

# ORGANIC PHILOSOPHY

By

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Organic Philosophy  
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# ORGANIC PHILOSOPHY

Daniel Raphael, PhD

— *opus unius hominis vitae* —



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## Introduction

*Organic Philosophy* introduces an original, whole, universal, and timeless philosophy for sustaining the thriving existence of humanity. As such, it can be used by any organized effort that has the motivation of humanitarian interests at the heart of its existence to make meaningful, lasting contributions to the organizational structures of democratic nations and their societies.

To use Organic Philosophy effectively, we must come to understand the basis for its existence, and the characteristics of that basis that give it timeless and universal flexibility. Labelling it with a name says little about this Organic Philosophy, but understanding the reasons for its coming into existence at this time makes it relevant to the societies of civilization to make a leap of consciousness that is necessary to successfully overcome the challenges of a world in transition. We, all developed democratic nations, are now moving agonizingly from post-monarchical consciousness to a new era of consciousness of shared responsibility for the survival of mature societies that are in great need of evolving.

**Abortion is used in the text as a vivid example.**<sup>1</sup> Abortion, as a contentious social issue, is typically problematic simply because as a societal moral problem its investigation has been given ideological identities rather than appreciating it simply as an objective topic. The gross impediment to its fair and humanitarian resolution is simply a result of not having the right philosophical understanding of humanity that would underwrite all similar problems.

In other words, abortion is really a symptom of a much larger problem. Resolving this and all of the new social-societal, political-governmental, and financial-economic problems that eventually come to the surface requires more than specific solutions to each problem. It requires an overarching philosophy of life and living that is completely applicable to

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<sup>1</sup> Raphael, Daniel 2022 *Abortion – the Perfect Moral Storm* available as a downloadable PDF from <https://sites.google.com/view/danielrapghael/free-downloads>

the problems of evolving linear processes that need to move into an evolving circular system of social processes. The problem involves the absence of an overarching, global philosophy that takes into account the holism of social-political-economical existence in democratic societies.

**Part 1, entitled, “The Moral Foundation,”** provides the fundamental tools for discussing and resolving the highly controversial topics of abortion, euthanasia, and the death “penalty” and the plethora of other social, political, and economic problems in a far more straight forward manner than is current to the public’s and media’s response to abortion. Part 1 explains the component elements that compose an Organic Philosophy. This lays the foundation for Parts 2 and 3.

**Part 2, “A Timeless Universal Organic Philosophy,”** provides a discussion of the this timeless organic philosophy as it benefits democratic nations and societies that are in transition from traditional, post-monarchical democracies. Importantly, Part 2 provides a “DIY” (Do It Yourself) step by step process for writing your organization’s Organic Philosophy.

The Organic Philosophy guides the development of right decisions that benefit all members of that society alike. It is non-ideological in nature, and offers a neutral position for the benefit of everyone. The result is that this philosophy inherently promotes proactive, positive, and constructive decision-making. It promotes “That Which is Right” for all concerned.

**Part 3, “Abortion, Ethics, Morality, Values, and Decision-Making,”** provides us with the opportunity to use abortion as an example of issue resolution using the fundamental basis of this Organic Philosophy.

The great benefit of an Organic Philosophy is that it is based on the organic urge-motivators (values) of Homo sapiens to provide a timeless mechanism that anticipates the need for problem-solving. The commonality of those problems is that they threaten the survival of society; and, as we know only too well, those problems always do and will arise over time.





## Part 1

# The Moral Foundation

Abortion as a public topic of discussion is excessively heated simply because the processes of rational discussion and discernment in democratic nations are woefully primitive and unevolved. What has promoted that situation is the gross lack of understanding of the basic elements of human motivation, and 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.

**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 <sup>2</sup>

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

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<sup>2</sup> 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: measurable 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 their application 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.

\* The social sciences would greatly benefit from a unifying set of constants that integrate, support, and bring all social sciences into an understandable holism. Actually, there does exist a unifying humanistic set of values that does exactly that.

## Seven Innate Human Motivators <sup>3</sup>

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, universal set of constants for explaining social phenomena across the social sciences.

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<sup>3</sup> Raphael, Daniel 2019 *Seven Innate Human Values*. Available from the author’s website as a downloadable PDF.

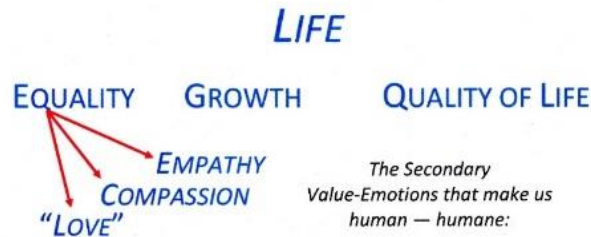
Because of that lack, ethics, morality, and philosophy have not flourished as reliable fields to produce unequivocal truths for guiding the maturing social evolution of social theories. Ethics, morality, and philosophy have floundered in a sea of hundreds of competing theories.

That disappointing situation does not need to persist any longer.

\* Remarkably, there is one set of universal and timeless constants that is in complete alignment with the social sciences, but has been overlooked simply due to being so obvious and self-evident within the Homo sapiens species. There are seven genetically based urges that initiate human motivation that are fundamental to human decision-making and behavior. (Illustrated 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 urges of motivation 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**

### 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

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 “values.”

These seven values, four primary values and three secondary values, provide a holism for all human behavior. What has obscured their

presence has been the production of “interpreted values.” As example, using the primary value “equality,” there are many “ethical principles” that are interpretations of 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 remaining six motivator-values have their own interpreted values that originate from their original value.

