

Organic Morality

Answering the Critically Important
Moral Questions of the 3rd Millennium

By Daniel Raphael, PhD

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Daniel Raphael

— *opus unius hominis vitae* —



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~

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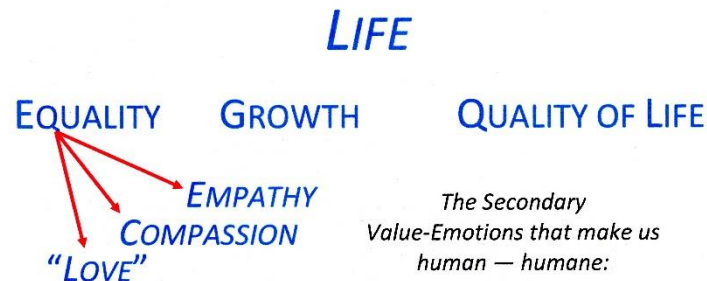
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Introduction

“Organic Morality” simply means that the values, illustrated below, are *organic* to Homo sapiens and have been the decision-making criteria that have successfully sustained the survival of humans for approximately 200,000 years. Used regularly, these values become a way of living, a code of decision-making, *a morality*. Because this morality is based on the values that are as ancient as our species, this is a humanist morality and not associated with religions, politics, financial/economic interests, or groups.

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

These values have the capability of giving all organizations, governments, and whole societies the same ageless sustainability as our species when they are used consistently for personal or organizational decisions. Doing so, these values will move our families, communities, and societies toward social stability, peace, and social sustainability in terms of centuries and millennia.

Bad code. The word “morality” in the context of this book is defined simply as an integrated “code” for making consistent decisions. Think of it as a “social computer language” for solving social problems, similarly as

computer code is used to solve mathematically based problems. The traditional morality of western civilization for the last 4,000 years is a form of morality that is “bad code” meaning that it may solve some problems but not others, and it may solve problems inconsistently depending upon who is using it. As you can imagine, because there are literally tens of thousands of social problems being handled in civil and criminal courts each week, there is little consistency for understanding “what is fair,” how to determine “social justice,” and “social equity,” or “the common good.” And, as we know too well, raging social, political, and economic controversies without understandable resolution continue unabated.

Evolving computer codes began before FLOW-MATIC invented by Grace Hopper, to COBOL, BASIC, Pascal, C, SQL, Java, JavaScript, C#, and Python to name a few. Yet the “social computer language” of many billions of people has languished in its most archaic form for many centuries. To make a vast understatement, wouldn’t it be interesting if we could invent a new social computer language based on these values that could actually be written as computer code to help humans make moral decisions that inherently bring about the general good for everyone? What must occur first is to understand the “language of human motivation” the motivation that is indigenous to each and every Homo sapiens who has ever lived and all those who become the next generations on our planet, (page 79).

What follows will explain a new form of morality that inherently aids the material and social sustainability of humans, whether individually, in families, societies, or as a civilization. Individuals who are interested in computer languages and solving complex social problems may find this a challenge, but a very beneficial one when they discover how easy it is to use. This morality provides a means for option-development, choice-making, decision-making, and action-implementation that supports material and social sustainability. *Essentially it is a decision-making process that is consistent with the best attributes of our species and benefits social evolution.* And, yes, there are “rules” that support those outcomes: See Chapter 5, “81 Degrees Social Sustainability Moral Decision-Making.”

Moral cognitive dissonance. Because the values that have sustained our species were not identified until 2008, very few people are well acquainted enough with them to speak easily about them and the repercussions

involved in using them. The socialization, enculturation, education, and training of all people of all western civilization have been based on an inconsistent system of values.

Cognitively, the morality of social sustainability is as similar to traditional morality as trigonometry is to basic arithmetic. ...and you remember what a cognitive leap that took to get your mind around! The words are the same, but their new relationship usually causes a cognitive break in the thought processes of listeners and readers. The usual response is a blank stare by the listener, then “Huh?” and a gap in the conversation. What follows requires a much higher rationality of thought than the traditional knee-jerk moral responses of past centuries.

The historic, perennial failure of all organizations. Using the organic morality of social sustainability bears down upon decision-making. Decision-making in the 3rd millennium will become far different from the decision-making of all preceding millennia of human history. Why? Simply because there will be no society or nation that will survive without making far more effective and proactive decisions that lead organizations and societies to become self-sustaining, peaceful, stable, and eventually socially sustainable.

That necessity becomes imminent when all millennia and centuries are examined for any society that became self-sustaining. History is very clear: All prior decision-making of all nations, civilizations, organizations, administrations, dynasties, empires, governments, and administrations, and all of their policies have ended in failure. We can expect the same result for our contemporary existent organizations including any local or national democratic governments, whole nations, and any other organization from a sole proprietorship to multi-national global corporations.

The archaic, traditional morality. As all decision-making is values based, the sole reason for the long history of organizational failure is due to the underlying, artificial values used to make those decisions. Those values do not support organizations to become self-sustaining and sustainable. In the following chapters we will examine the archaic traditional morality that has supported failure-prone decision-making by individuals, organizations, and social institutions. In a few words, the traditional morality of western

civilization has produced inconsistent results from narrowly considered decisions using a set of values that were artificially contrived.

A proven, integrated system of timeless values. It was not until the spring of 2008 that I discovered the values that have sustained our species for 40,000 – 500,000 years. (The wide span of years depends upon the dates given by various archeologists.) There are seven values: Life as the ultimate value, three primary, and three secondary. In the illustration above, the primary values are *quality of life*, *growth*, and *equality*, with the secondary values, *empathy*, *compassion*, and a generalized “Love” of *humanity* that emanate from the primary value *equality*. Using these values will create an integrated system of decision-making that will support the sustainability of the organizations that support societies and the nations that use it.

The bottom line for all decision-making is in this order: survival, existence, continued existence, self-sustainability, and perpetual social sustainability. This applies to individuals as it does to governments and profit-making businesses. But without a consistent set of values for making integrated, consistent, systems-capable decision-making that supports sustainability, then those organizations will face eventual extinction.

Sustainability examined. “Sustainability” as a word is in vogue in almost every circle of discussion from board rooms to classrooms, to cocktail parties and espresso bars. In the chapters ahead we will discuss *material* sustainability and its characteristics, as well as *social* sustainability and its characteristics. Both are necessary to support sustainable societies, cultures, and their populations. With the value system of social sustainability there is no conflict between material and social sustainability. The values that have supported our species also provide a common understanding of the needs of social systems.

A pivotal time for social evolution. This is the first time in the history of our planet that it has become fully occupied, and at a time when the old problems of national sovereignty, militarism and its increased capability for swift and violent action, belligerence of national leaders, violent radical social, political, and economic groups, and many more have not been resolved. In other words we live in an ongoing violent, unpredictable, complex, and ambiguous (VUCA) global situation with no one capable as a referee or facilitator of peace and social, political, and economic stability.

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That highly desired outcome is impossible when no one is using a universal set of values that are applicable to everyone of every race, culture, ethnicity, nation, and gender.

This is a critical time for decision-making that could lead to the peaceful social evolution of social institutions, political entities, and economic policies. This is a time when a proven set of integrated and universally applicable values must be presented to the world as a social-systems morality that is applicable to the holism of all human activity. Necessarily, the values that form such a morality must be capable of being easily used by the average citizen in every local community to validate their decisions and those of their public executives, and the decisions of corporations.

It is foreseeable, as the U. N. and the “Club of Rome” have determined decades ago, that there surely is a “terminal point of time” for the erroneously assumed continuation of “sustainable growth.” Such an assumption will be seen eventually as the stuff of grand ignorance, (Al Bartlett, professor emeritus) the kind of ignorance that is existentially incurable except by the demise of the cultures that support it. The alternative view is not utopian but pragmatically linked to the practices and morality of social sustainability, with decision-making that produces sound social policies.

What is presented here is a morality that can support the material and social sustainability of nations and their societies by aiding their social evolution for a perpetuating existence into a far distant future.



Daniel Raphael
Evergreen Colorado USA
January 31, 2018

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1

What is Human?

INTRODUCTION —

What is presented here is a set of values used as the criteria for a decision-making system that supports the social sustainability of individuals, families, societies, and nations. Almost all of the moral issues of contemporary societies have never been scrupulously examined by a morality of consistent and integrated values. Although the arguments of this morality would sustain societies into the centuries and millennia ahead, I do not advocate an outcome or recommend outcomes for social issues. That is for public discussion and the decision of citizens who then must live by their moral choices. Developing self-sustaining democratic societies is not complicated, but the process will surely challenge the existential realities of all of contemporary human life and terrify those who would become victims otherwise.

For individuals, families, and larger societies, this primary question, “What is human?” inexorably leads to the next moral questions, “What value is life? What gives life value?” followed by related questions as, “What adds value to life?” and “What depreciates the value of life?” In the ideology and morality of social sustainability, the answers become known by using the seven core values to make those assessments, and then provide the choice to the individual and public for what to do then. These values form the basis for social systems that lead to the conscious evolution of democratic societies.

AN EXAMPLE: ZIKA VIRUS —

The Zika Virus has recently been identified as the cause of microcephalic offspring. Are these offspring humans or only humanoid? As we will discover in Chapter 2, “The Old Morality,” “What is human?” is not capable of being answered using the values of traditional morality because it was devised simply as a morality to help make decisions about personal behaviors. It was never designed as a morality for organizations, governments, corporations, or for validating what is human and what is not human.

Genetic evolution and Scientists have speculated that an evolved human species may eventually come into being. While there will be taxonomical physical differences, the main difference they anticipate would be a superior form of intelligence. Yet, wouldn’t it be surprising if humans, in part, are now in the process of *devolution* to a lesser capable member of the *Hominidae* family?

Just as it is possible for the *Homo sapiens* species to evolve to a more effective species, it is a even more possible that our species could devolve to a lower and less human species than ourselves. Such a species would be one that is less effective to solve the problems of survival, existence, maintenance of existence, and less capable of being self-sustaining materially and socially. That may seem farfetched and preposterous, but it has happened before in our *Hominidae* family when the Neanderthal species interbred with *Homo sapiens* producing less capable specimen of *Homo sapiens*. Some scientists report that “approximately 1-4% of non-African modern human DNA is shared with Neanderthals.”

<http://humanorigins.si.edu/evidence/genetics/ancient-dna-and-neanderthals/interbreeding>

The calamity of carrying and birthing an offspring that is microcephalic goes far beyond the ethics of the medical field as a moral concern of all nations, even those that will never have an indigenous case of Zika infection. Numerous situations can be easily imagined that will give rise to intense moral discussions and decision-making.

If microcephalic Zika Virus offspring are capable of reproduction, and their genes that cause microcephaly can be carried forward to next generations, would it be moral for them to do so? If that is the case, then can we anticipate generations of societally dependent beings who could not exist

as independent, sustainable, self-maintaining individuals who are capable of carrying out the most menial forms of self-maintenance, for example? Such a situation would decrease the material, social, and economic sustainability of communities of every nation where these births occur.

The moral example for determining if Zika offspring are human or not is only one of many that will emanate from the larger question “What is human?” We can anticipate that every moral facet of human existence that has resisted definition and discussion for centuries will soon become topics of heated, perhaps violent, public discussion in the near future. Asking the question is not for the timid as it will open the discussion to anyone who has some agenda for using euthanasia and eugenics as methods for “improving” the human race.

The issue of “improving the human race” is NOT a topic these materials will cover. There is no intention of recommending any process that improves our species, but there is a solid intention to preserve the self-sustaining attributes of our species in all seven realms of human development (physical, mental, emotional, intellectual, social, cultural, and spiritual.) Diminution of our species capabilities is already very evident when the number of genetically produced disorders are tabulated, which is near a total of over 6,000 according to Genetic Disease Foundation.org.

“What is human?” becomes a personal question. Am I human? A thorough analysis would require engaging the seven spheres of human development, but here is a quick alternative discovery process of my own known genetic flaws: My family genetic disorders include heart disorders, near sightedness, renal problems, osteoarthritis, depression, and probably many more. Am I human?

According to the three primary values of social sustainability, I am human. I have persistently striven to improve the *quality of my life*, as I interpret “quality of life.” I have had to *grow* immensely to do so; and I have done so with a sense of *equality* in my capability as someone who has had a “better” economic foundation in their early life. Further, by a finer definition, I am independently capable of maintaining my life, to care for myself and my needs, and have demonstrated empathy and much compassion for others, whether they are friends or not. And, yes, I do have a generalized sense of love for humanity. *What fully distinguishes being fully human is the capacity of self-observation.* We can observe ourselves as we live our lives

and consciously choose how to live our lives and choose what we want to think and do not want to think.

