

ABORTION

The Perfect Moral Storm

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Abortion, the Perfect Moral Storm

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— *opus unius hominis vitae* —



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Abortion, the Perfect Moral Storm

Introduction

Abortion as a public topic of discussion is excessively heated simply because the processes of rational discussion and discernment in democratic nations are woefully unevolved and primitive. What has promoted that degenerate situation is the gross lack of adequate, competent, capable, and confident processes of philosophical examination.

Yes, such a statement may seem excessively damning, but consider that the physical sciences are centuries ahead of the social sciences in the examination of the materials, processes, and procedures used in those fields of science, as I have mentioned before.

Gabriel Mouton, a church vicar in Lyons, France, is considered by many to be the founding father of the metric system. In 1670, Mouton proposed a decimal system of measurement that French scientists would spend years further refining. It was not until the 1850s that the metrification of France and much of Europe was completed. Wikipedia, History of the Metric System

Comparing Social Sciences to the Physical Sciences ¹

The great difficulty of the social sciences is that they have never had the defining exactness of the physical sciences. The following discussion will make an attempt to bring the social sciences closer to that standard.

If we retrace the developmental history of the physical sciences beginning in Babylonia, (2300-1879 BCE), we would see astronomy grow into an exacting process of measurements that were associated with their religion to make predictions as to what the gods were up to. Nicolaus Copernicus, (1473-1543 CE), proposed that the planets have the sun as the fixed point around which they revolved, and that earth did as well, and revolved on its own axis on a daily basis. Through his use of mathematics, he was able

¹ Raphael, Daniel 2021 *Reinvention of the Social Sciences*. Available from the author's website as a downloadable PDF. <https://sites.google.com/view/danielraphael/free-downloads>

to accurately predict eclipses and to assist in the revision of the Gregorian calendar.

The physical sciences have come into prominence because of several factors: observations, hypotheses, theories, the use of standardized measurements, and mathematics to test and prove the hypotheses that become the proof for subsequent theories. The physical sciences have robustly profited from the application of sciences to invent products and processes that in turn generated income that resulted in prosperity and benefited most people. The social sciences, which includes philosophy, ethics, and morality have not had the benefit of self-sustaining financial incentives to grow into robust fields of interest and productivity.

What is significant for this discussion is the recognition that all physical sciences use the same approach of observations, proposals, hypotheses, tests of validation, and then accepted theories. Above all else, the physical sciences have had the benefit of a standardized system of measurements for weights, lengths, volumes, and numerous other measurements. Further, the tests of validation have always used mathematics of prove or disprove hypotheses. Mathematics and standardized measurements have, then, become the universal “matrix” that integrates, supports, and brings the physical sciences into an understandable holism.

Seven Innate Human Motivators ²

The social sciences have not existed as a holism simply because they have not had a common and universal matrix that would bond them together to make all human behavior comprehensively understandable. Until now, the social sciences have not had a unifying “social mathematics,” a universal matrix, for explaining social phenomena across the social sciences.

Because of that lack, ethics, morality, and philosophy have not flourished as reliable fields to produce unequivocal truths for guiding the maturing social evolution of social theories. The generation of those theories have been “about” human motivation, ethics, morality, and sociology, for example. Ethics, morality, and philosophy have floundered

² Raphael, Daniel 2019 *Seven Innate Human Values*. Available from the author’s website as a downloadable PDF. <https://sites.google.com/view/danielraphael/free-downloads>

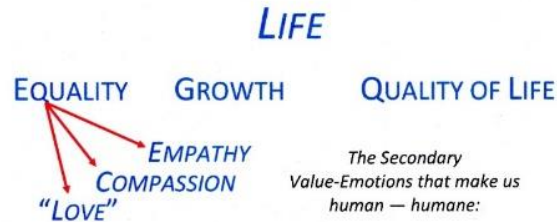
in the sea of hundreds of competing theories that were argued by using references of supporting papers and opinions of other authors.