## Values and Decision-Making

\* The presence of these values has three functions.

- 1) To guide decision-making;
- 2) To guide decision-making to assure the physical survival of our species. 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;
- 3) To guide decision-making to assure the organizational survival of our societies and nations. Because we know that values always underlie all decisions, the presence and purpose of the three secondary values, (empathy, compassion, and a generalized love for humanity), are to ensure the survival of the organizational context of our societies.

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 the organizational context of societies, cultures, civilizations, their nations, empires, or dynasties. 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.

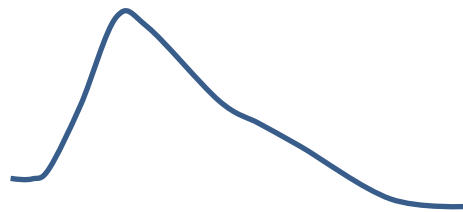
\* Our traditional thought processes would motivate us to ask, “What caused the decline, disintegration, and collapse of these nations, civilizations, cultures, and societies?” Those causes have been surmised by historians over the last three centuries, yet without conclusively answering the question.

The better question to ask is this, “What did these societies and nations NOT DO to sustain their societies and nations?” The answer lies in their

failure to use the three secondary values to balance the aggressive nature of the four primary values. While forging a successful and dominating nation requires the firm use of the four primary values, once that achievement is secure, then the use of the three secondary values must be included to sustain that level of success indefinitely.

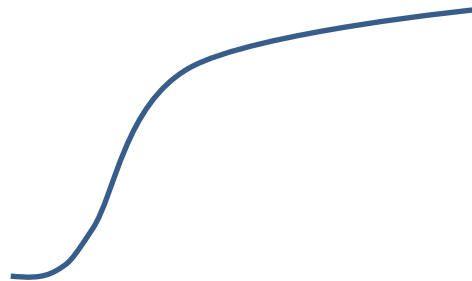
As we know only too well, domination that is often termed “success” can be achieved by beating the bloody hell out of another nation, but once that is accomplished, it requires a co-operative and co-ordinated teamwork approach to sustain those victories into centuries and millennia.

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.

The feminine capacity for cooperation and coordination is essential to the fulfillment of 2<sup>nd</sup> Stage Democracies to become 3<sup>rd</sup> Stage Democracies. <sup>4</sup> The feminine is essential to balance the male impulse of domination by authority, position, and power in order to sustain the success and longevity of any nation.



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, i.e., the rules for consistent ethical and moral decision-making.* <sup>5</sup> Any political party of a democratic nation that wishes to remain in power for centuries must begin to assert these values, and particularly their ethics at a time when those values and ethics are desperately needed.

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<sup>4</sup> Raphael, Daniel 2022 *Stage 3 Democracies*

<sup>5</sup> 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) are essential to the possibility of social stability and peace by including them in decision-making to achieve those ends. 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 motivational impulses of empathy. *To act*, or not, on that impulse is a volitional ethical/moral decision to take an action that is humane, compassionate, and even merciful in some cases.

With this degree of clarity of the human urge-motivator-values that sustain our species and the organizational context of democratic societies, determining what is ethical and what is unethical, what is moral and what is immoral becomes incredibly clear. Codes of ethics and morality exist to maintain consistent ethical and moral decision-making for the survival of our species and our societies. The operational philosophies that we can then develop from those values, morality, and ethics become far easier to write, understand, and apply than ever before!

## Values, and Proactive Moral and Ethical Decision-Making

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 want to begin developing a few “rules” in order to make consistent decisions. It is simply not enough to know what the seven values are, but equally important to know how to use the rules for making good, effective, and consistent decisions using those values. Those are called the codes of ethical and moral decision-making.

Because the seven values are universal to all people, what follows describes the moral interpretation (rule) of each primary value, that 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 apply the seven values described above, as an integrated set to underlie all of our decisions, then we have already become proactively ethical and moral. That is the very fundamental step for a nation, society, and civilization to achieve social, political, and economic stability and eventually a steady state of peace.

The following is from *Making Sense of Ethics, A Universally Applicable Theory of Ethics, Morality, and Values*, pages 24-39.

**Ethics** is a code of decision-making involving the conditions of relationships.

**Morality** is a code of decision-making involving the condition of the lives of people, including ourselves.

## A Proactive Morality and Ethic

Because values always underlie all forms of decision-making, and that these seven innate values are 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, intention of decision-making, i.e., that they are proactive to create ethical and moral outcomes.

That may seem oddly necessary 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 their 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 as the basis for moral and ethical decision-making.

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

## 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 an immoral act. Similarly, any action that jeopardizes a person's capability to *grow* into their innate potential is an immoral act. Separately, and/or conjointly, any acts that jeopardize a victim's capability to improve the *quality of their life* are 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. Logically, the less empathy a person exhibits, the less humane they become, to the point when empathy, compassion, and a generalized love of humanity are missing, then the person can be termed a "non-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.



## 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, each step in the sequence will be discussed.

### 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.

### Expanded 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** give us an understanding of *HOW TO* fulfill Moral Definitions. Using “equality” as an example of the originating value in the sequence: Treating others *equally* as you would treat 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” is used in this text for what most people call *ethical values and ethical principles*, the interpretations of the originating value.

Expressed Ethics are the ethical principles that individuals, families, companies and corporations, and public agencies adopt to conduct business without jeopardizing their personal, social, and organizational integrity and 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, for example.

- **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 the moral criteria that 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 that reveals their unexpected synergism.