“What is human?” is the greatest moral question of the 21st century where the answers will affect the social, political, and economic stability of the 3rd millennium. A universally applicable definition of our humanity has never been established, even when gene therapy began to be used *in vitro* by couples who had a history of genetic disorders on one side or both of the parents-to-be.

Concerning gene therapy, the question becomes, “Is it immoral to correct genetic flaws that cause disabilities during and/or after birth?” This is a good beginning place to start rational discussions about “What is human?” Consciously and intentionally coupling genetic therapy with *in vitro* fertilization and zygotic implantation would seem to provide a highly positive, constructive, and moral means for improving the *quality of life* of the child, with the potential for *growth equal* to that of children who have no evidence of genetic disorders.

SUMMARY / CONCLUSION —

The cause for all of the great historic moral debates was the lack of an integrated, timeless, and universally applicable set of values. There has never been a holistic and integrated set of values that is applicable to all human endeavors for all time, whether concerning social, political, economic, or medical practice. Such a universal morality was not available until the three primary values that are organic to *Homo sapiens* were discovered in 2008, and the three secondary values that are organic as well were discovered in 2014. Those values are organically linked to the existence of *Homo sapiens* as a socially evolving species.

The simplicity and integrity of these seven values lend a magnitude of clarity to moral questions, IF the courage even exists to ask them. In a time of immense social, political, and economic moral confusion, succinct questions need to be asked, followed by even more succinctly clear answers. To provide those answers, we must first understand the reasons our traditional morality is incapable of answering, “What is human?”



2

The Old Morality

Historically, the moral code of western civilization has changed little over the last 4,000 years ¹ 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 written as a means of preserving and maintaining social stability and the functioning of society through a uniform standard of social conduct, i.e., a moral code.

This old moral code was designed as a *personal* morality within a small community. It was never codified as a *social* morality to guide the moral conduct of social processes, organizations, governments, or corporations. Neither was it intended as a *global* moral code for nations of the international community. The development of our traditional moral code was an incredible advancement in normalizing social relations based on the artificial values of what Ur-Nammu *thought* would work at the time. But, because the traditional moral code was not based on the timeless, natural, and organic values that are innate to humans it did not keep pace with the social evolution of people.

Invalid Assumptions. This moral code is punitively based. One of its assumptions has been that the punishment of immoral behavior would cause citizens to become moral in order to avoid the subsequent punishment(s). We know all too well from the history of four millennia that punishment is not an effective deterrent to immoral behavior.

Tragically, we have come to assume that punishment is a process that oxymoronically “rights wrongs” so that citizens and the general society believe everything is working fine. It is seen as a social mechanism, a “balance of justice” to keep social stability functioning. This fallacious

¹http://en.wikipedia.org/wiki/Code_of_Ur-Nammu; http://en.wikipedia.org/wiki/Code_of_Hammurabi

assumption is at work when it requires an “eye for an eye.” Righting wrongs, balancing punishment for harm, and an eye for an eye will leave us all blind. Society is none the better for it.

What is wrong with this moral code? Nothing really, as long as it is applied as an unevolved person-to-person morality. 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 litigants and of society.

Historical Corrections. Perhaps the greatest fallacious assumption of the traditional moral code is that it corrects 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 improve our societies. It simply punishes the wrongdoer with the victim, family, community, and the public no better 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 he or she came.

Reactive, Not Proactive. The traditional moral code provides only a moral accounting of righting wrongs, never urging citizens to aspire to higher moral standards of living, or to add to the quality of their life, 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 of infants, children, and 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 victims numbering in the tens of thousands.

It seems obvious, at least to me, that the moral decay in this nation is becoming endemic, with social decay and disintegration having the appearance of permanency, and incapable of remediation — social healing. The old paradigm of morality is not capable of serving a higher standard of social conduct. You don't need to be a historian or futurist to discern that if we continue doing what we are doing, we will see this decay as an early stage of the decline, collapse, and disappearance of national societies.

EVOLVING MORALITY —

The seeds of an evolving morality were planted millennia ago. The broadest historic example of a new morality is the “Golden Rule” that has been adopted by almost all cultures of the world. Consider these references:

- Good people proceed while considering that what is best for others is best for themselves. (Hitopadesa, Hinduism)
- You shall regard your neighbor as yourself. (Leviticus 19:18, Judaism)
- All things that men should do to you, do ye even so to them. (Matthew 7:12, Christianity)
- Hurt not others with that which pains yourself. (Udanavarga 5:18, Buddhism)
- What you do not want done to yourself, do not do to others. (Analects 15:23, Confucianism)
- No one of you is a believer until he loves for his brother what he loves for himself. (Traditions, Islam)

The Golden Rule describes a positive morality for *personal* behavior as it contributes to another individual with the hope that it would provide an example, a model of social behavior to the other person. It is a wonderful tenet of a *personal* morality for one-to-one behavior. It shows us that

morality can evolve, and must evolve to match the growing moral needs of evolving societies and cultures.

“Pay It Forward,” Not “Payback” has much to say about our social and moral evolution. First, it provides the most recent proof that morality can and does evolve and can become proactive. Second, it offers a proof that human consciousness is evolving to accept the holism of humanity. Third, it tells us that the average person accepts and understands their connectedness to all of humanity, that the one can affect the whole, as the whole affects the one. Fourth, it affirms the innate goodness of people, that if left to themselves they will do good to others without expectation of a return from those who benefited.

“Pay It Forward” is the example of a magnificent evolutionary step of a personal morality that can be adopted by social entities as a community, school, and organizations, for example; and, could be adopted by global entities as nations and an association of nations to voluntarily do good to another without any expectation of a return for their effort. Further, compared to the moral code of Ur-Nammu, “Pay It Forward” offers hope to individuals and societies that the whole of our global society can and will have the capability to bring a better world into existence.

Yet, “Pay It Forward” is dependent upon the initiative of individuals to proactively decide to do good to others. The next evolutionary step of this wonderful moral social action would be to build it into the enculturation that takes place during the earliest years of everyone’s childhood. Then millions of decisions would be made every hour worldwide that would “Pay It Forward.”

Anticipating an inherently proactive morality. With that hope also comes the anticipation of a morality that 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. To do that it must be applicable to the billions of daily decisions made by billions of citizens. Only a proactive morality as that is capable to creating endemic positive social and cultural change, a first stage of social evolution and sustainable peace.

WHY IS A SOCIALLY EVOLVED MORALITY NEEDED? —

First, a sustainable, proactive morality is needed because traditional morality was not designed to include the moral behavior of organizations, governments, or corporations. Further, it does not provide a universally level playing field for all people, of all races, cultures, ethnicity, nationality, and gender for all times.

Second, the old morality, being reactive, punitive, and retrospective does not provide positive, proactive direction for the social decisions of individuals, families, communities, local and national societies, and global societies to form sustainable communities and societies. A definitive, *proactive model of morality* is needed that clearly points to the long term benefits of moral decisions and behavior that each person, organization, and association of organizations can contribute to each other. Societies and individuals then become symbiotically entwined, socially stable, and eventually more sustainable.

For civil government, a sustainable morality would expand its vision far beyond the routine of civil maintenance, to include a larger civil 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 accepted as normalcy, widespread mediocrity of performance soon follows. 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. Our traditional morality protects the stability of mediocrity as a social model that now is aiding the disintegration of our societies however moral according to traditional morality.

Third, a sustainable morality is needed that proactively assigns and adds value to the individual as a social asset and value-contributor to their community and to the global community. That morality also assigns to the individual his or her responsibility to determine how they will live their life as a contributor. When all actions of a society are determined by a sustainable morality to contribute to the sustainability of all individuals,

it becomes very visible when an individual makes choices and takes actions that are detrimental to the social sustainability of other individuals, the community, or the larger society.

Fourth, the benefit of a sustainable morality will be of immense importance to guide all strategic planners in developing short term goals that demonstrably contribute to long term goals. Long term goals will be consistent overall for all social and global entities as they take social sustainability into account and validate the morality of those plans. Planners today have short term and long term goals, but these are almost totally oriented toward material maintenance and operation without consideration for the long term social sustainability of communities and societies. To guide the development of short term goals that make a social contribution toward sustainability, there must be a moral code that provides a guide for decision-making that is consistent with the long term vision of our species and socially sustainable societies.

Fifth, societies until now have not had a rational argument for dealing with individuals, social agencies, and global agencies who choose to work against the sustainability of individuals, communities, societies, and the national public. Having a Social Sustainability Design And Validation Schematic (Aka “Moral Compass,” (page 53), to guide the development of laws and social policies that support social sustainability is essential to bring the decisions of tens of thousands of social agencies and thousands of global entities into complementary alignment.



3

THE BASICS OF SUSTAINABILITY —

There are truly only two topics of consideration under the broad subject of sustainability — material and social sustainability, where each has a very discrete definition. When we think of sustainability we also immediately think of something being sustained for some duration of time or in terms of life and living. The three subjects that follow are self-explanatory.

1. Two types of sustainability.



2. The durations of existence.

Survival presents us with the immediate appreciation of life now and 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 communities and societies exist — in an indefinite future.

Stability. As a society moves toward social sustainability it has begun the process of assuring it has a definite, peaceful, and stable future.

3. The duration of “sustaining” compared to survival, existence, and maintenance of a society:

Sustain:	To lengthen or extend in duration. This also implies a continuation of what exists already, which may not be sustainable.
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.

THE TIMELESS MORAL Values THAT HAVE SUSTAINED OUR SPECIES —

An “Ah-ha” moment. In late 2007 and the spring of 2008, to provide a proof of concept, I formed an experimental “Social Sustainability Design Team” to explore a team process and a rudimentary form of the Social Sustainability Design And Validation Schematic (Aka “Moral Compass,” page 53). Having the choice of topics, Team members chose “disappointment in relationships” as the topic they wanted to explore.

We had begun by working backwards from disappointment, an *observable outcome* we sometimes experience in personal relationships, (column #6), that is almost always caused by our *expectations* for a relationship, (column #7), and our *beliefs* about relationships, (column #8). Concerning *beliefs* about personal and intimate relationships we often hold *assumptions* of what a relationship “should” be like. As our Team progressed through the Schematic, we had gotten to the values column (#10) and had identified *LIFE* as the most important value. We were stymied to move ahead and decided to attack the problem in the following week. At the end of the session we socialized for a bit before returning to our homes.

As I walked from the kitchen into the living room I had an “Ah-ha” moment. The result was the awareness of three primary values that support human sustainability. Yes, *life* has ultimate value, but the primary value that makes life meaningful is the *quality of life*. We also yearn to *grow* into our innate potential that makes it possible for us to enjoy a continuing improvement in the *quality of our life*. Because we are social creatures and always *compare* ourselves to others, we also value *equality* — to *grow* into our potential and improve our *quality of life* *equally* as any other person would or could.

Interpretations of core values. Before we had the three core values available to clarify our work, we were left to use *our interpretations of those three values* as being the primary values of life and living.

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Interpretations of any value will never give a full description of that value. Interpretations are valid in their own right as long as they are recognized as simply that — interpretations.

What we had not discerned was that the three primary values are ORGANIC VALUES that are innate to our species. Any interpretations we develop from those organic values are in reality solely INTERPRETED VALUES of “what we think” are the values of sustainability that are personal or organizational.

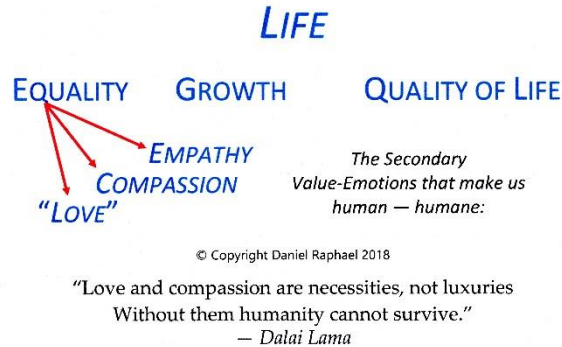
What I did to remove this confusion was to create “Column #10” for the ORGANIC primary values of sustainability, and use “Column #9” for the Value-Interpretations of the primary values. This fully distinguishes one from the other so that those who are working through the Schematic (page 53) are guided to recognize how their interpretations come into existence.

These values made it possible for the human species to have not only survived by overcoming many obstacles during its existence but also made it possible for our species to *thrive*. To continue that type of sustainability in an over-populated world, the discovery and application of these values is essential to create self-sustaining democratic societies.

