s maturity is the extent to which equality is equally assigned to all people regardless of race, color, gender, ethnicity, culture, religion, political affiliation, and nationality

## *The Expressed Ethics For the Four Primary Values*

Seven Values → Moral Definitions

→ Ethics Statements → **EXPRESSED ETHICS**

### *LIFE — THE ULTIMATE VALUE*

Ethics Statement: Protect and give value to all life. Take the life of other species only for your meals. Do not to take the life of species for sport, or to sell protected species. Do not create more life that will infringe on the life, quality of life, growth, and equality of others. This means to procreate only enough children to replace you when you die.

**Expressed Ethics:** Acceptance, validation, patience, tolerance, forgiveness, and vulnerability for example.

### *Equality*

Ethics Statement: Treating others as you would yourself means that you do not treat others less than yourself. The value of others is equal to that of yourself – act accordingly. The importance of this value is that others are not excluded from consideration, and from opportunities to grow and to improve their quality of life.

**Expressed Ethics:** To appreciate Equality that emanates from the roots of our humanity, **Expressed Ethics** tell us “what to do” at the most basic level to fulfill “Equality.” When we see the expression of fairness, integrity, transparency, acceptance, appreciation, validation, worthiness, deservingness, honesty, authenticity, faithfulness, discretion, patience, tolerance, forgiveness, nurturance, and vulnerability we are seeing the expression of our humanness at its very best that supports the equality of others, and ourself.

### *Growth*

Ethics Statement: Assist others to grow into their innate potential just as you would do for yourself. Show others, as you are able, how to recognize the opportunities that may be of assistance to them to grow and improve their quality of life.

**Expressed Ethics:** Fairness, integrity, transparency, acceptance, appreciation, validation, worthiness, deservingness, patience, tolerance, forgiveness, nurturance, and vulnerability are a few of the character traits that support the growth of others.

### *Quality of Life*

Ethics Statement: See others as an *equal* of your own life to know how to support your efforts to develop their innate potential to *grow* to improve their *quality of life* as you would for yourself. When making decisions or writing policies and laws, put yourself on the receiving end to see how you would react, and adjust the parameters of your decisions accordingly.

**Expressed Ethics:** Fairness, integrity, transparency, acceptance, appreciation, validation, worthiness, deservingness, honesty, authenticity, faithfulness, discretion, patience, tolerance, forgiveness, and vulnerability support the quality of life for others and ourselves.

### *The Expressed Ethics For the Three Secondary Values*

Seven Values → Moral Definitions  
→ Ethics Statement → **EXPRESSED ETHICS**

Expressed Ethics apply equally to the three Secondary Value-Emotions because Secondary Values act together in people who are fully human.

The Secondary Values are “value-emotions” and the “activators” for Expressed Ethics. When empathy and compassion are joined, they become the expression of Love towards others generally, and for all of humanity. Their attunement is such that Expressed Ethics apply to all Ethics Statements.

Because empathy and compassion are innate to our being, their power to motivate us occurs when we feel their urge to come to the assistance of others. The secondary values truly are at the heart and soul of our humanness, and are the measure of our humanity. With these three secondary values, we see ourselves as one with all others, not separate from them.

## *The Graces of Expressed Ethics*

Seven Values → Moral Definitions → Ethics Statement  
→ Expressed Ethics → **THE GRACES OF EXPRESSED ETHICS**

**The Graces of Expressed Ethics (TGoEE)** is the fifth stage in the logic-sequence that provide the *élan* of social interaction. These take the form of *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly for only a very few of many possible examples. These are not necessary to be moral or ethical, but provide a “grace” to ethical living. People who express these graces are always noticeable because they are not pretentious, but have a confident joy of life that cannot be ignored.

When you see yourself expressing this level of ethics naturally and easily, you have achieved a state of personal evolution similar to that of the masters who have shown up and initiated the great spiritual traditions. In their bare essence, practicing them allows us to move from simply *doing* things in our life to *being* all of the Expressed Ethics. It provides for the movement of our evolution from living as a human-*doing*, to a human-*being*, being at peace, confident, and humbly self-assured.

The further refinement of the Graces of Expressed Ethics are the various forms of social etiquette in every culture, some being more evolved than others.

## A Discussion of Proactive Morality and Ethics

**Proactive, positive, and constructive social evolution** will occur simply by using the proactive moral and ethical definitions and statements provided in the last few pages. Their widespread use in any society will provide a **powerful, passive, universal, and timeless standard** for moral and ethical behavior that will eventually become a new “common law” that is useful to all people of all societies. Their simplicity provides an easily used guide for all individual, private, corporate, political, and governmental decisions that affect their customers, patients, clients, and the public for whom they provide their services and products. These values, and their moral and ethical definitions and statements, have always provided an innate base of law that is common to all people of all races, cultures, ethnicity, nationalities, genders, and ages.

★ These values and attendant morality and ethics fill the yawning gap where there are no proscriptive laws to restrict the vast expanse of unethical and immoral behavior. In the case of the executive decisions of Wells Fargo, Volkswagen, PG&E, Johnson and Johnson, and Boeing, it is unlikely there were any laws with punitive sanctions for their legal teams to caution against the executives' self-serving decisions.

The executives of these corporations, and many others that have made similarly self-serving decisions, violated even the minimum moral standard by not having a moral justification for their decisions.

## The Minimum Moral Standard

- *No individual shall diminish or impede the social sustainability of another person, organization, or association of organizations without moral justification.*
- *No organization shall diminish or impede the social sustainability of another organization, individual, or association of organizations without moral justification.*
- *No association of organizations shall diminish or impede the social sustainability of another association of organizations, organization, or individual without moral justification.*

For Wells Fargo executives, their decisions and actions were highly *unethical* on many terms. For the executives of Volkswagen, PG&E, Johnson and Johnson, and Boeing their decisions and actions were highly *immoral* by putting the lives and health of not only their customers at risk but also those of the general public in the states and nations where their products were used and sold. Using the seven values and their attendant morality and ethics, the moral and ethical basis for litigation against these corporate giants would be almost self-evident, allowing the courts to set sanctions against the executives personally that are commensurate to their conduct that affected the lives of many thousands, if not millions of their customers and occasionally, even the entire population.