That disappointing situation does not need to persist any longer.

Remarkably, there is one set of standards that are completely in alignment with the social sciences, but have been overlooked simply due to being so obvious and self-evident within the Homo sapiens species. There are seven innate motivators of human decision-making and behavior. (See below.) Their existence has been proven by statistical inference. You as a reader are one of the statistical population as a living proof of that inference.

Those seven innate motivators of our species are responsible for the survival of our species over the course of 200,000 years, and have provided the motivation for the thriving existence of billions of people. The **characteristics** of those motivators would include that they are **universal** to all people, **timeless** as the duration of our species, **irreducible** in that their identity cannot be reduced to a more basic form, and that they are also **immutable**, being unchangeable. These innate human motivators are so highly valued for their importance to the existence of our species that we have labelled them as “values.”

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



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

These seven values, four primary values and three secondary values, provide a holism for all human behavior. What has further obscured their presence has been the production of “interpreted values.” Using the primary value “equality” as example, there are many interpreted values that have been identified as “ethical principles” that refer to the originating value. The interpreted ethical principles for “equality” would include fairness, justice, integrity, respect, loyalty, truth, trust,

accountability, responsibility, being transparent, authentic, honest, and fair. The other six motivator-values also have interpreted values that originate from their original value.

Values and Decision-Making

The presence of these values has only one purpose — to guide decision-making. Because we know that values always underlie all decisions, the presence and purpose of the four primary values, (life, equality, growth, quality of life) are to ensure the survival of the species. Yet, history has proven that though the four primary values have sustained the survival of our species, they have not been sufficient to sustain the survival of societies, cultures, civilizations, their nations, empires, or dynasties, for example. The 20,000-year history of the organizational social existence of humanity is a record littered with the consistent failure of all civilizations, cultures, societies, and nations, along with their governments, administrations, and policies. Why?

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

In order for democratic nations to survive, the decision-making practices of their politics, governments, administrations, and policies must begin to use the whole spectrum of the seven values, *plus the morality and ethics that erupt from them — the rules for effective decision-making.*³ Any political party of a democratic nation that wishes to remain in power must begin to assert these values, and particularly their ethics at a time when those values and ethics are desperately needed.

³ Raphael, Daniel 2018-2022 *Making Sense of Ethics — A Universally Applicable Theory Of Proactive Ethics, Morality, and Values*

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

Values, and Proactive Moral and Ethical Decision-Making

It is simply not enough to know what the seven values are, but equally important to know the ethical and moral “rules” for making good, effective, and consistent decisions using those values. If, upon a thorough discussion of the seven values and how to use them, you began to examine each value as a pivotal point of decision-making for yourself in relationship with others, you would begin to develop a few “rules” for making those decisions.

Because the seven values are universal to all people, what follows describes the moral interpretation (rule) of each primary value, and are universally applicable to everyone.

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

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

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

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

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

When we examine the seven values as an integrated set of decision-making values, that apply to each individual, then it becomes necessary and obvious that we need to teach children how to make those ethical and moral decisions in the various situations they will find themselves in throughout their life.

The following is from *Making Sense of Ethics, A Universally Applicable Theory of Ethics, Morality, and Values*, pages 24-39. In this text, **ethics** involves the code of decision-making involving the conditions of relationships between people. **Morality** involves the code of decision-making involving the condition of the lives of people, including ourselves.

The Moral and Ethical Logic-Sequence Explained

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

The Four Primary Values, life, equality, growth, and quality of life, primarily address the continuance of life and living and all aspects that affect the quality of life and living. *They act in unison. When one of the four values is violated, they all are violated.* They provide an integral approach for understanding the moral necessities that support life and living.

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

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

A Proactive Morality and Ethic

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

* Using these values requires the forethought of decision-making, i.e., they are proactive to create ethical and moral outcomes.

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

The following section provides a succinct discussion of each stage in the logic-sequence.