These primary values have promoted our species thriving success by our individual need to pursue a better *quality of life*. Its second core value that supports an improving quality of life is our almost infinite capacity for *growth*. Growth provides an improving quality of life that allows us to not only cope with the vicissitudes of life but to *learn* from them. The third value, *equality*, has given rise to intense competition to grow to achieve a higher quality of living when we compare our life’s circumstances to others. Equality is the constant personal and cultural awareness that “I am as valuable as anyone else to enjoy a higher quality of life.”

VALUES‡ IN MORE DETAIL —

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



LIFE, the Ultimate Value. Life is the ultimate value. It provides the pivotal element for the existence of the other six values to create a system of values. Decisions made about life are qualified by the other six values that become the criteria for human decision-making, to express the highest values of human existence and their humanity.

Together, the three primary values provide a reliable, universal, and organic foundation for making moral decisions among the many options that life offers us in every social situation. Together, they provide a holism to the continuum of life and living where one value does not exist in isolation by itself but is synergistically related to the other values. They give support for a sustainable moral life much as three legs are the minimum requirement for a free standing stool. They become, then, central to a code of decision-making that supports improvement of the social sustainability in all relationships from the level of intra-personal to the relationship of nations. Because of that, they will become the central organizing elements for any community or nation to extend its social and moral existence into the realm of centuries and millennia.

‡ The term 'value' has a meaning in sociology that is both similar to and yet distinct from the meaning assigned to it in everyday speech. In sociological usage, values are group conceptions of the relative desirability of things. Sometimes 'value' means 'price'. But the sociological concept of value is far broader, where neither of the objects being compared can be assigned a price.

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The idea of deeply held convictions is more illustrative of the sociological concept of value than is the concept of price. In addition, there are four other aspects of the sociological concept of value. They are: (1) values exist at different levels of generality or abstraction; (2) values tend to be hierarchically arranged (3) values are explicit and implicit in varying degrees; and (4) values often are in conflict with one another. Source: www.sociologyguide.com

Quality of Life. While life is fundamental to survival and continued existence, it is the *quality of life* that makes life worth living and gives life meaning. In a democracy, access to the *quality of life* is provided when a person not only has an *equal* right to *life*, but that person also has an *equal* right to *growth* as anyone else. This is what makes immigrants so excited to move to a democracy — they seek freedom to experience the *quality of life* that makes life worth living — to control their own destiny and to explore their innate potential with the opportunities that a democratic nation provides.

Growth is essential for improving our quality of life. To be human is to strive to grow into our innate potential. Our yearning to grow ensures that our innate potential becomes expressed and fulfilled, and collectively encourages an improving quality of life for everyone that results in social progress.

This value ensures that the inherent potential of individuals, societies, and a civilization becomes expressed and fulfilled, which encourages an improving quality of life for everyone. Without growth, there would be no possibility of social evolution and social sustainability. Once the population of our global civilization is balanced with our planet's natural resources, then growth has everything to do with improving the quality of life of individuals, rather than the quantitative growth of populations to support economic growth. Until then difficult moral decisions will have to be made that move our communities and societies toward that balance.

Equality is inherent in the value of life. We give equal value to each individual, and we would seek to provide more equitable opportunity to every individual to develop their innate potential, as we would our own. Even those with less potential than others have equal value to live life to explore, develop, and express the potential they do have. Without equality, life is a competition where the resources of one's living-potential is squandered in competitive warlike existence. Then there is no moral equity available.

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The three primary values. In the social context of a world that is changing rapidly, where predictability of the future is becoming less and less sure of what the next year and months bring to us, a timeless, and universal, and organic morality that is based on an integrated set of core values that are organic to every individual is essential for sound decision-making using policies that provide consistent and predictable outcomes.

In the social context, *when these values are embedded socially, politically, and economically, public decision-making becomes the operational bridge linking individuals as social assets in a symbiotic relationship with society.* Social, political, and economic option-development, choice-making, decision-making, and action-implementation then sets the stage to develop the untapped potential of millions of citizens as a “natural resource” that can be developed to create a qualitative, quality-value expansion of the nation’s economy.

★ *Symbiotically, each individual is seen as a “social asset” whose contributions to society ensure that society becomes socially sustainable, and society’s contribution to the individual supports their growth to make that contribution.*

With a morality that is based on the values that have sustained our species, we know that such a morality is —

- Universally applicable to all people of every nation, culture, race, ethnicity, society, and gender;
- As relevant and applicable 5,000 years from now as it is today;
- An ideology that would be easily accepted by all people, without the implicit or explicit implication of a foreign agenda;
- A positive, constructive way of thinking, speaking, and acting by every individual at all levels of society or position of authority;
- The hope of improved quality of social relations between individuals, organizations, and governments;
- Easily understood and useful to almost anyone, literate or not;
- Proactive to promote peace, social stability, and the social evolution of individuals, families, communities, societies, and nations to become socially sustainable.

Our planet is now in the throes of incredibly rapid global social change and the specter of rolling political, military, social, economic, and environmental calamities. A morality for this New Era of our planet now exists for guiding all decision-making, with the common goal of social stability by citizens, national leaders, and international leaders that makes global stability and peace possible.

CHARACTERISTICS OF THESE VALUES —

Self-Evident — The self-evident nature of these values is only one of several *characteristics* that have obscured their presence while in plain sight. The three primary values are self-evident similarly as those stated in the famous sentence of 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 improved quality of life, as they define it.

Universal — These values are also universal to all people of all races, cultures, ethnicity, nations, and genders. Ask anyone, whether they live in Bangladesh or Baltimore, Houston or Hanoi, or any other city if they would like to develop the innate potential they brought into life ... to improve their quality of life with an equal ability as anyone else would or could. The answers are universally the same whether a poor person is asked or a multi-billionaire. Everyone I have talked to as a holistic life coach has chosen to improve the quality of their life, and grow into their potential.

Irreducible — The three primary values are the superordinate values of our species and are not subordinate to any other values. The pursuit of an improving quality of life, growth, and equality provide the foundation for human motivation, (page 79), as interpreted by the individual, and express themselves in a personal hierarchy of needs.

Organic / Innate / Timeless — Even though I cannot prove it, evidence seems to suggest that these seven values are organic to our species and

have been embedded in our DNA from our earliest beginnings. They have motivated us, everyone, to yearn for the improvement of our quality of life materially and socially. We can safely predict that these same values will continue to motivate our species to enjoy an ever-improving quality of life, and to grow into our innate potential in future centuries and millennia.

THE SECONDARY VALUE-EMOTIONS

OF SOCIAL SUSTAINABILITY —

The “Three Secondary **Value-Emotions** of Social Sustainability” are also organic to our species and exist in us as an impulse to do good. They are proof that people are innately good. For example, we want peace for others as much as we want peace for ourselves because we are wired with the values that make us human – humane.

The reason that we are so sensitive to issues of equality is that we have the innate capacity of *empathy* – to “feel” or put our self in the place of another and sense what that is like, whether that is in anguish or in joy. Feeling that, we want to act in *compassion* ² – to reach out to the other and assist them in their plight.

Our motivation for equality is stimulated when we compare our own life to that of others and see that the quality of their life is “better” or worse than our own. Our sense of inequality then rises within us to motivate us to seek equality for us, and equality for them stimulated by our empathy and compassion for them.

We generalize empathy and compassion toward all of humanity with the term “*Love*” – the capacity to care for another person or all of humanity, as we would for our self.

VALUE-ADDING MORAL DECISION-MAKING —

The three primary core values of humanity provide the criteria for a socially sustainable moral code. It is an evolved morality as this that accepts and promotes the individual as having an intrinsic value to

² <http://ccare.stanford.edu/stanford-compassionate-university-project/>

society. Such an evolved morality demonstrates the necessity of improving the quality of life for each individual to become a more valuable asset who can aid the progress of society.

A proactive morality adds value to the community as the individual proactively makes decisions that add sustainable value to their own life and their community. The same applies proactively when organizations make decisions in accord with these values. Cultures that understand this symbiosis will be well prepared to engage social sustainability because they are integrative in nature, where the individual is seen as capable of influencing the whole as much as the whole influences the individual. This type of thinking values the circular, systems integrity of the family, community, and society. The individual exists in a relationship of connectedness, integration and inclusiveness, rather than separation and exclusiveness.

Quality, value-based thinking offers individuals the option of giving *organic interpretations* to their world. People are valued because they have the capacity to add quality-value to their community and society. Being valued, the community and society provide services to the individual and family all along the “continuum of life” to improve the capability of their social decision-making. With the above in mind, it becomes easier to see how this morality acts not only to preserve the quality-value of everyone, but proactively provides a more supportive social environment that adds value to the individual as an asset to their communities and societies. To increase the value of an individual’s contribution to society that individual must be seen as an asset whose value to society can be increased. The individual is an investment, an asset who can develop a “return” to his or her family, community and society.

By investing in the social sustainability of the family as the primary socializing and enculturating social institution in every community³ and society, the child-becoming-adult is prepared to use a code of sustaining morality. Investing in the social sustainability of individuals, beginning

³ Raphael, Daniel 2017 *Clinics for Sustainable Families and the Millennium Families Program*. Available as a downloadable PDF from <https://sites.google.com/view/danielraphael>

even before conception and continuing through the age of separation from the family, will assure the family, community, and dominant society of becoming socially sustainable. In this case, society must take on the vision of inventing and creating itself as socially sustainable through a new socially sustainable morality.

CONCLUSIONS —

With such a moral code, it becomes very apparent that enculturating pre-parenting couples and then their children is a highly important development in the evolution of a socially sustainable society. Seen from the opposite point of view, *when children are not prepared* to live in a socially sustainable society, they are in effect denied the possibility of adding value to their life without the consciousness to decide.

The possibility of socially integrated systems of societies is a major shift in culture, and the thinking of individuals. As population increases beyond the quantity needed to sustain a society, the less quality of life is available to everyone equally, and the less value each new citizen of that nation and the world. This is contrary to our historic moral roots where the value of each person is seen as being unique and valuable as they are. On the other hand, 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. To think about the value of individuals is evidence in more socially conscious groups of recognition of the integral wholeness of our society. 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 social groups tear our societies apart politically.



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4

The Morality of Social Sustainability

INTRODUCTION —

Sustaining, symbiotic responsibilities. The social sustainability of a society and civilization is dependent upon the shared symbiotic social responsibilities of individuals and organizations. To fulfill those shared responsibilities, their daily decisions need to contribute toward the social sustainability of each other. This can only occur when a proactive morality provides a consistent and integrated decision-making methodology that is applicable to both.

We understand what an “individual” is and is not. To add clarity, “organizations” would include schools, businesses from a sole proprietorship to multi-national corporations with a global footprint, all branches of governments and their agencies whether a one-person city office or a national government, all foundations and philanthropic organizations, and all other “organizations” whether they are organized, or unorganized groups of people with a common interest. That symbiosis would be fulfilled when organizations and individuals focus their decisions through the lens of a moral code that uses the seven values to make choices, decisions, and actions that support the social sustainability of individuals and the whole of society. While the moral code aids individuals to make moral decisions that support their own life and that of others, the same moral code leads all organizations to make moral decisions that aid the social sustainability of societies and themselves.

A socially sustainable moral code supports the social sustainability of a society with two primary functions:

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First, to define the proactive behavior of individuals and organizations to promote positive moral behavior that contributes to the social sustainability of individuals, families, communities, and societies.

Second, to clearly define immorality as behaviors that violate social sustainability and

- 1) destroy the potential of (an)other citizen(s) to make a positive contribution to the sustainability of themselves, their family, community or society;
- 2) behavior that diminishes the capacity of a citizen(s) to make a contribution to society;
- 3) behavior that squanders the resources of society as it works toward social sustainability; and
- 4) 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, or society; or, support them in their incapacity for their lifetime or until they are healed.

Social predators, those individuals and organizations that take actions (1-4) that violate the morality of social sustainability, create an immense drag on society's forward inertia to achieve stability and peace. Their actions are in opposition to the efforts of society to aid the social sustainability of individuals, families, and communities. How they are dealt with by courts that have adopted the morality of social sustainability is something citizens of states and the nation will have to determine. Whatever sanctions are meted out must as well work to fulfill society's intent to become fully socially sustainable.

The Moral Contract—

The moral contract is very simple. Individuals are short-lived, while societies and civilizations are long lived. Because societies provide a

context for the welfare of future generations of individuals, their survival and sustainability are paramount to those future generations.

The moral social contract includes two clauses: 1) The larger society will provide individuals and families with the capability of fulfilling the three core values of social sustainability — quality of life, growth, and equality; and, 2) individuals will make decisions that support the sustainability of their families, communities, and society; and will sacrifice themselves in times of social upheavals in order to aid the survival of the larger society and the sustainability of future generations.