5

## Sustainability — The Bedrock For Moral and Ethical Decision-Making

This is the simple logic of the seven values: Conscientiously using these values in the decision-making processes by families and organizations will unconsciously result in the material and social sustainability of families, organizations, communities, societies, and nations.

If we decide as families and nations to embrace both material and social sustainability, we will need to know what “sustaining” really means and for how long. The table below provides clear definitions of the two branches of sustainability that are necessary for a society to “become sustainable.”



## The Durations of Existence

**Survival** presents us with the immediate appreciation of life now against the threat of death within this day or the next.

**Existence** presents us with the necessity of assuring our survival over a period of time with death still being a constant reminder in our daily activities.

**Maintenance** presents us with the necessity of assuring our existence is maintained into an indefinite future. And this is the place where most people and their nations drift — into an indefinite future.

**Stability.** As a society moves toward social sustainability it has begun the process of making decisions that assure it has a definite, peaceful, and stable future.

## The Durations of “Sustaining”

**Sustain:** To lengthen or extend in duration. This also implies a continuation of what exists already, which may only be sustainable in the short term.

**Sustainable:** Capable of being sustained in the long-term.

**Sustainability:** The ability to sustain.

**Social Sustainability:** The ability of a society to be self-sustaining indefinitely..., for 5 years, 50 years, 250 years, 500 years and more because of the intention for its existence and the design of its functions.

**Consciously or Unconsciously choosing UNSustainability** is to choose the death of societies and the quality of life of all future generations. It is an immoral decision whether made consciously or by the omission to decide. It is an immoral decision because it primarily violates the values of growth and equality of the generations that await to be born.

**Trying to achieve sustainable growth** is first of all an oxymoron — it is contradictory and impossible. Many people in business strive to sustain growth of their corporation’s profits. Eventually, that becomes an impossibility, which has only recently shown its ugly face. Then an



existential moral problem will exist. Do we exploit the material environment to maintain profits and our high standard of living compared to the rest of the world, or do we begin to practice conservation (decreasing usage, reusing, recycling, and re-purposing) to support the children of our future generations?

One of the intentions of this book is to make people aware of our moral responsibilities to the billions of people of the forthcoming generations, and that includes our children's children and great-great grand children. When we discuss the primary value "equality," what we are talking about is designing our material resources and social institutions so that they are equally available to nurture and support the development of the innate potential of those future generations.

## Brief Summary

This is the question, "Do we want our societies and our way of life to become sustainable or UNSustainable?" We can make that decision once we appreciate how intimately our decisions today will affect the survival, existence, stability, and sustainability, in their broadest definitions, of those who have yet to be born.

As you can see from the last few paragraphs, the "rules of engagement" for resolving these difficult situations must come from the Seven Values, their Moral Definitions, Ethics Statements, and Expressed Ethics. If our societies are to be sustained, then we must rely upon the instinctual authority of our species' seven values and apply their ethics and morality to the decision-making processes of all organizations to give families, communities, and societies the same longevity as our species.

\* We are now experiencing the early Volatile, Uncertain, Complex, and Ambiguous ("VUCA") phases of the global Covid-19 Pandemic. Will we succumb to the same arc of all failed societies and civilizations in the last 30,000 years, or will we consciously and intentionally choose to use the values that are innate to our species to make moral decisions for the benefit of all future generations?

How the near future unfolds will surely depend upon some one individual who can lead the public into the future through impassioned and reasoned leadership, leadership that leans on the strengths of democracy,

but also provides independent, rational options for unlocking the potential of millions of citizens to bravely appreciate the obvious hazards of remaining stuck in traditional modes of thinking and action, while courageously moving ahead where we have not been before.

It is obvious, at least to me, that what we are all presented with now confronts us with a classic “either/or” existential decision. Do we make the conscious moral choice to support the future, or the conscious or unconscious immoral choice to forget our responsibilities to our children and grandchildren?

Our British ancestors as immigrants and revolutionaries, millions of immigrants who followed, as well as those who risked all to walk on the moon, had the courage to explore unfamiliar geography. Now it is our turn to explore familiar but uncharted territory by designing new and more effective social institutions <sup>7</sup> to replace our traditional, time-worn and ineffectual social institutions.



The security of civilization itself  
still rests on the growing willingness  
of one generation  
to invest in the welfare  
of the next and future generations.

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<sup>7</sup> Raphael, Daniel 2019 *Sustainable Civilizations, A General Critical Theory Based on the Innate Values of Homo sapiens — An Introduction to Planetary Management*. Particularly, see Part 3 “Preparing for an Unsure Future.”

## 6

### Which Form of Morality to Choose?

The material you have read so far may lead you to believe I have created a bubble of idealism that is not connected to the realities of today. Ironically, the *unreality* that most of the world continues to practice unconsciously is an archaic morality that is incapable of pointing the way forward to strategically sustain human existence.

This chapter will briefly compare the archaic, traditional morality that has been in use for over 4,000 years to the proactive morality that is based on the values that have sustained our species for over 200,000 years. Again, this will present us with the question, “Do we stay with the old reactive, proscriptive morality or do we begin using the proactive morality that points the way forward to a sustainable future?” Moving to accept the proactive morality provides answers to difficult social, political, economic, and environmental problems. Let’s compare the two.<sup>8</sup>

#### Traditional Morality

Historically, the moral code of western civilization has changed little over the last 4,000 years<sup>9</sup> from the time that Sumerian King Ur-Nammu of Ur (2112-2095 BC) wrote it. It was later adopted by Hammurabi and Moses, among others. It was created as a means of preserving and maintaining social order and the functioning of society through a uniform standard of social conduct, i.e., a moral code.