Succinct Descriptions of Each Step of the Sequence

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

Identifying the Steps of the Sequence.

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

Descriptions for Each Step of the Sequence.

- **Seven Values** underlie the decisions responsible for the survival of our species;
- **Moral Definitions** provide a **set of rules** to guide human decisions and actions to prevent destructive, life-altering behavior in human interaction;
- **Ethics Statements** tell us *HOW TO* fulfill Moral Definitions. Using “equality” as an example of the originating value in the sequence: Treating others *equally* as you would yourself means that you do not treat others less than yourself; and it also means that you do not treat yourself less than you would treat others. The value of others is *equal* to that of yourself, and your value is *equal* to that of others – therefore, act accordingly. The importance of this value is that others are not excluded from consideration and from opportunities to grow and to improve their quality of life, and neither are you.
- **Expressed Ethics** tell us *WHAT TO DO* to fulfill Ethics Statements. Expressed Ethics are the ethical values and principles that individuals, families, companies and corporations, and public agencies adopt to conduct business without jeopardizing their personal and social integrity but rather for improving those relationships. As an example, the expressed ethical principles for “equality” would include fairness, justice, integrity, respect, loyalty, truth, trust, accountability, responsibility, and being transparent, authentic, and honest.

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

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

You probably have accurately guessed that the combination of these five steps provides a logic-sequence where each step supports subsequent

steps in the sequence. The seven values are used as the moral criteria to validate each step in a logic-sequence.

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

Proactive Moral Definitions For the Four Primary Values

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

At first, the seven values do not seem nearly enough to give societies and nations the necessary support for their survival and the development of social stability into the far distant future. The simplicity of their appearance is deceiving. What makes societal and international peace possible is the integrated, organic nature of these values working together that reveals their unexpected synergism.

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

* The following Proactive Moral Definitions are stated in the context of **moral**, **amoral**, and **immoral** perspectives to help readers thoroughly understand what is ethical and moral and what is not. Proactive Moral Definitions are stated as proactive affirmations rather than as proscriptions. The focus is on the desired behavior rather than on undesirable behavior.

LIFE — THE ULTIMATE VALUE

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

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

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

Equality is the defining innate value of all proactive morality and ethics.

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

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

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

Growth

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

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

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

Quality of Life

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

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

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

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

When this magnitude of equality is taken into consideration, then material sustainability takes on a totally different definition than has been given to

it for the last 70 years. With this proactive morality in mind, the strategic demand for material sustainability must become capable of taking on the moral load of these seven values to contribute to the quality of life of everyone. Equally important, the value of equality encompasses the moral obligation for being responsible for the quality of life of all future generations.

Proactive Moral Definitions for the Three Secondary Values

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

Empathy

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

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

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

Compassion

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

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

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

Love

Proactive Moral Definition: Love in the context of proactive morality is defined as the combined energies of empathy and

compassion towards others, as you have for yourself. This is truly the most evolved definition of equality – to see and value others as you do for yourself, and choose to act accordingly.

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

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

Summary

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

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

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

For example, on a scale of today's society (2022 C.E.) that means there would be no conscious or unconscious policies to exclude minorities from receiving real estate loans to buy a home in a particular area of the city. It means that any form of discrimination, prejudice, and bigotry is an immoral act that threatens the quality of life, growth, and equality of the excluded individuals and their groups.

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



Abortion, Ethics, Morality, Values, and Decision-Making

As you can see from the above text, we must KNOW, fully know, what our values are that are in complete alignment with the existence of our species in order to make rational decisions and discussions about abortion, capital punishment, euthanasia, and other highly sensitive topics involving life and death. These values provide the global context for philosophical argumentation.

The pivotal element that will guide our decisions in such cases is the definitions of “life” and “living.”

Concerning all socially sensitive topics involving life and living, the critical elements that support life and living are the existent combined functions of 1) a beating heart, and 2) brain functioning. These two elements are basic to the eventual birth that give 3) the infant capability to sustain its life.