This contract breaks down when the larger society fails to add value to the sustainability of its citizens, and when it also fails to act responsibly to curb all detrimental influences to the social sustainability of its citizens. This contract breaks down when individuals and families fail to socialize and enculturate their children to become socially sustainable members of their community and society.

As we will discuss, the moral duty of individuals, organizations, corporations, governments, and organizations of organizations that have chosen to become socially sustainable is to provide positive, or minimally, neutral support for social sustainability.

MORAL DUTY —

Do no harm to another that impairs their ability to survive, exist, and become socially sustainable;

Be proactive to make decisions that contribute to the social sustainability of individuals, families, communities, and society.

The Individual. Because the individual is at the base of the sustainability of our global civilization, their responsibilities and actions are toward self, family, community, state, nation, and global community. The individual becomes a value-asset of society as she or he is able to contribute to the sustainability of their community.

Primary Moral Duty: Preserve life; do no harm directly or indirectly to another.

Explanation: Protect the social and material assets, existent and potential, of social sustainability — the future of that society. Protect and develop those social assets (gene pool, infants in utero, infants and children, and adults) so there is added value given to each person who has the potential to make a contribution to the sustainable future of society and civilization;

Secondary Moral Duty: Make a social contribution to the social sustainability of self, family, and community.

Explanation: The first purpose of an individual's life is to make a meaningful life of their own existence; second, to make a meaningful contribution to the sustainability of their family, community, society, and to civilization. Each individual is responsible to protect, develop, and utilize social resources to make social sustainability possible for this and all future generations.

The emphasis is not only on the survival and existence of themselves and society, but the sustainability of that individual and society — a society of sustainable individuals in a sustainable social context — enjoying a sustainable quality of life.

Organizations. Because organizations provide the foundation for the creation, existence, and maintenance of societies their responsibilities and actions are aimed in two directions: toward self and toward family, community, state, nation, and global community. In a community or society that has chosen to move toward social stability and sustainability, organizations then become value-assets of the nation as they are able to contribute to the sustainability of their host communities and societies.

In order to fulfill their pivotal role in the social, political, and economic evolution of a nation, organizations must be informed, educated, and trained how to accomplish their new role. Universities and other educational institutions that provide social, business, and economic

degrees then become the socializing and enculturating institutions for organizations.

The moral duty of civil government is to move toward social sustainability by generating its vision, intention, operating philosophy, mission, and objectives that not only aid the survival, existence, and operational maintenance of society, but also supports the development and evolution of that society into a sustainable society. The community and larger society become a value-asset to social sustainability when they act to preserve, protect, and develop the social sustainability of its citizens as social assets, and remove individuals, associations of individuals, and organizations that violate the social sustainability of others.

Primary Duty: Protection and preservation of the integrity of family organization and functions, and then the community of that family.

Explanation: The emphasis is on the survival, existence, and sustainability of the individuals of that society to ensure the sustainability of their society. The individual makes a contribution with their life to that end; and, society aids the individual to have a meaningful, purposeful life that empowers that contribution. It is a relationship of symbiotic sustainability, where the social forces of the individual and society are joined, and both benefit without being used by the other for their separate ends. Both have an intention for their mutual benefit.

While this may seem utopian to readers in the early 21st century, it is based on necessary pragmatic moral decisions by each individual and by public agencies that enable social sustainability to develop in a family, community, and national society. Individuals accept the sustainable morality of learned behavior that was given to them through the socialization processes and parental and educational enculturation — the same as is done today — for the additional purpose of engendering personal responsibility for ethical and moral behavior that supports moral social sustainability.

Secondary Duty: To discharge its moral obligations that the public is not morally capable as individuals.

Explanation: At the level of societal morality, civil government has as its responsibility and obligation to carry out social level moral actions that at the personal level of morality would be considered immoral if carried out by individuals.

3. Associations of Organizations. The moral duty of nations and the community of nations is virtually the same as that of “Organizations.” Because of that there is little need to duplicate what has already been said.

MINIMAL MORAL DUTY —

In the frame of three simple proscriptive definitions:

- *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.*

THE 2ND AMENDMENT, GUN OWNERSHIP, AND SYMBIOTIC CO-RESPONSIBILITY —

The following example is provided to describe a moral and political responsibility that is not directly related to social sustainability.

In a democratic society where the right to bear arms is a fundamental political right, gun ownership is a carryover from Revolutionary times when gun ownership and use were necessary to oust the British monarchy

from American soil. That right is so firmly established that gun ownership has become equated to the core values of democracy.

From Wikipedia: The Second Amendment, "A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed."

The Second Amendment protects the right to keep and bear arms. The concept of a right to keep and bear arms existed within English common law long before the enactment of the Bill of Rights. Eighteenth century English jurist and judge Sir William Blackstone described this right as a public allowance under due restrictions, of the natural right of resistance and self-preservation, when the sanctions of society and laws are found insufficient to restrain the violence of oppression.

Gun violence in the United States results in thousands of deaths and injuries annually. According to the Centers for Disease Control and Prevention, in 2013, firearms were used in 84,258 nonfatal injuries (26.65 per 100,000 U.S. citizens) and 11,208 deaths by homicide (3.5 per 100,000), 21,175 by suicide with a firearm 505 deaths due to accidental discharge of a firearm, and 281 deaths due to firearms-use with "undetermined intent" for a total of 33,169 deaths related to firearms (excluding firearm deaths due to legal intervention). 1.3% of all deaths in the country were related to firearms.

When you see statistics as these, it is obvious that "Something is not working!" What is not working is the right to bear arms coupled with the incredible abuse of gun ownership and use. In a nation where political rights are preeminent, the abuse of any one right puts all rights in jeopardy of being removed from all citizens now and in the future. In a democratic nation the State and the public, *individuals*, are not separately or mutually responsible, but co-responsible with each other, and wholly responsible together for safe gun ownership and use of firearms.

To protect the 2nd Amendment rights of future generations to own firearms, it becomes necessary, as Sir William Blackstone described that, "This public allowance does not come without some 'due restrictions.'" To protect gun ownership now and in the future, those "due restrictions" must include that gun ownership comes with obligatory socialization, enculturation, and training for the responsible use, storage, maintenance, sale, loaning, and borrowing of firearms.

The state has two particular moral responsibilities: First, the state, as the agent of the public, is responsible for assuring that the 2nd Amendment rights of individuals are protected and that future generations are able to enjoy gun ownership as surely as we do today.

Second, the state is responsible to assure that the public is protected from those who would abuse their right to gun ownership; and assure that the individuals who would own firearms are well prepared to enjoy this right without jeopardy to the public.

The state has failed in these responsibilities by assuming that citizens were born with the knowledge of responsible use of firearms. The state has done a far better job of educating and training drivers with the responsible use and skills of driving motor vehicles, which is not a political right.

As the agent of the people, the federal government has a moral obligation to protect its citizens from criminal predators, similarly as it protects them from foreign invaders. Such responsibilities require it to proactively and actively seek the means to neutralize or ameliorate such threats, which may include, in this case, the education, socialization, and enculturation of citizens from an early age in the responsible use, storage, maintenance, sale, borrowing, and loaning of firearms.

This may seem like a far reach for the federal government, but particularly necessary “...when the sanctions of society and laws are found insufficient to restrain the violence of oppression,” according to Sir William Blackstone.

In a nation where its citizens have chosen to pursue social stability, peace, and eventually the possibility of social sustainability, the preservation of political rights is essential in order to make those rights available to future generations. How is this possible? In a society that is moving toward socially sustainability the responsibilities of sustaining that society are shared. Individuals make sustaining decisions, and society, via its government, provides the mechanisms and processes so that individuals can make socially sustainable moral decisions that support that society.



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81 Degrees of Socially Sustainable Moral Decision-Making

Introduction —

The three tables below illustrate 81 Degrees of Socially Sustainable Moral Decision-Making involving the individual person, organizations, and associations of organizations.

Individual (I). The individual is the key to a moral society. It is the individual who carries morality into their family, employment, organizations, the branches of government and its agencies, and into corporations. It is the individual whose decisions and actions result in positive, neutral, or detrimental outcomes to him/herself, other individuals, organizations, and society.

Organizations (O) and identifiable groups of individuals.

Organizations would include, for example, a home owners association, places of employment, all governmental organizations, non-profit and philanthropic organizations, and all corporations whether registered or not, and a local chess club. All have the capability to make positive, neutral, or detrimental moral decisions.

Associations of Organizations (AO) would include for example the national association of governors, international associations of national governments, any international organization including multi-national corporations, and many more. All have the capability to make positive, neutral, or detrimental moral decisions.

The first table: Each of these 3 participants interact with each other to produce a total of 9 relationship interactions.

I=Individual, O=Organization, AO=Association of Organizations

3 Responsible Participants = 9 Interactions

1

Individual		
I-I	I-O	I-AO
Organization		
O-I	O-O	O-AO
Association of Organizations		
AO-I	AO-O	AO-AO

The **second table** shows the 9 interactions of the first illustration as being affected by the 3 core values to produce 27 moral interactions. Because these values are universal to all people, the morality of social sustainability becomes universal to all organizations. In other words, in the first cell an *Individual* can make decisions and take actions that affect the quality of life, growth, and equality of another individual, organization, or association of organizations. In the second and third cell, it is the same for *organizations*, and *associations of organizations*.

9 Interactions X 3 Values = 27 Moral Interactions

2

Quality of Life								
I-I	I-O	I-AO	/	O-I	O-O	O-AO	/	AO-I AO-O AO-AO
Growth								
I-I	I-O	I-AO	/	O-I	O-O	O-AO	/	AO-I AO-O AO-AO
Equality								
I-I	I-O	I-AO	/	O-I	O-O	O-AO	/	AO-I AO-O AO-AO

The third table: 3 valuations { + ☹ – } qualify the 27 moral interactions in the second illustration to produce 81 moral interactions. Each decision-maker has a potential to make decisions and take actions that affect the quality of life, growth, and equality of others by making value-adding { + } moral decisions; neutral value { ☹ } amoral decisions; or devaluing { – } immoral decisions.

**27 Defining Interactions x 3 { + ☹ – } Valuations =
81 Degrees of Moral Decision-Making**

3										
	(+ ☹ –) Quality of Life									
	I-I	I-O	I-AO	/	S-I	O-O	O-AO	/	AO-I	AO-O AO-AO
	<hr/>									
	(+ ☹ –) Growth									
	I-I	I-O	I-AO	/	S-I	O-O	O-AO	/	AO-I	AO-O AO-AO
	<hr/>									
	(+ ☹ –) Equality									
	I-I	I-O	I-AO	/	S-I	O-O	O-AO	/	AO-I	AO-O AO-AO

**MORAL, UNIVERSAL, UNIFORM, CONSISTENT, AND
INTEGRATED MORAL “COMMON LAW” —**

While 81 degrees of moral decision-making may seem tedious, any moral issue that becomes defined by them will take on the characteristics of the values that define the 81 Degrees. It is predictable that such a moral definition would provide the moral integrity that is necessary for any court, organization, or governmental agency to assess the potential moral benefit or potential moral detriment of a case in its rulings, opinions, executive decisions, and policies, for example. The 81 Degrees also provide the means to assess the benefit or detriment of past policies, statutes, bylaws, commitments, and decisions.

With the 81 Degrees no one and no organization is exempt from making socially sustainable moral decisions and their implementation. Adopting the 81 degrees provides that every individual and every organization has

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well defined moral obligations in a society that has chosen to move toward social sustainability. With this type of morality all executives of all corporations are morally responsible for his or her decisions and the effects of those decisions. This makes the corporation as responsible and liable as the executive. If an individual is morally culpable in the corporation, then the corporation is morally culpable. If the corporation is morally culpable, then those who made the decisions that resulted in the corporation's culpability are personally culpable as well. The only protection for a corporation would be the publication of its acceptance and full adherence to the 81 Degrees, while forbidding any and all of its employees and contractors from engaging in decision-making that violates any of those 81 Degrees;; and training them so they do understand.

81 degrees of moral action ensure that all decisions of individuals and organizations are accountable for the sustainability of the existing generation and all future generations. These 81 degrees ensure that future generations have as much right to their sustainability and existence as we do today. For companies and corporations that waver to voluntarily leap to this moral level, the Social Sustainability Design and Validation Schematic (Aka "Moral Compass," page 53) will provide them with a very rapid method of becoming morally competitive with other corporations that have already made that their chosen route of growth.