The codes were designed as a *personal* morality within a small community. It was never codified as a *social* morality to guide the moral or ethical conduct of social processes, organizations, governments, or corporations. Neither was it intended as a *global* moral code for nations

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<sup>8</sup> Raphael, Daniel 2017 *Organic Morality, Answering the Critically Important Moral Questions of the 3<sup>rd</sup> Millennium*. p 17-22 Available as a downloadable PDF at

<https://sites.google.com/view/danielraphael>

<sup>9</sup> [http://en.wikipedia.org/wiki/Code\\_of\\_Ur-Nammu](http://en.wikipedia.org/wiki/Code_of_Ur-Nammu); [http://en.wikipedia.org/wiki/Code\\_of\\_Hammurabi](http://en.wikipedia.org/wiki/Code_of_Hammurabi)

of the international community. The development of the traditional moral code, however, was an incredible advancement in normalizing social relations at the time.

The traditional moral code uses the man-made values that King Ur-Nammu and his advisors thought would be of help. Because the traditional moral code was based on man-made values, rather than being based on the innate values of our species, it has not been able to keep pace with the social evolution of people. That moral code was not capable of evolving with the evolution of people's needs to improve the quality of their lives. To improve the conditions (read, "social evolution") of our lives today, the moral and ethical conventions of our evolving contemporary communities and societies must also evolve. Because the seven values, their subsequent morality and ethic are proactive to encourage our growth, social change is a permanent and inherent aspect of the value system of our species.

**Invalid Assumptions.** King Ur-Nammu's moral code is retrospective and punitively based. One of its assumptions has been that the punishment of immoral behavior would cause citizens to become moral in order to avoid subsequent punishment. We know all too well from the history of four millennia that punishment is not proven to be an effective deterrent to immoral behavior.

What is wrong with this moral code? Nothing really, as long as it is applied as an unevolved person-to-person morality in very simple communities. But when it is applied by a social agency (courts of law, juvenile, divorce, and custody litigation, for example) its performance comes up short. What is missing is an evolved morality that empowers social agencies as the courts to determine the sustaining needs of both the litigants and the larger society.

**Historical Corrections.** Perhaps the greatest fallacious assumption of the traditional moral code is that it tries to correct the behavior of the wrongdoer, a very familiar theory of "modern" criminal corrections. When we look more closely at its "corrective" function, we soon realize that it proposes the ludicrous notion of correcting the faults of the past. Because punishment occurs after the fact of the immoral behavior, it is truly 100% ineffective. Further, Ur-Nammu's moral code does nothing to proactively improve our societies. It simply punishes the wrongdoer with the victim, family, community, and the public no better off for the wrongdoer's punishment. Said another way, the incarceration of a

murderer does not bring about an improvement in the social sustainability of the community from which they came.

**Reactive, Not Proactive.** The traditional moral code provides only a moral accounting of righting wrongs, rarely urging citizens to aspire to higher moral standards of living, or to add to the quality of their lives, or the lives of others by the decisions they make. The old morality provides no incentive for proactive good behavior, other than to avoid getting caught.

Because the traditional moral code has not been proactive to work toward social sustainability after centuries of its use, we have begun to see the moral and social disintegration of whole communities in our larger cities due to drug use, violence, property crimes, and sexual, physical, emotional, mental, and social abuse from infants to the elderly. Social status and economic elevation have not exempted members from family abuses, community delinquency by adults or fiscal malfeasance by executives with their innumerable victims.

**Bad Code.** From a contemporary technological perspective, the traditional morality of western civilization for the last 4,000 years is a form of morality that in computer terms is “bad code.” It is “bad code” because it is not based on a logically integrated set of values. It may solve some problems but not others, and it may solve problems inconsistently depending upon who is using it.

Grievously, the ethics that emerge from the “bad code” of traditional morality do not provide a universally level playing field for all people of all races, cultures, ethnicities, nationalities, genders, and ages for all times.

**A Conclusion.** The traditional morality that all of us have been raised with is based on values that are man-made and not capable of enduring the rigors of time and vast array of moral challenges that have multiplied over the centuries and millennia. What is needed is to activate the proactive moral code of decision-making by all people and all organizations. These values are in innate alignment with each individual because they are already a part of each of us.

## Innate, Proactive Societal Morality

For democratic societies, a proactive, universal societal moral code is needed to provide a structure of logic for making decisions that provide clear and unambiguous outcomes for society-wide moral problems that threaten the stability of society. This morality offers three functions to sustain future generations:

**First**, to define the proactive moral decision-making and behavior of individuals and organizations that contribute to the social stability and social sustainability of individuals, families, communities, and societies.

**Second**, to clearly define societal immorality as behaviors that violate one or more of the seven values, and,

- a) behavior that destroys the potential of citizens to make a positive contribution to the sustainability of themselves, their family, community or society;
- b) behavior that diminishes the capacity of citizens to make a contribution to society;
- c) behavior that squanders the resources of society as it works toward social sustainability; and
- d) behavior that requires society to come to the aid of an injured citizen to recoup their capacity to make a contribution to the sustainability of themselves, their family, community, and society; or, support them in their incapacity for their lifetime or until they are healed.

**Third**, to clearly define social predators — those individuals and organizations that take actions as those listed a-d above that violate the societal morality of a society that is moving toward a socially sustainable future. Those individuals and organizations create an immense drag on society's forward momentum to evolve and achieve social stability and peace.

The actions of social predators are in opposition of the efforts of society to develop the innate potential of people individually and collectively, and greatly retard the maturing social evolution of our societies and cultures. How they are dealt with by courts that have adopted the logic of these values and morality is a question that cities, counties, states and the nation will have to determine, eventually. Whatever sanctions are meted

out must as well contribute to society's intention to become fully, socially sustainable.

## Insights into An Innate Proactive Morality

A proactive morality that is based on the seven values offers a holism to all of human behavior — one that draws individuals, families, communities, national societies, and our global civilization into a socially sustainable future. By using this morality, we will immediately recognize what is moral or immoral, what is ethical and what is not. Only a proactive morality such as this is capable of creating positive social and cultural change, a first stage of social evolution and sustainable peace. It is simply a matter of using those values in billions of daily decisions made by billions of citizens, organizations, and social agencies.

**First**, a *proactive model of morality* clearly points to the long-term benefits of proactive decisions made by individuals and organizations that use it. By doing so, organizations and individuals then become symbiotically intertwined, socially stable, peaceful, and eventually more sustainable.