In the case of abortion, the brief era of the first 10 weeks after conception is a time when the embryo can be removed without it being morally abhorrent. Those weeks provide that though the embryonic tissue is living, it does not have the rudiments of sustaining life, i.e., a heartbeat and a functional brain. Both are needed to sustain life and living, upon birth.

Beyond 10 weeks, aborting the embryo becomes immoral as there exists a beating heart and elemental brain functions, the fundamental elements needed for life and living.

As for pregnancies from rape and incest, as well as deformed fetuses, abortion is recommended. In cases of rape and incest, the actions inherently violate the rights of self-determination of the girl/woman. In the case of the deformed fetus, it will become incapable of independently sustaining its life. These situations need much further philosophical definition through shared discussion using the seven innate values and their subsequent ethic and morality. The qualifications of answers we seek would take on the same characteristics of the seven values.

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Using Abortion as an Example

The following section provides an example of the moral and philosophical thinking that can be used to guide discussions concerning abortion and other sensitive social issues involving life and living. Part of the confusion of historic and contemporary discussions involving those sensitive topics is the lack of differentiating between life and living. Life can exist as unconscious tissue, but living requires the combination of a heartbeat and a functional brain, and a mind that is capable of directing and guiding that life throughout its human existence as a socially interactive individual.

In the logic of radical reductionism, sexual intercourse between heterosexual couples eventuates in reproduction of the species, pregnancy. In the best of cases, pregnancy is desirable, planned, and intentionally produces babies. In this case, there is no conflict of interests concerning abortion.

At the other end of the spectrum, in any situation from rape and incest to consensual intercourse when sexual intercourse results in an unwanted pregnancy, abortion is a necessary option.

The crux of the second situation is the *lack of forethought* to invoke some form of contraception. The reasons for the lack of forethought is irrelevant in this argument.

- Unplanned pregnancy can be resolved by
 - * Acceptance of the pregnancy and the eventual birth of the child;
 - * Rejection of the pregnancy and reluctance to carry the pregnancy to term;
 - * Rejection of the pregnancy with action to abort.
- Abortion is immoral **when there is evidence of life, by the presence of a heartbeat and functioning brain.**
 - * The abort should occur immediately, but no later than 10 weeks using, for example, an abortion pill such as Mifepristone (RU-486) with misoprostol.
 - * The reasoning is based on the lack of the audible presence of a heartbeat of the fetus in the first 10 weeks. **In criminal and medical legal terms, lack of a heart beat is evidence of a lack of life. Lack of a heart beat has historically been identified with death.** In the case where human tissues have been supported by artificial means, they

are considered as living, but not alive in terms of a heartbeat and functional brain activity that would sustain its living existence.

In the Absence of Forethought

As forethought of pregnancy is often missing before and during sexual intercourse, there must exist the means for the male and female to have readily available contraceptive products and medications that will act with or without each partner's conscious forethought before and during sexual intercourse.

The Rights of Reproductive-Age Women

The reproductive rights of a woman remain intact throughout her life, particularly during the era of her capacity to reproduce. It is basic to the innate right of self-determination to the Homo sapiens species.

Those rights become compromised when the sexual partners do not use forethought to prevent unwanted pregnancies. Those rights become compromised because 1) unwanted pregnancies that go to term contribute to overpopulation, which jeopardizes the material and social sustainability of the nation and the global civilization of humanity and is thus immoral; 2) intentionally aborted pregnancies after the 10th week cause moral and social tribulation (injury) to society and could constitute homicide.

The Missing Moral Role

As there are no existent nation-wide services to assist reproductive individuals to prevent unwanted pregnancies and to prevent abortions, it becomes the responsibility of local, state, and national governments to do so.

The reasoning. As the public has become factious regarding abortion, there must exist a resource that takes the higher moral ground to prevent pregnancies, and thus prevent abortions and social disruptions.