There really is no room for delaying or distancing oneself, government, or corporation from the responsibilities of accepting the necessity of making decisions and taking actions that lead to the sustainability of society. It takes everyone acting together to sustain peace and to maintain social stability. But it takes a thoroughly unified, integrate, and universal morality for a society to begin its slow evolution to the social state of peace and stability, with generational perseverance to become socially sustainable.

NO WIGGLE ROOM —

Because there are no integral, unified, and universal ethical and moral standards of Old Era politics, a huge amount of wiggle room exists for the influence of corporations to take influential control of Congress and state legislatures. If we were to use the 81 Degrees of Moral Decision-Making to assess any infractions of traditional politics in any democracy, we could make lists many meters long. Traditional Old Era politics has been and still remains a means for public executives, including those who were appointed, to grant “special” favors to big campaign contributors, lobbyists, and many others who are not in alignment with the 81 Degrees.

The “wiggle room” that has been available to public executives as a public trust has been eroded to the point where the trust of the public for their public executives to make moral, socially responsible decisions has vanished — a valid definition of Old Era politics. Now there is no trust. Using 81 Degrees of Moral Decision-Making, politicians and all those who are hired, appointed, or elected to public office could be held to the exacting standards as a teller at the bank, for example. The “wiggle room,” the sweetness of being able to “fudge” the moral responsibilities of office holding needs to be gone forever.

One of the arguments for implementing the New Era morality of social sustainability will be that decisions that affect the public and future generations of citizens are far too important to leave in the hands of easily manipulated members of congresses and parliaments. The aggregate intelligence of the publics of democracies is far too great to squander on an antiquarian limit of elections day every two years! Today’s technologies are easily powerful enough to provide citizens with the opportunity to include their choices, options, and preferences for social policies without the fickle nature of “public opinion” from high-jacking proven democratic processes that protect social, political, and economic stability.



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Validating Moral Decision-Making

INTRODUCTION —

Traditional morality provides a very crude guide for moral decision-making. It is pointedly personal and asks only a very limited number of questions to qualify the decision as being moral or not. Fundamentally, traditional morality asks only one question, “Will the actions initiated from this decision cause injury to another person?” Only because of the precedents of court rulings is there a gradient for evaluating the extent of injury. As a learning process, this is cumbersome at best and only by cross-referencing court rulings is there a relationship between similar cases and learning to avoid what caused them.

Egregiously, the traditional morality of western civilization does not address a gradient of injury, and has absolutely no concern for next generations. Saying the obvious, traditional morality does not proactively generate decisions that benefit others, and does not teach individuals how to learn to make decisions that do benefit others.

Fortunately, the discovery of the core values that have sustained our species for so many thousands of generations provide us with an ideology of social sustainability; and that ideology can be organized as a morality, as described in the 81 Degrees of Moral Decision-Making. 81 Degrees are proactive and provide a learning mechanism for present and next generations to develop their decision-making as contributing to the social evolution of individuals, families, and societies.

Because of those values, ideology, and morality it then becomes possible to devise a procedural mechanism as the Moral Compass to anticipate moral decision-making by first analyzing a social issue or topic by using the values to discern our beliefs, assumptions, expectations, and the measurable results

from our decisions that would affect that topic or issue. What is most remarkable about using the Moral Compass is that using it mandates equitable treatment of all people. For too long, the cynical interpretation of the Golden Rule was this, “Those with the gold rule!” which surely is the situation in the corporately controlled Congress of the United States.

THE SOCIAL SUSTAINABILITY DESIGN AND VALIDATION SCHEMATIC — AKA “THE MORAL COMPASS”

Ironically, by themselves the three values do not provide a moral compass. Alone, their usefulness is much like writing the words “North,” “East,” “South,” and “West,” on a round piece of paper and then expecting to use it on a sailing ship to find your way to some destination. The words “quality of life,” “growth,” and “equality” will never act as a moral compass until they are set into a procedural format to guide our decision-making for desired results

True North. In a sustainable society it is not enough to avoid immoral behavior, but necessary to make personal decisions and actions that are “pro-moral” — not only knowing wrong from right but making decisions and taking actions that add value to the individual while also adding value to the sustainability of their family, community, and society, and ultimately civilization. That behavior points to “true north” on the Moral Compass of Social Sustainability Validation.

WORKING WITH THE SOCIAL SUSTAINABILITY Design and Validation Schematic —

The Moral Compass is a remarkable instrument because it enables us to work our way through our thinking from the obvious to the obscure. It helps us peel away the layers of our thinking to reveal the rationales, justifications, biases, assumptions, and prejudices that cause our lives to become UNsustainable. The moral compass contributes positively to the sustainability of society by proactively engaging individuals to seek options, make decisions, and take actions that add to the sustainability of

themselves and their community. Using the Compass provides both a personal and collective means to ask, “*Do our measurable behaviors, expectations, beliefs, and assumptions support the seven values of social sustainability?*”

Social Sustainability Design And Validation Schematic (Aka “Moral Compass,” page 53) is divided into the top part that is used to identify the topic or issue that you or a team are examining. The bottom half provides a procedural outline to validate your beliefs and assumptions, expectations, and how you fulfill that moral question.

The Values in Column #10 provide the ultimate criteria for cross-checking and validating the entries in Columns 6-9.

The synergism of the three primary values becomes clear when we discern that *quality of life* is valued equally by each person; and that life becomes meaningless without the hope that *equal* opportunities provide us to *grow* into our potential, and explore our abilities for improving our quality of life. Because hope manifests as confidence, the loss of confidence of the public in their ability to satisfy the values that urge them on almost always leads to feelings, collectively, of social depression — hopeless and helpless to affect the circumstances of their life. Then social, political, and economic reactions can become volatile and unstable.

Beliefs. No one will argue against the core values as being universal to all people. Yet, as we will see almost immediately, when it comes to beliefs there can be extreme variations between people based on those same values. Even though there are only three simple primary values *how we interpret those values* generates hundreds of interpreted values and beliefs. Some of those beliefs are hidden as invisible assumptions until someone questions our beliefs as being valid.

Our interpretations of these universal values are almost always colored by underlying assumptions or sets of assumptions to form a hidden set of beliefs. Discovering those assumptions of how they do and don’t support the social sustainability of an individual, family, community, or society is one of the primary reasons for using the Moral Compass. No common ground (peace) will ever be gained until all of the beliefs, assumptions, and expectations become exposed and processed through the Compass. The process of listing all of our beliefs provides a visible means of comparing

our beliefs with those of other people in order to develop commonality and productive unison of action.

Assumptions. Because assumptions are almost always invisible to the person who holds them it becomes a vital necessity to expose those assumptions in a Team setting. It begins by asking individuals pertinent and pointed questions about their beliefs. Disagreement of beliefs between team members is evidence of hidden assumptions. That is a signal to begin the gentle and diplomatic process of determining how each person who holds a difference of beliefs gained their assumed beliefs.

The wide variation of *expectations* for each belief is due to the underlying, unspoken *assumptions* each individual accepted early in their life, and are usually quite unaware of their existence. Because of this, no progress will be made by any two people, team, family, community, or society until their assumptions have been clearly revealed.⁴ Conscientiously using the Compass will eventually reveal and identify those assumptions.

Once the assumptions are exposed, they then need to be validated or invalidated using the criteria of the three primary values. If beliefs and assumptions are hard to define, then look to the *expectations* and the *criteria of fulfillment* of those beliefs and assumptions to make them visible.

Validating Historic and Contemporary Decision-Making. The seven values of social sustainability make it possible to take on the task of understanding all historical events in terms of the values of social sustainability. Doing so will also bring contemporary decision-making by all public executives, CEOs, corporate boards, legislatures and Congress under accurate scrutiny. Doing so will reveal the repeated lessons of history that can then be distilled into the wisdom of the ages to guide future generations to successful, peaceful, stable, and sustaining existence.



⁴ David Bohm, Peter M. Senge, and Chris Argyris have much to say about how to reveal the underlying assumptions in dialogue. Dialogue, as they define it is not conversation or discussion, but a thoroughgoing process for making progress involving difficult topics. (See Bibliography.)

SOCIAL SUSTAINABILITY DESIGN AND VALIDATION SCHEMATIC ~ Project: _____ p. _____

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 (This should be measurable) [We observe]	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 OF HUMANITY

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Expectations. We tend to live our lives minute-by-minute and day-by-day with incredible lists of expectations in mind for each of our beliefs, and our hidden assumptions. From the time of our childhood we have simply accepted those expectations and their hidden assumptions. We were children then but now we are adults who will become more and more responsible for the fate of our own community, as our own life. Not surprisingly, the expectations held by different societies, even in the same nation, reveal vast differences. Those differences are also due to the existence of different assumptions as to how those beliefs and their attendant expectations must be satisfied or fulfilled.

Criteria for Fulfillment. For every expectation there are measurable criteria that demonstrate the fulfillment for that expectation. To check the moral validity of a measurable criterion, it is necessary to validate it against the three primary values of sustainability. For a socially sustainable morality to become a functional part of a community or society measurable outcomes must demonstrate how expectations are to be fulfilled; and, cross-validated against the seven values of sustainability.

For example, in the *belief* of universal education being beneficial, we would *expect* that graduating students would measurably prove that higher education relates positively to socioeconomic indicators such as better health, longer lifetimes, greater earning income, and whose children also experience the same outcomes. If that expectation proves to be true, then each of these indicators offers the individual the ability to improve their quality of life, and to develop and grow into their innate potential equally as those who already have those quality of life indicators.

WORKING WITH A HYPOTHETICAL PUBLIC ISSUE —

The following example involves the social and moral issue of the prevention of abortions, and public education as a venue for exercising 1st Amendment Rights related to publishing educational materials.

The Top Half of the Compass asks for definitive and descriptive information about the moral question.

1. The Moral Question: “Does the morality of social sustainability support the publication and provision of education and training concerning human procreation to individuals age 20 and below to reduce teen pregnancies, and thereby reduce abortions for women ages 12-19?”

2. Statement of intention: This is directly related to #1, “The Moral Question.” From The Moral Question, we write “Decrease abortions.” Our *project* is to reduce teen pregnancies, and our *intention* is to reduce abortions.

3. AREA OF SUSTAINABILITY: For this exercise, circle: “a. Social”.

4. State the issue being validated for moral social sustainability. For this exercise, the topic is: “Free Press, Child Bearing.” Also, write this as the “Project” in the top line of the Compass. It is duplicated there as a quick visible reference.

5. Venue: (Circle): Individual/family level. For the sake of this example, it is easier to select the “individual/family” level because this is the level where the project will be initiated.

The Bottom Half of the Compass. At this point the top section of the Compass has been completed. We can now ask the moral question again, to begin working through the bottom half.

“Does the morality of social sustainability support the provision of education and training concerning human procreation to individuals age 20 and below to reduce teen pregnancies and abortions, ages 12-19?” By working through Columns 6-10 the answers will become clear.

The Process of Moral Validation begins by cross-checking the question against the three primary values. To do this successfully, we must examine the question and the clauses that condition the question.

- a. “Does the morality of social sustainability support the provision of education and training concerning human procreation to individuals?”

Quality of life: The quality of life for a woman, who has the potential to bear children, the prospective child, and father is improved when women and men have the information to determine and choose the optimum point in their life to reproduce.

Growth: Having the supportive information, from the earliest era of a woman and man’s life when they are capable of procreation, allows each to determine the optimum future point in their life when their growth has been maximized to provide the optimum time for procreation. This optimum point also supports the optimal growth and development of the child.

Equality: Providing this information assigns equal value to the mother, father and child; and equal responsibility between the mother and father. That is, each is equally valued and given equal responsibility for determining their future quality of life and potential of growth for themselves and their child.

b. "...age 20 and below..." Here we begin to address the core concerns of the moral question. Considering the social sustainability of a family and the global civilization, the question requires a "what and when" answer. "*What* needs to be taught, *when* it is most needed?" ... (The answer lies in c.)

c. "...to reduce teen pregnancies, ages 12-19?" This tells us that in order for young men and women, ages 12-19, to make a reasoned decision, that information (what) must be provided to them beforehand (when).

Experience by wise parents and developmental child psychologists suggest that *what* is shared with children depends on their age and developmental maturity. In other words, what is shared is on a "when they need to know" basis. What is shared is dependent upon the comprehension level of the child. We would surmise that as the child approaches closer to the age of reproduction, the more specific the information the child needs to know to make a mature decision.

For children of lesser age, the practice is to provide only as much information as necessary to answer the child's question; and, to offer the opportunity to the child to ask again when they have another question. Slowly over the months and years of growing up and comparing information about procreation with other children their questions will arrive without any schedule or regularity.