**Second**, a morality that is based on these values provides a proactive decision-making process with results that are consistent with the inherent characteristics of those values. In a symbiotically intertwined relationship between individuals and organizations, this morality inherently assigns reciprocal value *and responsibilities* to individuals, families, and organizations. *Symbiotically, each individual is seen as a "social asset" whose contributions to organizations ensure that society becomes socially sustainable, and the organization's contribution to the individual supports their growth to make that contribution.*

**Third and strategically**, the benefit of a proactive, sustaining morality acts as a guide for strategic planners to develop congruent short and long-term goals. Planning for the achievement of short and long-term goals will be made easier because option-development, choice-making, decision-making, and action-implementation will be guided by the logic and integrated nature of these values.

**Fourth**, and not to be overlooked, moral and ethical behavior that is generated by the use of these values is fully complementary to our human nature. These values are embedded in our DNA and are an innate part

of who we are. People are naturally and innately good — the genuine and authentic nature of us all — evidence of our true human nature. *Social predators, those who choose to use their own priorities of what benefits them without concern for others, define themselves as not human — NON-Human.* The moral implications of that statement will cause a great deal of heated discussion among traditional moralists and ethicists. The crux of their discussion will lie in how to prevent the appearance of social predators, and what to do with those who are entrenched in such decision-making and behavior.

**Fifth**, societies will have logical, moral, and rational arguments in the courts for dealing with individuals, organizations and the executives of organizations and national and international agencies that choose to work against the sustainability of individuals, organizations, communities, societies, and national publics. Having a consistent, integrated, and permanent morality to guide the development of laws and social policies that support social sustainability is essential to bring the decisions of thousands of local, national, and international social agencies into complementary alignment.

**Sixth**, for civil government, these seven values expand its vision far beyond the routine of civil maintenance to include its moral role as a contributor and upholder of social stability and social sustainability of its communities. One of the greatest problems of civil governance is that when the status quo is assumed to continue, the quest for excellence subsides, soon followed by widespread mediocrity of performance. With a vision and model of social sustainability to fulfill, communities and cities, for example, will have a vision to always work toward. The status quo, standing still, and maintaining what is already in place, will become a historic reference to the mediocrity of the past. Historically, traditional morality protects the stability of mediocrity as an acceptable social model. What is needed now and into the future is a proactive standard of excellence for all decision-making that inherently guides families and organizations into a positive future.

**Seventh**, intentionally developing integrated social systems in a society is a major shift in culture, and the thinking of individuals. As population increases beyond the quantity needed to sustain a society, the quality of life, if available to everyone equally, is decreased which leads to the undervaluation of each new citizen. This is contrary to our historic moral



roots where the value of each person is seen as being unique and valuable as they are.

The reaction we have seen in middle and upper-middle class families is the increased value-investment made in each child, while the value-investment of economically marginalized children decreases. Giving value to individuals is evidence in more socially conscious groups of the necessity for an integral wholeness of our societies. We are beginning to give value to the integral wholeness of our society, even as we witness the disparate aggregation of racial, ethnic, national, and religious groups tear our societies apart politically.



## Making Sense of Ethics

## 7

### In the Organizational Context

The logic of the seven values  
is dependent upon their characteristics.

*Because the seven values and their characteristics are universal and innate to each and every person, the morality and ethics that emanate from those values extend to each and every person on the planet and by extension to every organization.*

As people are social, the morality and ethics of those values extend to all organizations because logically, if there were no people, organizations would not exist. Logically and reasonably, organizations are extensions of the activities of human values and their motivations, and are not exempt from proactive morality and ethics.

Because organizations are not people and have no DNA, those who make decisions on behalf of the organization become morally, ethically, and personally responsible for the actions and results of their decisions.

### Strategic Organizational Failure

As old and functional as those seven values are, they remained obscure until 2008. Now, their power to produce desired results is obvious. For over 8,000 generations the Homo sapiens species, generally, has been making the right survival-decisions because WE ARE HERE TODAY! Tragically, where are the hundreds of societies, cultures, empires, civilizations, dynasties, nations, governments, administrations, policies, laws, and all organizations of the last 30,000 years? <sup>10</sup> They did not survive. None of them have survived as functional cultures, though we do see their remnants around us.

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<sup>10</sup> Diamond, Jared 2005. *Collapse – How Societies Choose to Fail or Succeed*. Viking, Penguin Group, New York

History is clear, while our species is sustainable, organizations and governments of every type are not. Fatally, those organizations were not sustainable because they did not have the four primary values embedded in their “organizational DNA.” Because those values and characteristic are now known, the simplicity of their logic easily lends itself to human organizations. The four primary values have driven us to become *adaptable* to survive and to fulfill the values that have sustained us. And, it seems reasonable that organizations, as extensions of human activity, can do the same.

★ *Said another way, organizations and governments have not been adaptable because their form, functions, option-development, choice-making, and decision-making processes were (and are!) artificially formalized and structured, which prevent organizations from adapting to social change that is innate to the people they serve. Without adaptive strategies in place, organizations and governments are not able to learn how to survive the invisible, slow creep of social change. It is not that formalized organizations are not capable of adapting to the social changes of the host society, but that they were not designed with an intention to adapt.*

### ***Discern This Closely***

It is not changing conditions that cause the downfall of societies, but the failure of societies to adapt to those changing conditions. The survival of any species is reflected in their ability to adapt to changing conditions. *Adapting means growing when change occurs.*

“It is not the strongest of the species that survives, nor the most intelligent that survives. It is the one that is most adaptable to change.”  
Charles Darwin

### **Causes for the Failure of Organizations to Adapt**

- Past and present organizations have not been founded with an *intention* to become sustainable. None were *designed* to become materially or socially sustainable. All took for granted — *assumed* — that their organization would perpetuate itself into the far distant future.