**Proactive Moral Definitions** provide us with a set of rules to guide human decisions and subsequent 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

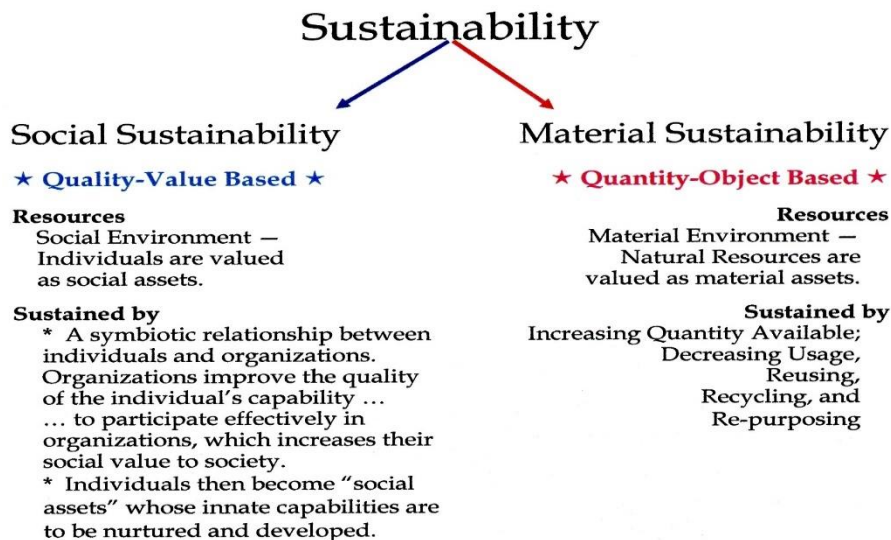
**Proactive Moral Definition:** Make decisions for yourself and others that improve the *quality* of your life and others.

**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 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-value** 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.

## Section Summary

**Equality is the pivotal innate value for 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.

## Priorities of Decision-Making In a Socially Sustainable Society

The survival of the organizational matrix of our societies is dependent upon the socially sustainable conditions of the individual/family.

The illustration below expresses a very simple concept, that the quality of decision-making of organizations is dependent upon the quality of the socially sustaining maturity of the individuals who make those decisions.

Not so ironically, the quality of the socially sustaining maturity of individuals is dependent upon the quality of the contributions that organizations give to support the necessary ever-improving quality of those individual's social maturity. <sup>6</sup> This is shown in the blue, double-ended arrows above.

As you can see from the illustration, survival of the species comes first, and implied in that is the reproduction of the species. Yet, for the survival



of the organizational context of society, that requires the presence of functional families that are able to produce children who will eventually take on the roles of leadership in social-societal, political-governmental, and economic-financial organizations.



<sup>6</sup> Raphael, Daniel (2017-2022) *Learning Centers for Sustainable Families*





Part 2

A Timeless and Universal Organic Philosophy

Introduction

The benefit of using these seven motivator-values that are organic to the human genome 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 organic universal ethic and morality to guide decision-making. Together, these provide for the creation of an “organic philosophy” for informing and guiding individuals and all organizations into a socially sustainable future, not for a few years or a decade, but for centuries.

**The first component of a Universal Organic Philosophy** is the seven innovator-values that are organic to the human genome. They act as urges that motivate and mobilize humans to act upon those urges. These motivator-urges have been labelled “values” for being of eminent importance to humans, and define us as being human, humane. They are illustrated below. <sup>7</sup>

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL

LIFE



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

<sup>7</sup> Raphael, Daniel 2019-2022 *Seven Innate Human Values — The Basis for Consistent Ethical Decision-Making*

Briefly, four primary values unconsciously guide human decision-making, while the three secondary values are volitional to decision-making. The combination provides our species with immense survivability, and gives us our humanity for sustaining our relationships.

**The second component of the Organic Philosophy** is the organic ethics and morality that emanate from those values. They are the rules for making consistent ethical and moral decisions. The seven values, then, underlie moral and ethical decisions that will sustain the survival of the organizational matrix of society just as they have sustained the survival of our species for over 200,000 years.

### A Philosophy Is ...

1. ... a belief (or system of beliefs) accepted as authoritative by some group or school;
2. ... the rational investigation of questions about existence and knowledge and ethics;
3. ... any personal belief about how to live or how to deal with a situation.

Source: WordWeb Pro

### An Organic Philosophy Provides ...

- ...a timeless and universal guide for decision-making that is fully complementary to the value structure of the Homo sapiens species.
- ...a guide for designing social institutions and social sciences to contribute to the very long term social stability and sustainability of society. As such, it is highly useful for validating long term planning and plan execution; and for testing for validation of existing laws, policies, and guidelines.
- ...one of the essential elements of your organizational development plan, policy writing, and implementation.
- ...a permanent ethical and moral standard for all human interactions, individually, and organizationally.
- \* ...for the integration of social science theories into a holism for the development and evolution of social-societal systems among social institutions and their relevant organizations.

## A Framework for Logical Philosophical Examination

**The challenge of creating a timeless and universal philosophy** is to define “what is right” for your organization as it interacts with individuals, associations of individuals, and other organizations. The values, beliefs, and ethics that you devise will give direction and guidance to your organization to deal with situations of life and living.

An organizational, organic philosophy moves from being a platitude to be forgotten to one that is essential to sustain consistent decision-making to sustain the organization into the decades and centuries.