The answers to all moral questions involve a very narrow gallery of qualifiers:

- Do the answer(s) support social stability, social peace, and the eventual social sustainability of our civilization, national society, community, family and individual? In the case of procreation, unrestrained reproduction assures the survival of most species, but for *Homo sapiens* the only thing that unrestrained reproduction assures is an *ever-decreasing* quality of life and standards of living for everyone in our civilization. Beyond a certain level, increased population decreases the standard of living and increases the likelihood of societal and civilizational decline and collapse. And this is exactly the situation that our global civilization finds itself, today.

- Are the answers validated by the three primary values of social sustainability for the individual/family, society, organizations and associations of organizations?

Statement of Findings for the Individual/Family.

The moral question: “Does the morality of social sustainability support the provision of education and training concerning human procreation to individuals age 20 and below to reduce teen pregnancies, ages 12-19?”

Quality of life: The quality of life is more fully assured when informed, conscious, and intentional procreation takes place at the optimum point in the life of the prospective mother, father, and child. YES.

Growth: The growth and maturation of the individual, (mother, father, and child), is more fully assured when informed, conscious, and intentional procreation takes place at the optimum point in the life of the prospective mother, father, and child. YES.

Equality: The value of each member of the potential procreation is equal when procreation occurs when it is preceded by informed, conscious, and intentional decision-making at the optimum point in the life of the prospective mother, father, and child. YES.

These findings provide a “proof” and have answered the title of this chapter, “Validating Moral Decision Making,” i.e., we have validated that providing this information is moral; and publishing this material is moral. This completes the Validation Process that provides the “proofs” of this topic. Once validated and proven to be consistent with the morality of social sustainability, we can build upon that proof.

From this proof we can now develop a list of the Criteria of Performance that would fulfill our plans for this project. Not feeling safe about this, we would continue to cross-validate each criterion with the three primary values of social sustainability. Implementing these plans also requires a list of responsibilities according to the 81 Degrees.

81 Degrees of Socially Sustainable Moral Decision-Making. Answering the moral question does not fully satisfy addressing the 81 Degrees of Socially Sustainable Moral Decision-Making. That begins a different round of discussion of the topics and decision-making.

Because providing information and training about procreation encompasses the realm of families and the continuum of life from conception through the time of death, the considerations for sharing information and providing training encompasses the earliest eras of this continuum. It begins specifically with pre-conception couples who have decided to bring children into the world. What do they need to know to bring a healthy, sustainable child into existence? What information does the couple need to know about informing and indoctrinating their child with sustainable procreative information? At what developmental stages do children need this information? What are the usual developmental stages of sharing specific information in those stages with children who are not capable of reproduction? And so on.

In a socially sustainable society, the process of parenting involves learning about and knowing how to delay procreation until the optimum time in their life to bring children into existence. Second, the process of parenting involves sharing that same information with their child as he or she grows up, providing age-dependent information as the child needs to know. In this way, the moral decisions and practices of social sustainability become the responsibility of each person. Parents become responsible for enculturating their children in the responsibilities and art of living in a socially sustainable society, and responsible for enculturating their children with the knowledge to fulfill those cultural norms in their own lives, and eventually in their own children.

The first set of nine interactions of socially sustainable moral decision-making concerning the topic of our moral question.

Person

A. Person to person: Children are responsible to learn the socially sustainable requirements of procreation as they age and need to know this information. Parents are responsible to inform and teach their children about the socially sustainable requirements of procreation.

B. Person to Organization: The individual is responsible to delay the procreation of children until they have achieved the optimum point of their life to do so. Preventing early pregnancies maintains the quality of life for the whole community.

C. Person to Association of Organizations: The individual is responsible to maintain the population of the civilization — to produce children, but not more than 1.5 per person, or 3.0 for reproducing couples.

Organization

D. Organization to Individual: Organizations are responsible to support and aid individuals in the social sustainability of procreation, and provide educational materials, training, and assessments of their progress.

E. Organization to Organization: Organizations are responsible to produce internal and external policies, and behavior that supports social sustainability of procreation.

F. Organization to Association of Organizations: Organizations are responsible to support the social sustainability of their nation and the community of nations concerning procreation and population.

Association of Organizations (AO)

G. AO to Individual: This is usually not applicable. See “H.”

H. AO to Organizations: Associations of Organizations are responsible to provide organizations with the support necessary for responsible procreation practices and procreation by individuals. AOs have a necessary responsibility to support the efforts of organizations to provide education and training of individual procreation and population requirements.

I. AO to AO: Associations of Organizations are responsible to be in agreement with the principles of socially sustainable procreation and population management.

Let us continue the numbered items of the Moral Compass. As you will soon see, you can begin in almost any column to start the work.

In the Moral Compass, you will see that each of these 9 interactions of socially sustainable decision-making can be placed as a list in the EXPECTATIONS column #7 — programs that we would expect to fulfill the criteria which are the objective of the expectations. Let us use one example:

#7. EXPECTATIONS Column: “We would expect that...”

- ... procreation education would have been provided long ago to the parents of the teenager, preferably before the child was born, and particularly before the child becomes a teenager and sexually active. This provides the parents with enough time for socializing, instructing, and enculturating their future teenager with an understanding of the seven values, beliefs, and expectations so the child is prepared to make responsible decisions concerning his or her own sexuality and his or her procreation of a new generation. It is essential that the sexually developed child fully appreciates the potential repercussions of their decision upon the sustainability of their own life, their own eventual children, and upon their community and society.
- ... age-specific and developmentally specific procreation education materials are provided to the parents or guardian of the young child who will become a teenager, whether male or female. This would be done early enough in that child’s life to answer their natural questions about reproduction, why there are boys and girls, and other topics.

The Expectations Column can be expanded as needed to provide programs as needed for each criterion of performance. For example:

- ... prior to when the child becomes reproductively capable, the child is made aware of human sexuality suitable for their age and sexual development. This will include the full spectrum of birth preventative methods from abstinence to sterilization. Those who are capable of reproduction are provided with no-guilt access to birth control information, devices, and medications; and for those who are not yet capable of reproduction, information about those resources are made known.

As the reader may consider, the techniques of information sharing, education, and training can as easily be used for the prevention of tobacco use, drug and alcohol use, anti-social behavior including bullying, peer pressure, and many other behaviors that are detrimental to social sustainability. Procreation education in a sustainable society is viewed just as any other developmental topic, like acne for example, that inevitably appears in a child’s life.

- ... the thrust of the programs in “Expectations” is to place the responsibility for social sustainability practices upon the individuals who have the most influence to effect sustainable outcomes. Contemporarily, society and citizens become responsible for the support and care of infants-becoming-adults, even though they had no control of the procreation of that child. That is blatantly UNsustainable, i.e., immoral.

The Expectations Column #7 is a list of program(s) that we *expect* will be needed to fulfill the Criteria Of Performance in Column #6. In this example we would *expect*, in order to reduce teen pregnancies, that those who become responsible for pregnancies and births by teenagers 12-19 years old would be provided a combination of programs to fulfill the criteria. "Those who become responsible" would include the teenager (boys and girls), his and her parents, and community support agencies, for example.

A. Person to person: We expect children to learn the socially sustainable requirements of procreation; and need to know this information as they grow developmentally to become sexually mature. Parents are responsible to inform and teach their children about the socially sustainable responsibilities of procreation.

#6. CRITERIA OF FULFILLMENT. This column provides a list of measurable outcomes that fulfill the list of expectations in column #7:

A1. Social programs are provided to teach individuals of procreative age the socially sustainable responsibilities of procreation.

A2. Children are assessed at several pre-procreative stages for their knowledge and awareness of social sustainability criteria for procreation.

A3. Parents are assessed after the birth of their first child for their knowledge and awareness of social sustainability criteria for procreation and teaching their own children the same.

#8. BELIEFS/Assumptions: This column provides a list all of your personal beliefs about the topic you are considering.

A. We believe, in accord with the morality of social sustainability, that withholding the facts of procreation from reproductively capable individuals prevents the optimum arrival of new children. The arrival of children before the parents are ready to raise children creates ongoing, perpetuating UNsustainable lifestyles, which become socialized and enculturated in their new children.

We can conclude, ...that children brought into the world before the parents are prepared to raise their child or children to become sustainable individuals is immoral and foists the responsibility of raising those children and their eventual children onto the public. It is not the socially sustainable responsibility of society to raise children, but rather to provide the means to delay

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reproduction to reproductively capable individuals to raise their children to become sustainable individuals in their own right at the most opportune time.

“Immoral” is defined as any behavior that prevents or diminishes the social sustainability potential (determined by the three core values) of an individual/family, community or other social entity, society, and the global civilization.

Quality of life — Premature pregnancies deprive the mother, father, and child the opportunity of a higher quality of life to grow into the full potential of their social, emotional, physical, intellectual, and spiritual maturity.

Growth — Premature pregnancies prevent the optimal course of maturation and growth that support the social sustainability of the mother, father, child, family, community, and society.

Equality — Premature pregnancies deprive the mother, father, and child the opportunities of a more mature life to access the benefits of life equally as others who have waited. Their value to the community and society to aid their own sustainability and that of their own family, community, and society is diminished by the responsibilities of premature parenthood.



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7

Moral, Sustainable Policy Formulation

This chapter will examine how to make consistent socially sustainable moral decisions involving almost any human endeavor, whether individual, social, or organizational, using the seven core values of social sustainability and the Social Sustainability Design and Validation Schematic. When a topic or issue regularly comes up for decision-making, then a policy is needed that covers all of the factors of the decision and its implementation to provide consistent results.

As you read the following concerning Zika Virus victims and their offspring, keep in mind the social and political ramifications that surely will result if there are no consistent rules of socially sustainable decision-making available to legislative, congressional, and judicial bodies that will write public statutes and policies.

VALUES AND ETHICS IN POLICY FORMULATION —

All decisions of minor or major importance, whether made in a micro-second or that take years to result in outcomes, *are always made based on a set of values*. Whether a person is a policy analysts or anyone else, values are always present, even when there is an overt effort to produce “value-less” options and policies.

What often makes neutral, unbiased policies almost impossible to formulate is that values over time become assumed, obscured, and invisible to policy analysts and decision-makers. This leads to inconsistent policy implementation and often the cause of complaints of bias from marginalized populations, including women, LGBT, racial groups, ethnic groups, immigrants, and cultural groups.

The Social Sustainability Design and Validation Schematic (Aka “Moral Compass,” (page 53) provides a format to develop consistent decisions, particularly when you or your organization are concerned about equality and “what is fair.” Socially sustainable moral decision-making begins by first determining the desired criteria of performance for those decisions. Begin by working through Columns 6-10 of the Compass.

In a democratic society, public social policies are formulated to provide a uniform means of making decisions that are consistent and effective without bias or special

interest. Yet, policy analysts shy away from open discussion of ethical issues involving values as it raises too many annoying questions. Their unease has been due to their inability to capably argue the ethical and moral implications of their analyses as they have not had the benefit of a set of fundamental values that are universal to all people of every race, ethnicity, culture, gender, and nationality.

The excerpt below is from Ted Trzyna's "Raising annoying questions: Why values should be built into decision-making." ⁵

"According to the political scientist Douglas Amy,⁶ the reasons analysts usually give for shunning ethical debate – that it is impossible, unnecessary, or impractical, or that it injects personal biases into the analytical process – are not the real ones. The real reason is that ethical analysis 'conflicts with the practical policies of the institutions that engage in policy analysis.' There is a tendency in ethical analysis to raise annoying questions, and bureaucracies put an emphasis on consensus and following orders. They are not debating societies, and they are not designed to encourage frank discussion and dissent. Given these institutional realities, there is little incentive for analysts to raise ethical questions.

"According to Amy, policy analysts cultivate a professional image as purely technical advisors whose work is value-free and apolitical. The administrators who are their bosses 'are reluctant to encourage ethical investigations both because the inquiry itself might raise questions concerning established program goals and because the style of analysis conflicts with the technocratic ethos which dominates bureaucratic politics.

"Ethical implications 'may often be the subject of informal discussions.' But the point is 'that such ethical deliberations are *ad hoc* and they are unlikely to be made public or to be the subject of careful and systematic investigation in formal agency studies and reports.' Like policy analysts and administrators, members of legislative bodies also tend to shy away from value questions – in their case, to avoid alienating fellow legislators and important segments of their constituencies (Amy 1984, 575-84)."