It is in the interests and moral responsibilities of the publics of a democratic nation to take action to move toward social stability, for their societies to become increasingly stable. Then the government must step in as the facilitator on behalf of the public for the wellbeing of society.

The preferred course of action particularly in democratic nations is the use of forethought to provide medications and appliances that prevent

conception from occurring. This would require greatly lower prices for those who cannot afford health insurance or had to pay directly.

The lesser preferred course is the use of non-violent methods of abortion immediately after sexual intercourse, and not to exceed 10 weeks. This would require greatly lower prices for those who cannot afford health insurance or to pay directly.

The Compromises

From the *American Declaration of the Rights and Duties of Man, [and Women]*, (Adopted by the Ninth International Conference of American States, Bogotá, Colombia, 1948.)

“Every human being has **the right to life, liberty and the security of his person**. Right to life, liberty and personal security. Article II. All persons are equal before the law and have the rights and duties established in this Declaration, without distinction as to race, sex, language, creed or any other factor.”

The rights of women are the principle determining factor involving abortion, particularly during the first 10 weeks of pregnancy, where no compromise is reasonable.

Any abridgement of the rights of women to prevent conception is an abridgement of the fundamental rights of man [and women]. This would include, for example, the right to use contraceptive medications and devices without interference or qualifying conditions.

Those same rights become compromised with the evolving right to life of the fetus after the 10th week when the definition of life is firmly established with the heartbeat of the evolving fetus; and, who takes on more and more political rights, as an eventual adult citizen.

A Broader Consideration ⁴

NOTE: The following is paraphrased from the footnoted reference.

In keeping with my prior publications regarding the lack of social evolution of the social sciences and social institutions, of which government is one, and regarding the imminent collapse of the democratic social-societal, political-governmental, and economic-financial social architecture of those nations at this time, it becomes necessary to initiate the next stage of social evolution for the social sciences, and the organizations that are closely associated with each social institution.

The development of the social sciences came about as early sociologists and other social scientists began describing social institutions. The contemporary social sciences and their closely related organizations continue a close relationship to those definitions and concepts. In terms of the imminent collapse, it is long past time for these sciences and related organizations to use their knowledges and concepts proactively to recommend private, public, corporate, and governmental policies and laws that would work to sustain the survival of democratic societies into a thriving future.

In short, these sciences must move from being collectors of data to proactive producers of active and applicable wisdom that contributes to the development of policies that generate social stability, peace, and social sustainability from the levels of the family, community, and society. Just as democracy is under threat of dying, so too are the social institutions of democratic societies. Neither can be taken for granted as lasting forever using the same designs for their establishment, that were put into place 240 years ago, without evolving.

Social institutions, their related sciences, and related organizations then become “facilitators” of social evolution. As facilitators, this new role requires the use of universally standardized values for option-development, choice-creation, choice-selection, and action-implementation. Those are timelessly available because the genome of our species innate contain the seven innate motivator-values that are illustrated below. ⁵

⁴ Raphael, Daniel 2021 *Reinvention of the Social Science* Available free at: <https://sites.google.com/view/danielraphael/free-downloads>

⁵ Raphael, Daniel 2019 *Seven Innate Human Values*

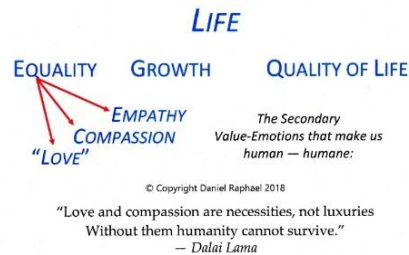
The benefit of using these seven motivator-values, four primary and three secondary, is that they provide the same basis for decision-making that our ancient ancestors used in the last 200,000 years to sustain the survival of our species. Not coincidentally, these same motivator-values provide the basis for a uniform and universal ethic and morality to guide the decision-making of decision-makers.