**The reason that values are vital** to sustaining your organization is that values always underlie all decisions. Choosing these seven values that have been tested and used for the duration of human existence will determine how long your organization is able to sustain its existence into the future. Artificial, manmade values, such as an ever-increasing percentage of return-on-investment and other monetized values, the size of your homes, how many homes you own, and other measures of materialism, the number of educational degrees you have earned, the positions of eminence you have achieved, and so on are all temporary manmade values.

The seven values become the foundation for all social interaction, while the ethic and morality that emanate from those values become the standard for all decision-making, individually, and organizationally. These values provide validation for a universal philosophy for life and living for all time. The challenge, then, as you begin creating your own specific organic philosophy is to use these seven organic values, ethic, and morality to apply to your organization’s existence and future.

## Writing an Organic Philosophical Statement

Anyone who is striving to write a statement of philosophy for their organization will want to include

- some language that relates to the seven values; AND
- the ethic and morality that are derived from those values as they affect your organization.

**NOTE:** Because equality is the primary value that underlies all ethical and moral statements, it provides a good place to start when writing your specific philosophical statement.

- Next, consider using one of the standard [organizational development](#) formats. The one I have used for many years include,
  - \* A vision statement;
  - \* A statement of intention; and
  - \* An operational, [organic statement of philosophy](#).

Your organic philosophy statement will become "operational" when it guides the daily decision-making processes of each decision-making section of your organization. Your operational philosophy will be used during each phase of decision-making and the execution of those decisions from option development, choice-making, decision-making, to action-implementation.

\* The intention of working so diligently to develop your Organic Philosophical Statement is to guide the option-development, choice-making, decision-making, design-planning, and action implementation as the means to fulfilling the mission of the organization with all aspects having the stamp of the philosophy you have created.

**The following is an example** taken from *The Development of Public Policy and the Next Step of Democracy for the 21<sup>st</sup> Century* that I wrote and self-published in 1992.

### **Philosophy**

The best government is government by the governed. Citizens must be well educated and informed. Such citizens in rational concert with their governments are best able to direct the course of their own public affairs for the advancement and sustainability of themselves, their families, communities, states, regions, nation, and civilization.

### [An Outline Using Kurt Wright's Five Questions](#)

The framework I have used for the last 20 years comes from Kurt Wright's book *Breaking the Rules – Removing the Obstacles to Effortless High Performance*. It provides a nearly perfect mechanism for embedding an organic philosophy into the daily workings of your organization.

It involves five primary questions. <sup>8</sup> Coincidentally, on a personal note, I was well prepared to accept Wright's work in 2003 as I had 18 years earlier devised a philosophical concept entitled, "**That Which is Right.**" Together, Wright's pragmatic-philosophical guidance of "What's right?" and my own provided the pragmatic statement-questions needed to discover and analyze the mechanics of resolving social problems, improving social processes, and so on. These, combined with the seven innate values and subsequent ethic and morality, provide a framework for the logical, philosophical examination of social problems, topics, issues, and for designing self-sustaining social process systems.

In the mid-1980s I had created a graphic to illustrate "That Which Is Right" as a personal insight of knowing that the way of permanence and social sustainability is based on ethics. These words, then, provide the ethical principles that become the locus of philosophical yet practical examination by asking and answering questions concerning any aspect of your organization. Discovering "That Which Is Right" is guided by Wright's five questions, listed below. When I discovered those questions ca. 2003, it confirmed to me that I had been on the right track twenty years earlier. His questions provided the mechanism I needed for the development of a holistic, timeless, and universal organic philosophy that is capable of answering any if not all moral questions.

- (1) What's right?
- (2) What makes it right?
- (3) What would be ideally right?
- (4) What's not yet quite right?
- (5) What resources can I find to make it right?

In writing your specific philosophical statement, these questions will guide you to an understanding of the reasons you are in fact striving to create a timeless and universal statement of philosophy for your organization. Once you understand your motivation (need) for writing this statement, you will find that writing it will become far easier.

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<sup>8</sup> Wright, Kurt 1998 *Breaking the Rules – Removing the Obstacles to Effortless High Performance* CPM Publishing, Boise, ID ISBN: 0-9614383-3-9

## 20,000 Years of Incremental Decision-Making that has Led to Moral Collapse and State Failure

Relating the 20,000-year history of the organizational failure of the many hundreds of states, nations, empires, cities, dynasties, and federations to the American controversial social problem of abortion may seem remote. Yet, within this expanse lies the core of the problem of the creeping decline of morality and state failure. The following work provides us with the most revealing look at those causes.

**Caveat:** asking the “Why?” question” for the occurrence of the demise of states is a fruitless endeavor.

Rather, our best approach is to ask the “What? Question” similarly as was used to produce the very insightful and astute paper entitled, “*Moral Collapse and State Failure: A View From the Past*” by Richard El Blanton, Gary M. Feinman, Stephen A. Kowalewski, and Lane F. Fargher. Their article describes the process of moral collapse and state failure of past, powerful regimes that no longer exist. <sup>9</sup>

\* When we examine the demise of the organizational matrix of all societies, cultures, states, empires, nations, administrations over the 20,000-year history, we find, as the article above describes, the consistent rise and fall of ALL states.