- Most importantly, all failed because they were not designed as “learning organizations.”<sup>11</sup> Learning is the result of our urge to *grow* to improve our *quality of life*, individually and collectively, by adapting to changing conditions. When organizations internalize the four primary values of social sustainability, (life, equality, growth, and quality of life), they will become learning organizations and become capable of adapting in response to changing conditions.
- They failed by not learning from their experiences, and did not keep functional libraries of wisdom to guide them. The exception may be the ancient Library of Alexandria, Egypt.
- Ultimately, all historic organizations failed to learn to adapt to changing conditions.

## Adaptability

It is a truism that only by having the attribute of adaptability are species able to survive. Logically, historic organizations did not have the attribute of adaptability, and did not survive. Logically, the same innate adaptability of our species needs to be added as a fundamental factor of organizations in order to sustain their survival and to prepare for the uncertainty (VUCA) of the future.

**Two Questions.** By comparing our own societies and nations to those that failed to survive in the previous 30,000 years, are our organizations making decisions any differently from those of the failed societies and civilizations? Are the values that are being used today for decision-making at the city, county, state, national, and international levels any different from the values that were used in those failed nations?

Tragically, they are the same — and the course of our democratic nations and societies is on the same trajectory as all of the failed

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<sup>11</sup>Argyris, Chris., & Schön, D. (1996) *Organizational Learning II*, Addison Wesley, Reading, MA.

- Argyris, Chris, Robert Putnam, Diana M<sup>c</sup>Clain Smith (1985) *Action Science, Concepts, Methods, and Skills for Research and Intervention* Jossey-Bass Publishers, San Francisco

- Argyris, C., & Schön, D. (1978) *Organizational Learning: A Theory of Action Perspective*, Reading, Mass: Addison Wesley.

- Senge, Peter (1994) *The Fifth Discipline, The Art and Practice of the Learning Organization*, Currency Doubleday.

cultures and societies that rose to prominence, crested, then declined, disintegrated, and collapsed.<sup>12</sup>

## Conclusions

The failure of organizations is due to two factors. First, from those that are environmental – the changing physical environment. The second, from those that are social – the changing social environment. To prevent being blindsided by either requires the capability to observe and measure the development and rate of change in both.

As an example of the changing physical-environmental factor, the slow change from petroleum-based energy to alternative forms began in the early 1960s when petroleum reserves were estimated at then-current use to last only for the next 40 years. Also consider the rapid rise of ocean levels and the global impact to any population within an elevation of 6 meters. This will have a powerful effect on all populations within that elevation range. Then the question becomes, “Who will make those existential, moral, and ethical decisions for those millions of people? Anyone who is now age 50 and below will surely witness these cataclysms.

As an example for both, and observable over the last 30 years, is the combination of the decline of petroleum production and social developments in Venezuela. The inevitable revolution that will come about in that nation could have been totally preventable IF the dictator had been observant of Venezuela’s decreasingly profitable economic base and had taken measures to change course economically adapt before the otherwise inevitable rise of social discontent and disintegration.

Taking into account changing physical-environmental issues now is a recognized factor for almost all large corporations. Taking into account social change has yet to become an issue of constant measurement by large-scale public organizations, particularly for political organizations, whether political parties, governmental institutions, or consulting firms.

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<sup>12</sup> *ibid.* Diamond 2005.

**The remedies for strategic organizational failure.** First, begin influencing the decision-making processes (option-development, choice-making, decision-making, and action-implementation) with consideration for the seven values and their ethics and morality. Continued influence of the ethics of the seven values over time will move organizations from inevitable failure to the potential of transcending the failure of all societies. Principles-based decision-making has never had the benefit of a logical morality and ethic that are based on the irreducible values that are innate to our species. The following is an excerpt from the website of the Hendon Media Group:

[http://www.hendonpub.com/resources/article\\_archive/results/details?id=2540](http://www.hendonpub.com/resources/article_archive/results/details?id=2540)

“Principle-based decision making is not perfect, nor without its detractors. All rule-based approaches, including principle-based decision making, are criticized for their inflexible application of categorical imperatives, universal laws that must be obeyed regardless of the circumstances. In its strictest form, rule-based thinking requires that we stick to our principles and obey our duty, regardless of our feelings or other mitigating factors.”

By using the seven values, the difficulty of “rule-based” thinking that does not take into account our feelings or other mitigating factors would be eliminated. Using the seven values in the schematic, (page 73), does away with calcified rule-making, and takes into consideration the mercy that empathy, compassion, and a Love for humanity provide.

Second, regular use of the moral and ethical values will cause the organization to become adaptable. Because organizations are dependent upon the public and their client base, it is critically essential that they develop a means for assessing social change of the public and relevant client bases AS IT OCCURS. For democratic organizations this means that citizens at all levels, local-to-national, become an active part of the option-development and choice-making processes of local-to-national issues. Technologically, capturing the collective conscience of the public will soon be possible and awaits an ingenious individual or group to initiate a “public media” website, without self-interest.<sup>13</sup>

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<sup>13</sup> Raphael, Daniel 2017 *The Progressive's Handbook for Reframing Democratic Values* p 87-90, 99-102, 109.

In the following reference, <sup>14</sup> provides the second supporting converging influence for values in decision-making. Dr. Barrett tells us in Chapter 10, “The Importance of Values-Based Decision-Making,” p 159, that, “This chapter explains why values-based decision making is essential for creating successful, healthy, and sustainable cultures.”

In the Conclusions section of chapter 10, “With this brief overview of the five modes of decision making, we can clearly see why it is important for individuals and organizations to shift from belief-based decision making to values-based decision making and why they should try to eliminate subconscious fear-based decision making. This is why I called this book, *Building a Values-Driven Organization*. To create such an organization requires us to constantly focus on our individual and collective values. One of the way to do this is to practice values management.”

The timeless, universal, and irreducible values described in these pages provide the ultimate bridge linking the work of the Hendon Group with that of Richard Barrett. With the permanence and irreducible characteristics of the seven innate values, if the work of the Hendon Group and Richard Barrett were couched in terms of those same values, their work would become universally and timelessly applicable to all cultures and societies for millennia and support the social sustainability of those cultures and societies.