Priorities of Decision-Making In a Socially Sustainable Society

As the survival of our societies is dependent upon the survival of our species, a rational prioritization of decision-making must be applied as well, which is illustrated here. As you can see, survival of the species comes first, and implied in that is the reproduction of the species. Yet, for the survival of the organizational matrix of society, that requires the presence of functional families that are able to produce children who will eventually take on the role of social-societal, political-governmental, and



SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



economic-financial leadership. This also applies equally to the socially competent, capable, and socially responsible aggregate of citizens as participants. That desirable end-result begins with providing the best timing and development of pregnancies by mothers and fathers who look forward to the arrival of their new family member.

Preventing unwanted pregnancy has a very intimate relationship to the sustainability of our societies and nations, which is best provided by forethought and the prevention of pregnancies; and in those cases where pregnancy does occur in an untimely manner, it can be morally resolved early-on before the 10th week.

The responsibility of sustaining the thriving survival of democratic societies is an inherent aspect of the freedom and liberties that are assured by their founding documents. It is far past time to renew those responsibilities. One step is to begin resolving the areas of division, separation, and conflict within our nation. Taking sides as to who is right and who is wrong concerning any one public issue only sidelines the greater interest of answering the primary question, "What supports the long term survivability and social sustainability of our nation?"



Related papers of the author include:

Understanding Social Sustainability
Making Sense of Ethics, A Universally Applicable Theory
of Ethics, Morality, and Values
Learning Centers for Sustainable Families
Seven Innate Human Values
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Reinvention of the Social Sciences

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BIO: Daniel Raphael, PhD

Daniel Raphael is an independent, original thinker, and futurist. He is a Vietnam veteran with 18-years of experience working in adult felony criminal corrections; father of three and grandfather of four children; former volunteer fireman, small business owner, inventor, and manufacturer of a household sewing machine product; self-taught theologian, ethicist, and holistic life coach; principal of Daniel Raphael Consulting since 2003; and a remarkably unsuccessful self-published author of numerous books, papers, and articles. Daniel enjoys public speaking and has taught numerous classes and workshops nationally and internationally.

Education

Bachelor of Science, With Distinction, (Sociology).

Arizona State University, Tempe, Arizona.

Master of Science in Education

(Educationally and Culturally Disadvantaged),
Western Oregon University, Monmouth, Oregon.

Doctor of Philosophy (Spiritual Metaphysics),

University of Metaphysics, Sedona, Arizona.

Masters Dissertation: *A Loving-God Theology*

Doctoral Dissertation: *A Pre-Creation Theology*



Achievements

- * Creator of The EMANATION Process, the core process of Stage 3 Democracies.
- * 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 Universal Theory of Ethics, Morality, and Values
- * Creator of Family Learning Centers
- * Discoverer of the Four Foundations for Sustainable Civilizations
- * Creator of the Raphael Premise and Hypothesis for the Existence of Dark Matter and the Increasing Rate of Expansion of the Universe

Writer, Author, Publisher

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

(1992) The Development of Public Policy and the Next Step of Democracy for the 21st Century, NBHCo.

(1992) Developing A Personal, Loving-God Theology, NBHCo

(1999) Sacred Relationships, A Guide to Authentic Loving, Origin Press
Available from the author.

(2000) I AM WHO I AM, I AM LOVE [Unpublished]

(2002) What Was God Thinking?!, Infinity Press ISBN 0-9712663-0-1 or from the author.

(2007) Global Sustainability and Planetary Management

(2014) Healing a Broken World, Origin Press (OOP)

(2014, 2019) The Design Team Process

(2015) Social Sustainability HANDBOOK for Community-Builders, Infinity Press.
Available from the author.