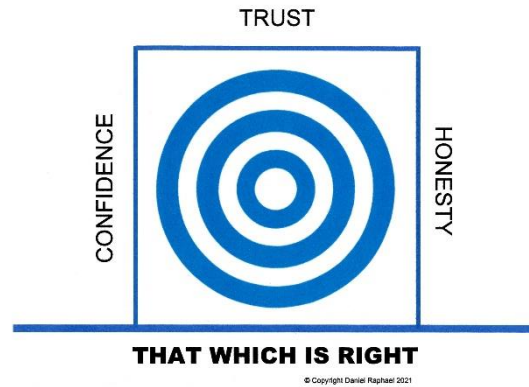
**What** took place during the existence of those nation-states that brought about their failure? Obviously, they failed to succeed, but perhaps they hadn’t defined the intentions for their state’s existence, and/or did not determine the duration for the existence of their state. We can infer that their failure included their lack of awareness of their approaching decline and eventual failure; and, thus, their failure to successfully adapt to changing internal and external conditions. <sup>10</sup>

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<sup>9</sup> 2020 Frontiers in Political Science, [www.frontiersin.org](http://www.frontiersin.org), October 2020 |Volume 2 | Article 568704 // **Conceptual Analysis** pub 16 October 2020 doi: 10.3389/fpos.2020.568.704

<sup>10</sup> Raphael, Daniel 2018-2021 *Sustainable Civilizations, A GENERAL CRITICAL THEORY Based on the Innate Values of Homo sapiens* p 133-

**NOTE:** Until now, there has never existed a consistent, timeless, universal, irreducible, and immutable operational philosophy to sustain the management of statehood of nations, governments, corporations, and other private, public, and personal organizations; and, to sustain their moral integrity.



## Preventing Decision-Making that Incrementally Creates Gradual Moral Decline and State Failure.

Consistently using a Universal Organic Philosophy, that has all of the necessary components to provide organizations with a meaningful method for developing their decision-making capability, will sustain that organization's existence into the coming centuries and millennia. This is necessary to prevent incremental decisions that may appear to be innocent and do not appear to threaten the moral existence of the state, but over time will result in the failure of the organization and moral collapse from the largest organizations to the smallest organization of the family.

\* Using these values, ethic and morality, and the organic philosophy is an irreducible and immutable standard for all decision-making that will provide a universal and timeless standard of organizational management with the intention to sustain that organization for centuries.

Using this standard, we can finally point to **That Which is Right** as being the universal standard for all option-development, choice-development, choice-making, decision-making, and action-implementation.

Consultants can use this set of standards to make recommendations to clients, while also pointing out current policies that will cause the organization and society to fail, eventually. Whether the concern is global

warming, CO2 conflicts, population management, waste management, (decrease usage, recycle, reuse, repurpose), or any other “hot button” social, political, or economic topic, the Organic Philosophy will be able to suggest solutions to help sustain the organizational matrix of a society, nation, and association of nations. An organic philosophy is a strategic philosophy.

Critics of leadership can point to the organic philosophy as the standard for criticism and beneficial suggestions.

The most important cultural influence this philosophy will have is that it provides the reasoning, rationale, and justification for proactive social, political, and economic policies that lead to social progress, and social evolution. Why use this organic philosophy? Because it works to tell us what is right.

\* Further, the guidance of this philosophy is inherently proactive and unbiased. What is vital to this organic philosophy and That Which is Right is that the solutions it provides will NOT be oriented toward any special interest, for-or-against, left-or-right political persuasions, or religious orientations. As the values and beliefs of this philosophy are organic to our species and NOT artificial and manmade, no one has a vested interest ahead of time in the outcomes. It is thoroughly humanitarian.

**The long term result** of issue resolution using this philosophy is that it fully supports the priorities of decision-making to sustain society into the centuries and millennia. It affirms the democratic values and beliefs that are in the best interests of citizens and of society, for the immediate time and in the long term. This organic philosophy provides the mechanisms for the transcendence of democratic nations.

As the illustration below shows, the first priority is the survival of the genetic program of our species that holds the pattern for all future generations. Logically, as example, the policies that develop should then exist to eliminate detrimental genetic structures that create transgenerational illnesses and disabilities, while also supporting the best genetic health.

The second priority shown in this illustration is to initiate organized efforts to develop functional families that learn what to do to raise contented, satisfied, and curious children, and that those beneficial



parenting and child rearing practices are taught to their children. <sup>11</sup> As there are no organizations that are “the community” or “the society,” children who are raised in functional loving families become the means for improving the conduct of organizations, including corporations and government. This is the most significant influence to counter moral decline and state failure.



As the illustration shows, the individual/family and organizations are the decision-makers in any society who determine the moral condition of the communities and societies of their nation.

**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. CRITERIA FOR FULFILLMENT <small>(This should be measurable) [We observe]</small>	7. EXPECTATIONS <small>(This involves planning) We expect]</small>	8. BELIEFS <small>(And assumptions) [We believe]</small>	9. INTERPRETED VALUES <small>[We value]</small>	10. INNATE VALUES
				LIFE
				EQUALITY
				GROWTH
				QUALITY OF LIFE
				EMPATHY
				COMPASSION
				LOVE OF HUMANITY

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<sup>11</sup> Raphael, Daniel 2017-2022 *Family Learning Centers and the Millennium Families Project*

The organic philosophy's processes call for discussions that provide the means to develop definitive proactive moral policies for the benefit of families, communities, and societies without the influence of special interests.

Conversely, just as this philosophy makes That Which is Right very clear, it inherently has the capability to demonstrate what does not work. That refinement is more clearly defined when the philosophical discussion uses the *Social Sustainability Design and Validation Schematic* to examine the design of any policy to validate it as being moral and workable, or not. <sup>12</sup>

## The Cost of the Incomplete, Inferior Design of Traditional Social Institutions

Students will learn, as they design social systems that integrate these seven values, ethic, and morality, that our *traditional* democratic societies, democratic cultures, and democratic institutions of all types exist as separate linear processes. They do not exist as an integrated holism of complementary expertise and social wisdom.