Tryzna concludes that "These are powerful arguments for building ethics into decision-making. Value judgments are always made. Incorporating ethics into the policy process, subjecting value choices to the same kind of rigorous

⁵ Trzyna, Ted 2001. California Institute of Public Affairs Publication No. 105, August 2001 © CIPA 2001. Citation: Ted Trzyna. 2001. "Raising annoying questions: Why values should be built into decision-making." California Institute of Public Affairs, Sacramento, California.

⁶ Amy, Douglas J. 1984. Why policy analysis and ethics are incompatible. *Journal of Policy Analysis and Management* 4: 573-591.

analysis as facts, will make those in authority consider the moral implications of their decisions.”

This lack of values leads to the failure of institutions and organizations, and points us to the imminent necessity of embracing and implementing the values that have sustained our species.

HISTORIC UNSUSTAINABLE POLICY FORMULATION —

1. Consider the following historic juxtaposition:

- The three primary values of social sustainability have sustained the Homo sapiens species because they have been and still are organic and universal to every person of every race, ethnicity, culture, nationality and gender.
- However, when we examine the history of human civilizations one startling fact emerges: **All civilizations, societies, nations, organizations and their administrations and policies have failed.** ⁷ They all failed to survive!

2. Consider some of the causes for these organizational failures:

- **None were founded on an intention to become sustainable.** None were designed to become sustainable, either materially or socially. The founders *assumed* that by doing business day after day that they would stay in business year after year and decade after decade.
- **They failed by not learning from their experiences, and did not keep functional libraries of wisdom to guide them.**
- **Tragically, they all failed because they were not designed as “learning organizations.”** ⁸ Learning is the result of our urge to *grow* to improve our *quality of life*, individually and collectively. When organizations take on the three core values of social sustainability (quality of life, growth and equality) they will become learning organizations that *grow* into sustainable organizations by learning how to ADAPT to changing conditions. In this situation, staying with the old ways of doing business organizations will become less and less effective and continue to make repeated mistakes. The process of adapting to changing conditions takes place as individuals and

⁷ Diamond, Jared 2005 *Collapse – How Societies Choose to Fail or Succeed*
Viking, Penguin Group, New York

⁸ Senge, Peter M. 1994 *The Fifth Discipline*, Currency Doubleday, NY.

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organizations realize they have made mistakes, and then *repair the causes* of those mistakes.

- **They failed because the three values that have sustained our species were not embedded in their founding documents and operational decision-making processes.**

3. All historic organizations failed to learn to adapt to changing conditions.

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 and evolving when change occurs.

POLICY FORMULATION AND THE VALUES OF SOCIAL SUSTAINABILITY —

Until now, quality of life, growth, and equality were NOT recognized as the timeless, fundamental values (criteria) of our species that urged individuals to make decisions that contribute to their individual and collective “progress.” Now that we are aware of them, we can consciously begin to incorporate them into the intention, vision, operating philosophy, and mission of founding organizational documents, social policies, and decision-making processes so that our societies begin to move toward social stability and peace.



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Societies and communities are not organizational — they have no address or organizational structures, addresses, or GPS location, but are totally dependent for their continued existence on the people and organizations that support them.

★ *Societal sustainability is not possible until organizations become responsible participants in the symbiotic relationship that supports societies, themselves, and individuals collectively.*

When organizations act parasitically or predatorily within society, then society is on the road to failure. There is a necessary mutual relationship between organizations and society to sustain their mutual existence. When that relationship becomes consciously and measurably symbiotic as a system of mutual existence, then their mutual sustainability becomes possible. What the seven core values of social sustainability provide are the decision-making values that guide the development of that mutuality. Policy formulation that is based on these values will go a long way to produce sustaining outcomes.

Because these values are universal to all people, we can begin to publicly discuss their application to the broad spectrum of social issues and topics without fear of unwittingly being biased toward any group of people. The inconvenient questions about ethics in policy formulation can become an open and transparent discussion about the moral and ethical implications of those values.

These values, being consistent, inform us how to develop justifications and rationales for consistent policy analyses. Being consistent, we can begin to create integrated, holistic policies for developing sustainable options, choices, decisions, and actions. This has the potential to create a system of uniform value-based decision-making that will enable public policies to modify existent discordant social, political, and economic functions into a unified system of systems. Social-societal, political-governmental, and financial-economic systems will then begin to contribute to the organizational sustainability of democratic societies.

SUSTAINABILITY PRACTICE —

The work of strategic planners, policy analysts, and executive decision-makers will become transparent to the public as they begin to rely upon the core values to formulate strategic plans for the social evolution of our societies. Because of the self-evident and universal nature of these seven values, (Illustration, page 7), we can anticipate that community leaders will eventually choose to use them.

The values in the Moral Compass provide a consistent and clear means of understanding how public social policies can assist communities and societies to

achieve social stability and peace. Doing so, public disclosure will take on renewed meaning as these simple devices of moral and ethical validation come into common use by citizens everywhere.

All of the above may sound naïve to anyone who has fought their way through election campaigns to become elected, or who has been appointed to a public office. Yet, never before has there ever existed a consistent set of values that are universal to everyone regardless of their race, ethnicity, culture, nationality, gender, or social status, wealth, or position that can be used to assess all forms of social, political, and economic behavior by individuals and organizations.

What follows in the next chapter is a very brief description of a methodology that will not only help policy analysts and executive decision-makers, but will also be very useful for social activists who are interested in examining topics of “social justice,” “social equity,” “what is fair” and “the common good.”

SUMMARY —

POLICY

1. The core values of social sustainability level the playing field between all groups of citizens in a democratic society. Being universal to all people of every nation, race, culture, ethnicity, and gender, using these values prevents explicit and implicit biases in the processes of policy formulation and decision-making.
2. The three primary core values of social sustainability will aid any policy analyst or community to formulate social policies that support the movement of a community, city, state or nation toward the stable and peaceful state of social sustainability, even when discussing the most difficult of moral issues. The secondary value-emotions of social sustainability, (empathy, compassion and “Love”), will help assure that the policies they do develop are humane.
3. If you are a public executive, an executive of a social foundation or agency, or a corporate human resources executive who is concerned about corporate liability and social responsibilities, you can now point to the timeless, universal, and irreducible values of quality of life, growth, and equality as rationale and justification for social policies that are applicable to all people without bias or special interest.

PRACTICE

Acceptance and use of the seven core values of social sustainability, set within a uniform methodology for examining and designing sustainable social policies and practices, would allow public policy analysts and the public in their communities to finally get “on the same page” of social issues.

In Volatile, Uncertain, Complex, and Ambiguous (VUCA)⁹ situations, which now seem common across the globe, it is essential that a nation share the common values of social sustainability as an operative part of the language and operations within government, corporations, foundations, and all organizations. This allows that in times of crises, as exist today, decisions can be made quickly with the expectation they will be accepted and validated by the public as necessary and timely to support their sustainability. We can anticipate that widespread use of these practices would create a culture change in the way citizens interact with their public executives and their governments.



⁹ The Berlin School of Creative Leadership, Forbes/Leadership, October 8, 2013, “Six Creative Leadership Lessons from The Military In An Era of VUCA and COIN”

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There are no shortcuts
for a nation to become sustainable.
Only sound intention,
moral fortitude,
and an undying perseverance by its citizens
has the capability
to move a family, nation,
or a global civilization
in that direction.

8

Working with the Social Sustainability Design and Validation Schematic in a Team Setting

Universal values — universal teams. Because the three primary values of sustainability are universal to all people of all cultures, ethnic groups, and racial composition, the synergism of these values can empower local “Compass Teams” to collaborate with other Compass Teams anywhere in the world. Doing so gives local communities the same global capability as international corporations to collaborate with the best minds that are also working on similar topics of social sustainability. And, it gives them a firm and sure foundation to argue their findings in any nation and in any venue. No central authority or control or overarching organization is needed to begin this process.

Teams provide a “learning environment.” Remarkably, Moral Compass Teams inherently become a learning environment that will have community-wide and society-wide repercussions. Team members will learn about the value system, beliefs, and assumptions, and expectations of the culture; and come to understand whether they are socially sustainable or not. Individuals and families will become more fully aware of how they can effect positive and constructive change to their larger society, and begin to become more responsible for their actions. The effects of social sustainability will become personal, societal, and international.

Teams sharing results globally. Because of the universality of the values, sharing results between Teams, globally, will empower constructive change of older systems of social institutions and policies in all cultures and nations to become more universally socially sustainable. Developing moral designs of social sustainability is truly an ideal that requires progressive stages of designing and planning the social, political, and economic programs that lead to sustainability. Once the plans are formed, the process of implementation must include that short term plans complement long term plans. Implementation then will lead to greater and greater social stability, peace and eventually social sustainability.

Caveat — 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 *sustainable* global civilization will require conscious, deliberate and consistent intention and application to complete this multi-decade and century

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project — that and a precious awareness that social change will be a constant annoyance until then.

The discussion below involves a team of individuals who are working the Compass to discover answers to the pragmatic moral problems they face or will face as individuals, families, and communities.

The team environment is recommended for two reasons: 1) It does not have an authoritarian structure, and is less likely to have an inherent authoritarian bias built into its validation process; and, 2), it provides a far more objective method of examining beliefs and their underlying and frequently unconscious assumptions. Assumptions become far more visible to objective team members who have differences of opinion about a belief.

CAUTION: While the three primary values are inarguably central to survival, existence, and sustainability, heated discussions about beliefs in the Design Team, on the other hand, can unravel the Team's work. Because of that problem, it is suggested the Team begin writing the "Global Statement of Project."

After *validating* a moral issue, then it is time to discuss the strategies of *designing* sustainable policies and organizations. Though the processes are very similar and closely related, separating them offers an uninterrupted process of moving the development of organizational vision, intention, philosophy, and mission into statements that are consistent with the Compass. Implementation brings another set of hurdles that are best addressed after these earlier statements.

It is important for the good working order of the team to recognize immediately that most significant moral issues are not solely viewed from the philosophic position. We know all too well that the political arena has used moral issues as political footballs to support their position and/or weaken the opposition's position.

What has developed over millennia is that religious and political *interests and positions* have come to define the morality of society. What is proposed is radically neutral: The public becomes co-responsible for developing and adopting a code of morality that supports social stability, peace, and sustainability. Ideological and cultural neutrality is necessary because the topics of morality that arise through life until death will become very, very familiar to billions of people around the world as our civilization becomes more and more unstable, less peaceful, and unsustainable. A neutral code of morality would help everyone make sense at the personal level of social turmoil when those tough decisions have to be made — decisions that aid peace, social stability, and social sustainability of families, communities, and societies.

As you can imagine, the work of the team will generate a great deal of heated discussion by individuals who identify with traditional positions and who have never discovered or challenged their fundamental assumptions regarding moral issues. The work of the Team will be challenging if only because our traditional morality was never designed for a global society that must move into a sustainable future, ... or decline, collapse, and disappear.

A TEAM METHODOLOGY FOR POLICY FORMULATION AND MORAL DECISION-MAKING —

The four elements below describe a combination of validation and interaction in a team setting so that almost any social issue can be validated in the terms of contributing to social sustainability, or not.

1. Quality of Life, Growth and Equality. (Column #10)

These three values provide the criteria for testing the validity of all entries the team will make in columns 6-9 of the Compass. They provide the final criteria for validating the policy analysis, organizational designs, and decision-making processes chosen to support social stability, peace, and social sustainability.

2. The Moral Compass of Social Sustainability Validation.

Fundamentally, the Compass is a “learning device.” It provides a thorough exploration of topics to help the team gain access to understanding the sustainable implications of the topic. It provides a methodology for developing the proof for the conclusions the Team develops.

Validation comes through the transparent process of examining and cross-checking all beliefs (and assumptions), expectations, and measurable behavior against each core value.

3. Moral Compass Validation Teams

Local Teams are “learning organizations” as Peter Senge would interpret them. To paraphrase Senge in his book, *The Fifth Discipline*, “In an era of immense social change, and social and global problems of immense dimensions, no individual has the answer.” 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.”

The best working teams are those whose members enjoy the dynamics of a team setting, with individuals who have had some experience in the

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functions of their roles; and whose members are willing to risk not knowing the answers ahead of time; and who have a common interest in the topic that they are exploring. A certain amount of personal humility is necessary to allow the “flow” of the synergism of the Team Process to surface.

The Moral Compass Team consists of 5-11 people with 7-9 being optimal. It is not a committee or a discussion group. Team members have specific roles and functions. Members are of equal authority.

Team Roles.

These roles support the synergism that develops in the Team Process as members work through the Compass.

Organizer – In a community setting this person represents that unique 1% of every community who sees that something needs to be done and initiates and organizes friends and neighbors to accomplish the work.