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<sup>14</sup> Barrett, Richard 2013 *Building a Values-Driven Organization, A Whole System Approach to Cultural Transformation*. Routledge, Taylor & Francis Group, 2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN UK ISBN: 0-7506-7974-3



## 8

### A Logic-Method for Validating Decisions and Actions as Being Moral, Ethical, and Sustainable

We know all too well, living in highly complex societies with many hundreds of options for living, that making ethical decisions often puts us at odds with the main stream of our culture and peer group. Again, a question is needed, “Do we make decisions that please others and our own self-interest, or do we make decisions that sustain future generations?” It is a choice, but it goes far beyond that. By fulfilling those Values and Ethics Statements, our lifestyles will change eventually and our culture will bend toward ongoing social stability and peace.

For those who live and work in the day-to-day context of our societies, governments, and corporations, knowing how to apply the moral and ethical option-development, choice-making, decision-making, and action-implementation that is in alignment with those values is a fairly straight forward process by using a “logic-device” that I call *Raphael’s Design and Validation Schematic*, page 73.<sup>15</sup>

### The Schematic, the Team, And the Mischief of Assumptions

Very briefly, using the Schematic is simpler than it appears and usually begins by filling in column #7, *Expectations*. Next, in column #6, Criteria for Fulfillment, write the results that will be needed to fulfill those expectations. Proceed now to column #8, Beliefs. What *beliefs* do you have that set up your *expectations*? Are there any assumptions that you are or not aware of? And so on to the other columns.

**The logic of the Schematic** lends itself for a) designing new social and organizational processes; b) re-designing existing social processes, non-profit organization founding documents, and social policies, for example; and c) validating existing social processes, founding documents, laws and

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<sup>15</sup> For a detailed explanation of the Schematic and how to use it, please see *Social Sustainability Design Team Process* by the author.

social policies as being in alignment with the values and ethics of the proactive morality, or not. The Schematic proactively encourages individuals and organizations to seek options, make decisions, and take actions that are validated by each value and their combination as being moral and ethical.

**The Team and the Schematic.** When the Schematic is used in a team environment many of the mysteries for the failure of social policies will be revealed. The Schematic is essentially a **learning device**.<sup>16</sup> The Team structure and team member roles working with the Schematic and the seven values provide a learning environment and antidote to the “fragmentation” that David Bohm writes about in his book, *On Dialogue*. Fragmentation occurs because of the misunderstandings about the beliefs and expectations people have for any topic. Dialogue, as Bohm defines it, exposes beliefs and assumptions in a healthy process.

When assumptions are not exposed, misunderstandings occur leading to fragmentation in the dialogue. Because fragmentation can occur very easily, the methodology of the Schematic requires the team to diligently examine their beliefs and hidden assumptions. The Schematic answers that most pragmatic of all questions, “What works?”<sup>17</sup> to support functional relationships and social stability. The Schematic is capable of revealing the presence of unproductive beliefs and their underlying assumptions.

Peter Senge writes, “The discipline of team learning starts with ‘dialogue,’ the capacity of members of a team to suspend assumptions and enter into a genuine ‘thinking together.’” And, “Team learning is vital because teams, not individuals, are the fundamental learning unit in modern organizations. This [is] where ‘the rubber meets the road’; unless teams can learn, the organization cannot learn.” (Senge, 1994).

**Exposing assumptions is a vital process of the Team.** If Team member’s assumptions are not exposed but simply included in the Team’s designs, then it is very likely the designs will be flawed and eventually fail.

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<sup>16</sup> Senge, Peter M. 1994 *The Fifth Discipline, The Art and Performance of the Learning Organization*.

<sup>17</sup> Wright, Kurt 1998. *Breaking The Rules, Removing Obstacles to Effortless High Performance*. CPM Publishing, Boise, ID ISBN: 0-9614383-3-9

## Beginning the Process for Discovering Peace <sup>18</sup>

The reasons our beliefs and expectations can diverge so much arises from the differences of what we learned from our culture, family, and our own personal conclusions about values.

**What tips us off to underlying assumptions is our emotional reaction to differences as this.** They are the evidence of what challenges our relationships with the other people. When we thought that everything was smooth sailing with our friends, suddenly we find a “disturbance in the force” of our relationship with the other person. To get the relationship back on track it is necessary to engage in logical dialogue techniques to reveal the hidden assumptions related to the subject of discussion.

*Caveat* — Because the seven values are far different from the illogical traditional values, introducing them to your organization, family, church, and other situations will raise a good deal of confusion. That is evidence of “hidden assumptions” that have not been reconciled.

Briefly, people assume that their traditional values are the best values. But because traditional values have never been examined in comparison to a proactive, logic-based set of values that are tied intrinsically to our species, those assumptions have remained hidden. When those assumptions are examined, we come to know what they are — grossly inadequate to support the moral and ethical social evolution of democratic societies. More importantly, it does not support our maturing positive intra-personal relationship and interpersonal relationships.

**The mischief of assumptions.** To say “values” is to also say “beliefs” because when we value something, then we *believe* those values must be expressed in our lives. And to say “beliefs” is also to say “*assumptions*.” They are silent, spoken *sotto voce* under our breath and inaudible to the listener and even to the speaker. Because of *unexposed, underlying assumptions*, personal choices and decisions will vary from one person to the next and from one society to another, even though they hold the same beliefs.

When you see inexplicable differences in beliefs and expectations, look for unexposed assumptions. Then it becomes time to ask that all important and revealing question, “If we hold the same values, why are

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<sup>18</sup> Peck, M. Scott, M.D., 1987 *The Different Drum – Community Making and Peace*  
A Touchstone Book, Simon & Schuster, New York  
Especially Chapter III, “The True Meaning of Community,” p 59-76.

our beliefs and expectations for fulfilling those values so different?” That is the time for engaging effective dialogue techniques to uncover the assumptions of each person. Although the seven values may become well accepted, the reasons our beliefs and expectations can diverge so much arises because of the differences of what we learned from our culture, family, and our own personal conclusions.