Evidence of the disconnectedness within our democratic society is the tremendous outrage by those who take opposing sides concerning public issues, one of which is abortion. The originating cause of this outrage is the absence of an inarguable set of values that could be used to design rational systems of public policy. As the situation exists today, the fight may be settled at some point, but without an inarguable position to speak from, the problem will arise over and over again.

\* Further, there is no side of that vociferous argument that has a permanent foundation that will support their position for all time. In other words, all are in the wrong, and no one can point to and prove "that which is right" concerning their position. An old timer might comment, "Well, that's a hell'uva situation." Without a universal and timeless organic philosophy, social progress, maturation, and social evolution will never come into existence, and neither will democracy be able to make the same journey.

**The fault line of societal earthquakes.** When we come down to the "bottom line" of the great arc of this situation, we can point to the fault

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<sup>12</sup> Raphael, Daniel 2014-2022 *The Design Team Process* p 38, and 125

line that is creating these societal earthquakes. The most important aspect for any democratic society is to use a system of related values to create the commonality that connects all prior generations with this generation and to all future generations. For people who founded our nation almost 250 years ago, their common values of freedom and liberty brought them out from under the thumb of the monarch. It was enough to bond many generations together into a common culture.

That common culture has over the decades and centuries suffered an incremental erosion of moral standards and political leadership that is now creating the eminent collapse of this democracy and that of other democracies. This nation now exists in the later phase of the grand cycle of destruction, similarly as all societies that have ever existed. At some time in the past they had risen to grand heights of accomplishment, and then disappeared into the detritus of history.

For us, one major exacerbating factor that has contributed to the rapid moral decline and potential state failure is the perennial absence of proactive cultural leadership

**A rise of shared consciousness.** Yet, for a few of those who are self-observing, even proprioceptive of themselves, and then of society at large, they know that the welfare of the future always lies with those who are awakened in the current generation. It is not a matter of “group identification” but rather of shared consciousness of knowing that if I/we do not act now, then all will be lost for those innocents of the future. Our situation is much like a person who witnesses a car sliding on the highway to avoid a child on a bicycle — the car rolls over, bursts into flames and you, the person who was just an innocent bystander a moment ago, now leaps into action, opens the car door, cuts the seatbelt and pulls the driver to safety. It is done without weighing any aspect of what is happening. It is simply a matter of acting when “doing that which is right” is essential to the outcome. It arises from the incipient urge of shared consciousness to survive knowing the consequences if you do not act.

And, now is that time to act.

## Weaponizing the Political Process

Until that level of rationality is achieved, government and all of its legislative, executive, and judicial processes can and will be weaponized by ideological factions. In the case of the public issue of abortion, weaponizing governmental branches is the means to beatdown the opposition. And this precedes the implosion of our democratic society as weaponizing government is a process of budding autocrats who will eventually replace the public process and the rule of law. It is a process that immobilizes government at all levels so that it will more easily succumb to a succession of economic, political, and economic cataclysms that precede the collapse of the organizational matrix of the nation and civilization.

Who, then, will come forward to engage the reinvention of democratic processes from the inside to sustain the survival and thriving existence of our contemporary democratic society, communities, and families? Or, would you rather choose a narcissist autocrat? The situation is that the public is probably blind to the overall situation, that they have not “connected the dots” that are obvious to some of us who see what is occurring now in the great arc of history-in-the-making.

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The public’s situation reminds me of the children’s fable entitled, “The Emperor’s New Clothes” by Hans Christian Andersen, published in 1837, and translated into over 100 languages. In the story, the emperor who lavished himself with every new fashion of clothes was eventually convinced by his tailor that the very finest of clothes the Emperor could possibly wear were in fact made of fabric so fine in detail as to be transparent. And to show off his new clothes, he would parade himself in front of his citizens, and on this last occasion he did the same. But no one had the courage to tell the emperor that he actually had no clothes on at all for fear of his wrath and vengeance.

In today’s debilitated democratic nations, this situation is reversed. The public, citizens, have become the delusional king who continue to believe that “everything is fine” even when all around them is in the process of moral degeneration and the pending collapse of their societies and way of life.

While anyone can see that the world has become insanely topsy-turvy, and that almost anyone can and will tell you what is wrong, no one has had the temerity to suggest what can be done to right this very desperate and dangerous global situation. While this demonstrates a parallel between a storybook tale and current times, the critical situation of 2022 brings the reality of today far away from a storybook ending. In the worst case scenario, today's reality could create a dystopic future.

The evidence of what has been slowly developing in our world for the last 60 years has been recounted by hundreds of futurists in hundreds of predictions that frequently begin with, "If conditions continue as they have..." Ironically, almost all of those predictions have been fairly accurate in what they have predicted to come into being. This situation echoes the storyline of "bad ending" movies where the joy and happiness of prospering times slowly gives way to doom, gloom, despair, economic crises, and famine. But in some of those movies of despair, a solution is presented in the ending where the darkness gives way to light and the renewal of life as people knew it.

Our contemporary scenario is very similar except that the public has no clothes (doesn't acknowledge the gradual worsening of the current global problems) where no one is able to see that their denial prevents them from concluding what is actually taking place; and the possibility that there may really exist solutions that have a very high probability to effectively change the disastrous course of current events.

\* Of the dozens upon dozens of observations and subsequent predictions I have read, I have not found any author who has suggested possible solutions to the overall global disaster that is now enveloping nations.