For a Moral Compass Team, the process begins with a “burning issue” the Organizer wants to resolve, followed by discovering friends, neighbors, and associates who have a similar concern about that issue or topic. The next task is to begin “Team Bonding Exercises” to build trust within the hearts of team members. Experience has shown that teams need a dedicated time each week, and a dedicated meeting place for their work. Meeting online has NOT proven to be an effective method of team work. Too many non-verbal and social cues are missing from interpersonal exchanges.

Facilitator – The Facilitator must be able to separate their primary function from their role as member of the team. He/she is NOT a leader, *el Jefe*, or “head of the team,” but an equal member of the team. It is very helpful if the Facilitator has had training in group dynamics, group facilitation, team processes, mediation, and “meta-talk.” This person must also be very observant to identify and reveal the unspoken assumptions that creep into the dialogue process.

This person facilitates the work flow and social flow of the team, group dynamics, and team process; and also monitors the evolution and development of the Team process, and records the conduct, developments, insights, progress, and product of the Team; and makes suggestions as to how to improve the Team process.

Recorder – The Recorder has two main functions, but does NOT record verbatim as this would prevent them from making their own contributions to the team process. 1) Recording the occasional “Ah-

ha!” and insight, conclusion, or succinct comment that is often forgotten, when it is later recognized as an essential piece of a larger puzzle. 2) The Recorder notes the change of topics as discussion suddenly changes. This allows the team to pick up the “lost line of inquiry” of the preceding discussion.

Inquiring Members – These members have the single-minded pivotal work of inquiry by asking insightful and intuitive questions that reveal the layers of their topic. Understanding the “arts of inquiry, discernment, and reflection” is essential for the full exploration of topics.¹⁰ Everyone on the team is an inquiring member, and in many ways everyone assists in all role functions.

Inquiring Team Members are cooperative, non-competitive, respect each other, and appreciate each other’s differences. They see themselves, individually, as one-with-the-whole of the team where individual contributions are greater than the sum of their numbers.

“Consultant” – The Consultant must be able to separate their primary function from their role as member of the team. The Consultant offers the Team a strategic perspective to support the work of the Facilitator and to help the Team see how their project fits into their society’s progress to evolve toward social sustainability in terms of 50-500 years.

In a rapidly moving team process diversions may occur, and if they are pursued too long they will lead the Team away from its productive course. Sometimes the Facilitator may also get caught up in this diversion. This is much like what happens on the ski slopes when going too fast – getting off track, into loose material, and bogging down. As the Consultant has been chosen because of their expertise in the topic area, they may be asked by members for their opinion about the topic of issue. Otherwise, it is important that the Consultant act as a silent member, not allowing his/her expertise to overshadow the social-team process that often produces unexpected results.

4. The Moral Validation Team Process

The Team Process involves the team members 1) fulfilling their role functions, 2) interacting with other team members, and 3) working through the procedures of the Moral Compass. Typically, a synergism develops in the

¹⁰ Sesno, Frank (2017). *Ask More : The Power of Questions to Open Doors, Uncover Solutions, and Spark Change*.

team process as members offer the complementary skills of their roles in the discovery process of working through the Schematic.

Overall, the Team Process involves developing proofs of moral validation, similarly as a high school geometry class that is working together to write geometrical “proofs.” A “proof” is a written account of the complete thought processes that are used to reach a conclusion. The striking difference between the Moral Validation Team Process and a high school geometry class process involves exposing the hidden assumptions behind all of our moral and social beliefs.

Each step of the process is supported by previously validated axioms, postulates, theorems, corollaries, hypotheses, theories, and definitions, or proofs of social sustainability. In the case where there are no earlier proofs, the team will have to develop those first.

- The best way to learn how the Moral Compass Validation Team Process works is to do so experientially.

CONCLUSION —

Communities will need the development of “Moral Validation Teams” to discuss and practice developing moral decisions regarding hundreds of social topics; and to test and validate social issues as being morally sustainable or not. Fortunately in the process, teams will be informing and educating other citizens in their community. Those same individuals will carry their knowledge and skills into their companies, agencies, departments, and other organizations.

The hierarchies of central governments have consistently proven themselves incapable of implementing successful social projects at local levels. Beginning at local levels, local community citizens can anticipate two generations as necessary to initiate and fulfill their original intentions. By accepting social sustainability as a common goal local, state, and national organizations will need to re-invent themselves to rewrite the social contract between governments, citizens, and the public. The moral commitment is huge as it requires more of this generation and the next than any previous or future generation.



9

What is Human?

ANSWERING THE GREATEST MORAL QUESTION OF THE 3RD MILLENNIUM —

Values. To identify “what is human?” we must look to the common and typical traits of all humans from their earliest beginnings of our species. What we identify as “human” is not that we are bilateral with two ears, eyes, arms, and legs because those are also taxonomical identifiers typical of all *primates*.

What truly distinguishes humans is not their humanoid features, but their mental development, their social characteristics, consciousness, moral judgment, and their yearning to consciously grow into the potential of their existence in all seven spheres (physical, mental, emotional, intellectual, social, cultural, and spiritual). Humans are able to decide something, and then have the consciousness and self-observation of their thinking about that decision-making. No mammals or other primates are able to do this, at least to our knowledge at this time. Underlying the decision-making of *Homo sapiens* is a value system based on the seven core values. These three factors, values, ideology, and morality, being organic to our species, are what identify us as “human,” or not.

RAPHAEL UNIFIED THEORY OF HUMAN MOTIVATION —

Together, these seven values provide us with a *unified, values-based theory of human motivation*. Eponymously, it becomes the *Raphael Unified Theory of Human Motivation*. The closest reference to a values-based theory of human motivation that I could find in an extensive Internet search was *An Overview of the Schwartz Theory of Basic Values*, by Shalom H. Schwartz¹¹. Schwartz lists ten values: self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, and universalism. There is no dispute with these values, as secondary or tertiary values subordinate to the three core values of social

¹¹ Schwartz, S. H. (2012). An Overview of the Schwartz Theory of Basic Values. *Online Readings in Psychology and Culture*, 2(1). <http://dx.doi.org/10.9707/2307-0919.1116>

sustainability. They have supported great contributions to the sustainability of our species by many individuals.

Discerning the “human” from the non-human. What unifies these values of human motivation is that they apply to the individual and collectively to all people. Individually, the spectacular dissimilarities of how two people interpret these values and then develop them into a personal hierarchy of needs have hidden the common motivating values from our awareness. All humans are motivated by the three primary values to develop their innate potential, as they determine that to be, to satisfy a personal hierarchy of needs. Those needs will continue to change throughout their life as their circumstances in life offer them new opportunities to re-interpret those core values into another evolved hierarchy of needs.

Individuals who have not had the benefit of becoming functionally socialized to live with others, and those who have not been fully enculturated into their host culture(s) tend to develop dysfunctional lifestyles based on what they did learn, which may even be socially dysfunctional and even predatory. Yet, we can also imagine some who show no evidence of inner motivation that would indicate that they have an operational set of the seven values guiding their life. Are these, then, human? According to the value system discussed previously, they would not be “human” as you are human.

In terms of the old traditional morality this situation is neither morally “bad” nor morally “good.” It just is. That is why the old morality is tolerant of incredible aberrations of social behavior including senseless and abhorrent predatory behavior. The old morality simply is BAD CODE and useless as a morality to support far higher levels of rationality that are required to support the social evolution of contemporary democratic societies to become stable, peaceful, and self-sustaining.

Concerning a humanoid that does not show evidence of motivation for growth, to improve its quality of their life as most of us would, then they are not human. What to do with these pretenders of being human is not a concern of the author or a subject of this book. That is best decided before the humanoid is born before maternal bonding occurs, which becomes evident in the very early years of a girl’s life, becomes much stronger when she becomes of age and pregnant, making it impossibly difficult after the humanoid is born.

Humanoids in any society are not a new discovery. Evidence of their existence is as old as the evidence of genetic damage that has been a part of human history from the beginning of our species. In that context, the solutions were almost unanimously the same, except for those who became or were sold to carnival freak shows, or

specimen in bottles of formaldehyde. Yes, it is grisly and disgusting to think about this ugly side of our humanity, but it is nonetheless evident in archeology as it is today in our public institutions where they are kept. Now that the Zika Virus is a global phenomenon, the moral difficulties of Zika produced humanoids will become a moral issue that all humanity in tropical and sub-tropical societies will have to deal with.

“WHAT IS HUMAN?” IS RELEVANT TO GOVERNMENTS,
CORPORATIONS, AND ALL ORGANIZATIONS —

Hypothesis. If the seven values that have sustained our species for 200,000+ years can be embedded into the structures and decision-making processes of organizations, *then* would that give organizations the same capabilities as our species to become self-sustaining, and remain viable in the term of centuries and millennia? Further, would that also give organizations, as corporations and governments, the same “humanness” to have a sense of *empathy* for individuals, families, communities, societies, and our civilization and then to decide and to act in *compassion*?

Self-Observation. The primary reason that organizations will have difficulty becoming self-sustainable is that they do not have an existent capability for self-observation that is guided by an irreducible code of morality and ethics. Self-observation is the penultimate defining characteristic of being fully human. It provides the capability for an individual and a society to transcend their existence even if that only means observing themselves living life. Gaining that capability would require the creation of an independent personnel position for a thoughtful and discerning employee, or volunteer to act as the “Critical Conscience” of the organization.

What makes such an independent position viable with no conflict of interest is the person’s loyalty to the survival and sustainability of the organization and its sustaining integration with society. Being “politically correct” or “organizationally correct” is anathema to an objective, conscientious observer of the organization. Until organizations gain the insights from a “Critical Conscience,” organizations will be unable to transcend the inherent limitations that were existent as assumptions in the early stages of the organization’s creation.

Organizations, whether a local service organization, corporation, government, or educational system, often do not exercise the minimal standards provided by the

three primary values of our species in their relationships with employees, vendors, customers, and clients. The problem arises when the organization has not recognized the simple divisions of sustainability, seeing employees and vendors, for example, as quantity-object resources, rather than quality-value assets. (See page 23.) Self-observation in such a corporate environment would be a rare trait. One only has to look to the leadership of the organization to know where that trait originates. Self-observation in such organizations usually only occurs when court orders require the organization to become more humane.

A Free Press. Democracies have the inherent capability of transcending their limitations, because self-observation and reporting are inherent capabilities of a free and open press provided by First Amendment rights... ...providing that the media, as a reporting faculty of a democracy, does not become enamored with its own power to change public opinion, rather than reporting changes in public opinion. When that occurs, as is the case with most reporting media today, then the demise of that democracy is imminent because a free press that acts as the essential “critical conscience” of democratic practices and public executive conduct is lost.

Man’s inhumanity to man. The long history of nations and societies, regardless of their religious or political orientations, has demonstrated that the collective humanness of organizations has almost universally exemplified the “survival level” of existence, and rarely aspiring to the morality of social sustainability. When organizational morality proclaims survival as the evidence of success, then peace and social stability become illogical and irrational. Then the failures of organizations that litter the long history of civilization will once again add another bit of historic detritus.

We do not have to go too far in history to discover how true this has been. It is no wonder that World War II took place. The ambitions of the nations that signed the treaty with Germany after WW I was to burden Germany with immense war reparations and damn it with guilt. The League of Nations failed miserably, and the UN, though surviving, continues to stumble along impotent to create the peace that is so desired by all people, but not organizations.

The survival, existence, maintenance, and very long term sustainability of organizations is not only an issue of the “bottom line” but of symbiotic necessity to remain in business as supporters of societies’ social sustainability into the centuries and millennia ahead. We know already that all it takes for our species to survive into the far distant future is to make decisions that are based on the values organic to our DNA. Our species can survive and sustain itself without organizations; but, organizations, whether governments or corporations, cannot exist operationally and

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functionally unless they make decisions that support their host societies and their citizens; and to do that organizations must take on, accept, integrate, and make those values as organic to their operation as they are organic to Homo sapiens. Then organizations can proclaim that they are organically moral and “Homo sapiens values-compliant” to become an extension of our species’ will to survive as an evolved social organism.



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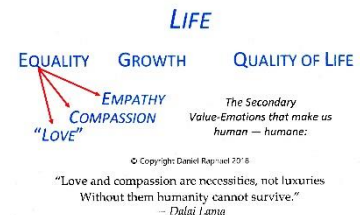
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Achievements

- * 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 Unique, Unified 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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The task of the leader is to get his people from where they are
to where they have not been.

The public does not fully understand the world into which it is going.

Leaders must invoke an alchemy of great vision.

Henry Kissinger

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