The final test for both parties is to validate their individual beliefs and expectations by looking for unexposed and unrevealed *assumptions*. The Schematic is very helpful in the dialogue process. When each of you fill in your own copy of the Schematic, work forward from Column #6, Criteria of Fulfillment, to Column #7, Expectations, and then to Column #8, Beliefs, and then to Column #9, Interpreted Values, you will have a record of what you believe and why.

Now compare your individual Schematics. Examine each other’s material in the same column. Begin to discuss their validity using the Seven Innate Values in Column #10. You will quickly see for yourself what is not consistent, and what is. Then you can compare those inconsistencies to discover where, when, and from whom you learned them. The seven values provide the final validation.

To take a step further, you could develop your own Logic-Sequence for your values in the form of Moral Definitions, Ethics Statements, and Expressed Ethics. In the time it takes to complete this dialogue process, either by yourself, or with another person, you will have begun to understand how your beliefs and assumptions have guided you in your life, either as a benefit or as the cause of confusion or unhappiness.

## The Process of Achieving Peace

The difficulty of achieving peace arises because people of different races, cultures, ethnicity, genders, and ages have different traditionally interpreted values, beliefs, hidden assumptions, and expectations.

The process discussed above can be replicated in a Team environment with two parties, (labor and management, city gangs, two parties, married or similarly committed couples, with different agendas but similar goals, and many others), who are in opposition but willing to negotiate. To make the process of achieving peace possible, it is necessary that each

member of the team has the same intention, confidence, and courage to engage and challenge their own beliefs, and those of the other members.

**Validating Our Beliefs.** For the good working order of the team, it is important to examine beliefs without judging them as good or bad, or the individual from whom they came! Further, this can be done easily in a team where you feel emotionally and socially safe to ask questions that will help reveal assumptions. For example, “When did you first begin to hold this belief/opinion/assumption? From whom did you hear this belief/opinion/assumption? And so on.

Within the Team, when differences of beliefs are discovered, it will become necessary for its good working order to examine those beliefs to determine how they morally, ethically, and proactively contribute to the sustainability of our civilization, national societies, communities, family, and ultimately the individual — not just for this year, but as they contribute to the development of sustainability 50 to 250, and 1,000 years ahead. Yes, 1,000 years is not too much to contemplate. That is why when you think of sustainability, think at two levels, the ideal envisioned future outcome, and the developmental steps that must be implemented to attain that ideal outcome.

**Validating Assumptions.** We tend to live our lives minute-by-minute and day-by-day with incredible lists of beliefs in mind, never thinking of the unexposed assumptions that support those beliefs. Most of us simply accepted the beliefs, assumptions, and expectations that were tacitly included in conversations with our parents and other authority figures when we were children. It is essential for the development of sustainable organizations and the possibility of peace that the fundamental beliefs and assumptions of the organization’s culture are exposed and validated.

**On a societal level** assumptions are the soft sand that is quickly eroded when tragedies wash across communities and nations. David Bohm tells us,

“When things are going smoothly there is no way to know that there’s any thing wrong — we have already made the assumption that what’s going on is independent of thought. When things are represented, and then presented in that way, there is no way for you to see what is happening — it’s already excluded. You cannot pay attention to what is outside the representation. There’s

tremendous pressure not to; it's very hard. The only time you can pay attention to it is when you see there is trouble – when a surprise comes, when there's a contradiction, when things don't quite work.

However, we don't want to view this process as a 'problem,' because we have no idea how to *solve* it – we can't project a solution.”<sup>19</sup>

Succinctly, what Bohm is saying is this, “You cannot be aware of what you need to know, if you don't know already,” ... until a crisis comes along to wake you up. All along you assume that everything is ok.

The biggest assumption that amounts to a grand societal lie is that “Everything is fine.” *Raphael's Sustainability Design and Validation Schematic* has an uncanny knack for exposing assumptions of our personal, traditional morality and ethics, and the beliefs and assumptions of our culture and larger societies, nationally and internationally. But it takes courage to begin. Perhaps the biggest untested assumption I've made is that the citizens of democratic nations are concerned about the survival of their way of life, and will become engaged in designing a sustainable future for their children and great, great, grandchildren. But then, perhaps they only see that “everything is fine.”

## Summary

While most people will agree on the seven values, their logic will challenge those same people to make decisions that support the equality of everyone's sustainability. But, for a community or society to become socially sustainable into an indefinite future, all beliefs and assumptions of traditional morality must be validated to answer the primary question, “Do these beliefs (policies) work? Do these beliefs and their assumptions contribute to the sustainability of ALL individuals, families, communities, and societies for all time?”

Never before has any organization, society, culture, or civilization been challenged with the capability of designing its own sustainable and moral destiny. We have learned only so slowly that when citizens are sustained, their nation is sustained. The work of Jared Diamond in his

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<sup>19</sup> Bohm, David *On Dialogue* (2004): 68.

books *Guns, Germs and Steel; Collapse;* and his later book, *Upheaval*, can now be appreciated as being almost prescient of the Covid-19 pandemic. His books point clearly to the necessity of public and organizational policies that intentionally support the social sustainability of all citizens, families, communities, and the larger society.

Relying upon traditional top-down social and political management and governance practices using the traditional ethics, morality, values, and beliefs are no longer sufficient to solve social problems or even delay the inevitable. They are no longer sufficient to lead our people and move our communities and nations into a sustainable future. Further, the traditional model of democracy that uses the easily manipulated traditional morality is too slow and too stubbornly invested in established positions, rather than being adaptive and flexible.

Because the seven values are universal to all people, the synergism of those values and their subsequent morality and ethics, coupled with the Schematic and the roles of Design Team Members, a Design Team Process can take place anywhere in the world. Local empowerment to participate in making a moral contribution of their designs to democratic societies and governments worldwide is truly the heart of democracy. No central authority or control is needed to begin because the people already have the power.

***Caveat*** — Patience is required. History demonstrates that it takes many decades, even centuries, to build a civilization, but only years or decades to decline and even collapse. Building a morally *sustainable* global civilization will require conscious and deliberate intention to initiate, and then may take decades and centuries to complete — that and an awareness that positive and constructive social change will be a constant annoyance until then.