This situation is the making of an historic culture-change of global proportions that is developing similarly as past culture-changes. If we were a Planetary Manager, we would see that this planetary crisis presents us with a tremendous opportunity to intentionally redirect the course of civilization to become transformed so it actually anticipates the future without trepidation.

Looking back in time, broad culture-changes would include the beginning of the electronic age, atomic age, WWII, the Great Depression, WWI, and the Spanish Flu Pandemic. The most disruptive era was the European

Revolutions of 1848 that remains the most widespread revolutionary era in European history. Wikipedia Revolutions of 1848

Being of global proportions, resolving the current change for better or to stay the same will not be completed by tomorrow afternoon, but will take many years and perhaps decades.

Of course we all want a storybook ending. But that will not occur until someone presents the world with a plot and storyline that benefit everyone while also removing the causes of similar global crises.

## The Requirements of Societal Sustainability

As our world is under the threat of decline and collapse, the situation requires that ALL resources of science, history's wisdom, professional acumen, and leadership bring their knowledge and actions to bear upon resolving the causes of decline and collapse. Separation of interests will not be of any use. What we seek and need is the complementary association and working relationships to bring all efforts into alignment with the holism of our species' motivator-values and subsequent ethic and morality of effective, lasting decision-making.

The social sciences have in their possession two centuries of observation, theory development, and wisdom-development that must now be proactively invoked to initiate society-sustaining programs. The potential demise of our democratic ways of life is far too expensive for us to individually and collectively defer or deflect our responsibilities to the generations of our own children and their future generations.<sup>13</sup>

**The major impediment** of developing those designs is the denial made by traditionalists to admit their nakedness, their lack of uniform and standardized constants to guide the development of the necessary culture change. For those who have the courage to look into their professional mirror and see the lack of a uniform set of constants, their first insight

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<sup>13</sup> Raphael, Daniel (2022) *Democracy – Planning for Recovery before the Coming Collapse – A Book of Hope*

may be, “Surely, there must be a holistic alternative to the separatist approach the social sciences have used for the last two centuries?”

\* Again, the significance of “the abortion problem” in the American culture and societies offers a macro-view of the social science’s need to grasp the functional concept of the holistic, systems relationship of all social sciences and social institutions. The commonality of all people are the motivator-values of every individual that can become the universal standards for the social sciences.

The end result we are seeking is the general awareness that it is the organizational matrix of societies that holds a society together. This is an eminent starting point for creating an operational culture-change where all organizations intentionally nurture the collective motivation of individuals to accomplish something they cannot do alone.

At the current time, with the impending collapse of 21<sup>st</sup> century civilization, all organizations must wake up to realize that their traditional way of life (the “Old Normal”) is now in the latter phase of the 60-Year decline of western civilization. And, yes, it is anomalous that the decline began at a time when civilization was also experiencing the accomplishment of great material success and expansion. The anomaly has been due to the bifurcation of the sciences into two divisions, the physical sciences and the social sciences. The influence of gross materialism has had a very detrimental effect on the collective social progress, maturity, and evolution of the social sciences and of moral democratic societies, politics, and governments.

\* Now, we are at the point in our civilization’s existence and its approaching demise where we must consciously and intentionally engage a great positive culture-change with a change of consciousness in the masses of humanity around the world.

To this end, we will begin to appreciate abortion as a moral and cultural learning lesson for consciously, deliberately, and intentionally resolving this great societal tragedy with the tools of a consistent code of ethics and morality for designing social programs that complement that morality.







Part 3

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

### Using the Universal Organic Philosophy to Discuss the Social Problem of Abortion

For those who are eager to begin using these seven motivator-values and subsequent codes of ethical and moral decision-making to write their own organizational Organic Philosophy, you will find that once you recognize its basic elements as being the universal and timeless standards for measuring human conduct, the illogical “system” of traditional values, ethic, and morality are the source of much social and societal distress.

**\*\*** I would go so far as to say that the lack of a universal value system of constants is restraining the development, maturity, and evolution of social institutions and their sciences, whether that is the family, education, health care, and democratic institutions, for example. These have the capability of becoming an integrated holistic *system* rather than separate social processes. As an integrated system, the social sciences and the organizations associated with each social institution can intentionally contribute to social stability, peace, and social evolution of society to sustain the improving existence of societies in the future. Social institutions that are defined according to the logic of the universal organic philosophy will become a self-reinforcing, self-sustaining circular system of integrated organizational processes.

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As you can see from the earlier text, we must KNOW, fully know, that the seven organic values 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 rational 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 being morally abhorrent. Those weeks provide that though the embryonic tissue is growing, 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 that are 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, those 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.

## Using Abortion as an Example

**Life and Living.** 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 differentiation between life and living. Life can exist as unconscious tissue, but living requires the combination of a heartbeat, functional brain, and an evolving 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 middle ground is the *lack of forethought* to invoke some form of contraception. The reasons for the lack of forethought are 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, and 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 alive, but not living in terms of a heartbeat and functional brain activity that would sustain its continued 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 either 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 of 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 and is thus immoral; 2) intentionally aborted pregnancies after the 10<sup>th</sup> 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 lower prices for those who cannot afford health insurance or have 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 have 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 immoral and an abridgement of the fundamental rights of women and men. 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 10<sup>th</sup> 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 Logical, Philosophical Examination of Tragic Social Problems Using Kurt Wright's Five Questions of "What's Right?"

What follows is a logical, philosophical examination of the intensely contested topic of abortion.