(2016, 2019) The Progressive's Handbook for Reframing Democratic Values

(2011-2016) Organic Morality: Answering the Critically Important Moral Questions
of the 3rd Millennium

Abortion, the Perfect Moral Storm

- (2017) Designing Socially Sustainable Democratic Societies
- (2017) A Theology for New Thought Spirituality
- (2017) God For All Religions – Re-Inventing Christianity and the Christian Church
Creating Socially Sustainable Systems of Belief and Organization
- (2017) God For All Children, and Grandchildren
- (2017) Family Learning Centers and the Millennium Families Program
- (2018) The Values God Gave Us
- (2018) UNDERSTANDING Social Sustainability
- (2017) Pour Comprendre la Viabilité Sociale
- (2017) Entendiendo La Sostenibilidad Social
- (2018) Making Sense of Ethics – A Universally Applicable Theory
Of Proactive Ethics, Morality, and Values
- (2018) Answering the Moral and Ethical Confusion of Uninvited Immigrants
- (2018) Restoring the Greatness of Democratic Nations – A Radically Conservative and
Liberal Approach
- (2018) Artificial Intelligence, A Protocol for Setting Moral and Ethical
Operational Standards
- (2019) Sustainable Civilizations, *A General Critical Theory* Based on the Innate Values
of Homo Sapiens
- (2019) Seven Innate Human Values – The Basis for Consistent Ethical Decision-Making
- (2019) Foundations for an Evolving Civilization
- (2019) Thought Adjuster and the Conscious Mind
- (2019) The Raphael Premise and Hypothesis for the Existence of Dark Matter and the
Increasing Rate of Expansion of the Universe
- (2020) Quantum Spiritual Metaphysics
- (2020) A Feminine Theology for Islam and Catholicism
- (2020) PEACE and the Underlying Logic of Innate Human Goodness
- (2020) Stage 3 Democracies
- (2020) Societal Morality
- (2021) The Logic of Values-Based Inquiry for Decision-Making
- (2021) Progressive Politics, Democracy, and Human Motivation
- (2021) Feminine Leadership for Stage 3 Democracies
- (2021) Reinvention of the Social Sciences
- (2022) Democracy - Planning for Recovery BEFORE the Coming Collapse - A Book of Hope
- (2022) Manifesto for Designing Self-Sustaining Democratic Societies
- (2022) Abortion, the Perfect Moral Storm

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Abortion, the Perfect Moral Storm

Abstract

In many ways the vociferous reactions of the various sides of the controversial topic of abortion is the evidence of the immature and incomplete development of ethics, morality, and values. It is an historic relic of antiquarian, philosophical processes of discussion. No one is at fault for this societal tragedy, but we all are responsible for the outcomes of such a tragic situation in a democratic nation.

As readers will find, the public issue of abortion is societal in nature. It is more than personal, it is more than social, it is societal in that it has caused a deep and vicious injury to our social stability, social peace, and has retarded the social evolution of all of our social institutions. What is also tragic is that our social sciences have not taken the position of cultural leadership to help resolve this egregious national tragedy, even after more than two centuries of gathering data about social institutions and the functioning of societies.

In the text, which takes no sides of the current debacle of public discussion, readers will find that we all involved, whether we have children or no children. What is required for resolution is sharing responsibility of the care and nurturance of our democratic society as a social organism. It is alive, and it grows or withers whether each individual takes ethical and moral responsibility for their decisions and actions.

It is we, individuals of the public, who determine whether our society and nation thrives or dies. Democratic nations throughout the world have been on the cusp of failure even before the Covid Pandemic came along. Now, with the global economy in a highly volatile state, and with an archaic autocrat having begun a war without provocation, all nations should be wondering if and when they, too, will fail. The history of all organizations of the past 20,000 years is one of complete failure.

If we, as a nation, are unable to resolve the problem of abortion by peaceful means, then surely that will be an epitaph future generations of this democratic nation will remember always. As an observer of the great arc of history, we are but one small second, minute, and degree of that arc, which can be used to leverage all that comes into existence in the future for their sustainable survival and enduring peace.

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