Making Sense of Ethics



1. GLOBAL STATEMENT OF PROJECT \_\_\_\_\_
2. STATEMENT OF INTENTION (briefly): \_\_\_\_\_
3. AREA OF SUSTAINABILITY: a. Social or b. Material ? (Circle one)
4. State the area of examination for social sustainability (e.g., family, childrearing, community, education, health care, economy, commerce and trade, governance, or other) : \_\_\_\_\_  
OR  
State the question relating to material sustainability: \_\_\_\_\_

5. VENUE: → Individual/Family → Community → State/Region → National → Global Region → Global

6	7	8	9	10
CRITERIA FOR FULFILLMENT [We observe] (This should be measurable)	EXPECTATIONS (This involves planning) [We expect]	BELIEFS (And assumptions) [We believe]	INTERPRETED VALUES [We value]	INNATE VALUES LIFE Equality Growth Quality of life Empathy Compassion Love for Humanity

## Making Sense of Ethics

## 9

### Conclusions

After having worked with the seven values for the last 12 years, I continue to be in humble awe of the balance of the morality and ethics that develop from those values. The very roots of our species' creativity are grounded in our capability to grow into the infinite potential of our mind – with the capability to choose good options for living, kind words to share with others, and decisions thoughtfully formed to guide our children to grow into their potential.

The intra-personal, inter-personal, and social evolution we will go through individually and collectively as we incorporate these values, morality, and ethics into our minds and lives, the more those values will become one with us. We as individuals, governmental agencies, and corporations of all types are at the basic level of that process. Those who advocate and teach peace are working to move people from thoughtless activities to the thoughtful consciousness to “do” ethics.

Our next step is to move from “doing” to “becoming” and the eventual state of “being” ethical. When that is achieved and becomes second nature to our relationship with our Self, and with others, we then have arrived at the state of “I AM ethical.” Spiritual masters have always advocated this progress, but I have never seen it applied to the logic-sequences of values, morality, and ethics as becoming a part of our being and our organizations. “Being ethical” is not a spiritual state, but one that empowers us to become wholly ethical in all our social existence.

The same values that give each of us *personal integrity* also give us *organizational integrity* when we practice using those values and ethics socially and publicly. That same care for our personal and social peace can be extended to peace between nations, political parties, religions, neighborhoods, neighbors, and in our own family. The only way that future generations of our children will become sustainable is if we, today, begin to thoroughly understand the logic of these values and intentionally and consciously teach, socialize, and enculturate our children with these values, and then show them how to practice ethics in their lives.

It is obvious that the logic that develops from those seven values is meant for the least of us to fully know what is good and what is not, what is moral and what is not, and what is ethical and what is not. This simple set of values is more than fully capable of aiding us to fill our lives with the goodness we seek for ourselves and for others, and peace in our societies and between nations.

That same logic gives all people of all nations the capability to now embed those values into the decision-making processes of every organization to move whole societies toward social stability, peace, and functional families. Knowing and understanding the simple logic of those values, morality, and ethics, it would be illogical and perhaps immoral to maintain the status quo of organizations to remain unchanged, and unaffected by these values. Who will guide those organizations to become moral and ethical? Who better than the parents of over three billion children?!

Knowing the moral mandate that was embedded in our DNA, we cannot morally justify sitting back and not applying them in our lives and in the decision-making rooms of organizations. When we do begin to share these values and ethics, we must do so with the same care, patience, and tolerance of Expressed Ethics. Social stability and peace in our societies, communities, and families will not be generated by aggressive behavior on our part, but by the patient investment of our time and thoughtful ingenuity to “bend the culture” of our organizations and societies toward social, political, and economic stability by using the logic of these values — beginning with our own children. The responsibility for sustaining the future generations of our children lies with us. It is our responsibility to prepare ourselves and our children to create families and organizations that make decisions that support all new generations to enjoy their own future of social stability and sustained peace.



## BIO: Daniel Raphael, PhD

Daniel Raphael is an independent original thinker who does not work for or affiliated with any organization. He is a Viet Nam veteran with 18 years experience working in adult felony criminal corrections; father of three and grandfather of four children; former volunteer fireman, small business owner, inventor, and manufacturer of a household sewing machine product; self-taught theologian, ethicist, and holistic life coach; principal of Daniel Raphael Consulting since 2003; and a remarkably unsuccessful self-published author of numerous books, papers, and articles. Daniel enjoys public speaking and has taught numerous classes and workshops nationally and internationally.

### Education

**Bachelor of Science**, With Distinction, (Sociology).  
Arizona State University, Tempe, Arizona.

**Master of Science in Education**  
(Educationally and Culturally Disadvantaged),  
Western Oregon University, Monmouth, Oregon.

**Doctor of Philosophy** (Spiritual Metaphysics),  
University of Metaphysics, Sedona, Arizona.  
Masters Dissertation: *A Loving-God Theology*  
Doctoral Dissertation: *A Pre-Creation Theology*



### Achievements

- \* Creator of The EMANATION Process, the core process of any Stage 3 Democracy.
- \* Creator of The Design Team Process, which incorporates the seven values and subsequent ethics and morality, the Raphael Design and Validation Schematic, and specific Design Team member roles.
- \* Discoverer of the seven innate values of the Homo sapiens species
- \* Creator of the Raphael Unified Theory of Human Motivation
- \* Creator of the Raphael Unified Theory of Social Change
- \* Originator of A Universally Applicable Theory of Ethics, Morality, and Values
- \* Creator of Learning Centers for Sustainable Families
- \* Discoverer of the Four Foundations for Sustainable Civilizations

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



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"Love and compassion are necessities, not luxuries  
Without them humanity cannot survive."  
— Dalai Lama

### Writer, Author, Publisher

<https://sites.google.com/view/danielraphael/free-downloads>

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- (2020) Spiritual Metaphysics, the Quantum Foundations
- (2020) A Feminine Theology for Islam and Catholicism
- (2020) The Logic Underlying Innate Human Goodness

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Dream no small dreams for they have no power  
to move the hearts of men [and women].

Johann Wolfgang von Goethe, 1749-1832