### (1) What's right?

**Life** is the universal, primary value of greatest importance to all people.

**Morally.** (Ref. p. 13) As the ethics and morality of these seven motivator-values are proactive, the moral definition of life guides us to assign value in all of our decisions to value and protect life.

To develop a philosophically correct policy, we must define “life” so all that follows is logically consistent. As discussed earlier in the text, the criteria for life includes a heartbeat and a functioning brain. The functioning of the brain is a continuing process from about 10 weeks when coordinated movement of the limbs and then fingers begins. Yet, the human brain does not reach its fully functional dimensions until approximately age 25 of the individual.

The conclusion is that life begins at approximately 10 weeks. Aborting the embryo in the first 10 of pregnancy weeks, is NOT a moral violation.

**Concerning the mother.** If the life of the mother is jeopardized during pregnancy in a life-or-death condition, then abortion is recommended. It is immoral to use this as a pretense for aborting the fetus.

**Concerning the fetus.** In cases where the fetus’ continued growth jeopardizes the life of the mother, and/or the fetus itself, abortion is recommended.

**Concerning a mal-formed fetus.** At the earliest time that the fetus is identified as being mal-formed to the extent that such mal-formation jeopardizes the fetus’ ability to grow into a self-sustaining individual, aborting the fetus is recommended.

## (2) What makes it right?

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

**Morally.** The proactive moral definition of equality guides us to make decisions and take actions for improving the quality of life and unleashing the potential of others as we do for ourself.

What makes aborting the embryo without impugning the moral criteria of “life” is that during the first 10 weeks of pregnancy, the tissue of the fetus-to-be is not living. It may be growing and alive but it is not functionally living with a beating heart and operational brain.

**Concerning the mother.** In the case of the life of the mother being threatened by the existence of the fetus, it would be immoral to jeopardize her life by forcing her to retain the fetus.

**Concerning the fetus.** In the case of a mal-formed fetus, retaining the fetus to term is immoral. It is immoral because a mal-formed adult will never be able to achieve an equal quality of life as other people and unable to grow into the innate potential they may or may not have. The innate right of self-determination that is innate to all mature Homo sapiens is compromised.

**(3) What would be ideally right?**

It would be ideally right when everyone involved in the discussion, arguments, and harangues involving abortion and all of its related issues used the same basis for discussion: seven innate values, subsequent ethic and morality, and their developed organic philosophy.

**(4) What's not yet quite right?**

What is not quite right, yet, is the global lack of awareness of the basic factors of this timeless philosophy to guide contemporary decision-making for the resolution of social-societal, political-governmental, and financial-economic problems, and unsettled situations.

**(5) What resources can I find to make it right?**

Ironically, perhaps the best resource we can find are the social problems that confront us. By using these "hot button" social issues, as abortion, for philosophical examination, we can make progress through this unbiased humanitarian process that was used a few pages earlier.

This process will be extremely difficult and perhaps repugnant to those who have strong ideological interests and value systems.

The most valuable asset that we can use to discern the nuances of this and similar social problems is for individuals, who are openminded, willing to forgo their biases and prejudices, and who earnestly strive to discover the solutions to these problems, to use this philosophical process.

Hostile arguments, quarrels, name-calling, and other disruptive processes of engagement in a forum of discussion will never solve the problems, even if one side "wins." The solutions we seek are those where everyone "wins."

—

## A Broader Consideration <sup>14</sup>

**NOTE:** The following is paraphrased from the footnoted reference.

It has become obviously evident that the lack of social evolution of the social sciences and social institutions, of which government is one, is holding back the advancement of a democratic nation's potential greatness.

The development of the social sciences came about as early sociologists and other social scientists began describing the rudiments of social institutions. Contemporary social sciences and their related organizations continue a close relationship with those early, unevolved definitions and concepts. In terms of the imminent collapse of democratic societies, it is long past time for these sciences and their 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 evolve from being collectors of data to proactive producers of applicable wisdom that contributes to the development of policies that generate social stability, peace, and social sustainability in 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 that were put into place for their establishment 240 years ago, without evolving.

Social institutions, their related sciences, and 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 innately contains the seven innate motivator-values that are illustrated below. <sup>15</sup>

\* The adoption of a Universal Organic Philosophy, as a model for the development of social programs for this new era of humanity, is an important step. It is important because the model uses the irreducible and immutable values that have sustained the survival of our species will also give organizations and their programs the same longevity, i.e., to become socially sustainable into a long and thriving future.

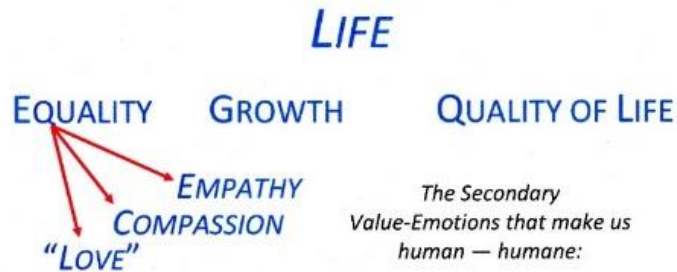
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<sup>14</sup> Raphael, Daniel 2021 *Reinvention of the Social Sciences*

<sup>15</sup> Raphael, Daniel 2019 *Seven Innate Human 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

The responsibility for sustaining the thriving survival of democratic societies is an inherent aspect of the freedom and liberties that are assured by our founding documents. For our times now, we must expand our personal and organizational responsibilities to include the necessity of making competent, integrated systems decisions that support the survival of the future generations of families, communities, and societies — the nation.

An important and essential 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 of our lifestyles, way of life, an improving quality of life and social sustainability of our nation?”

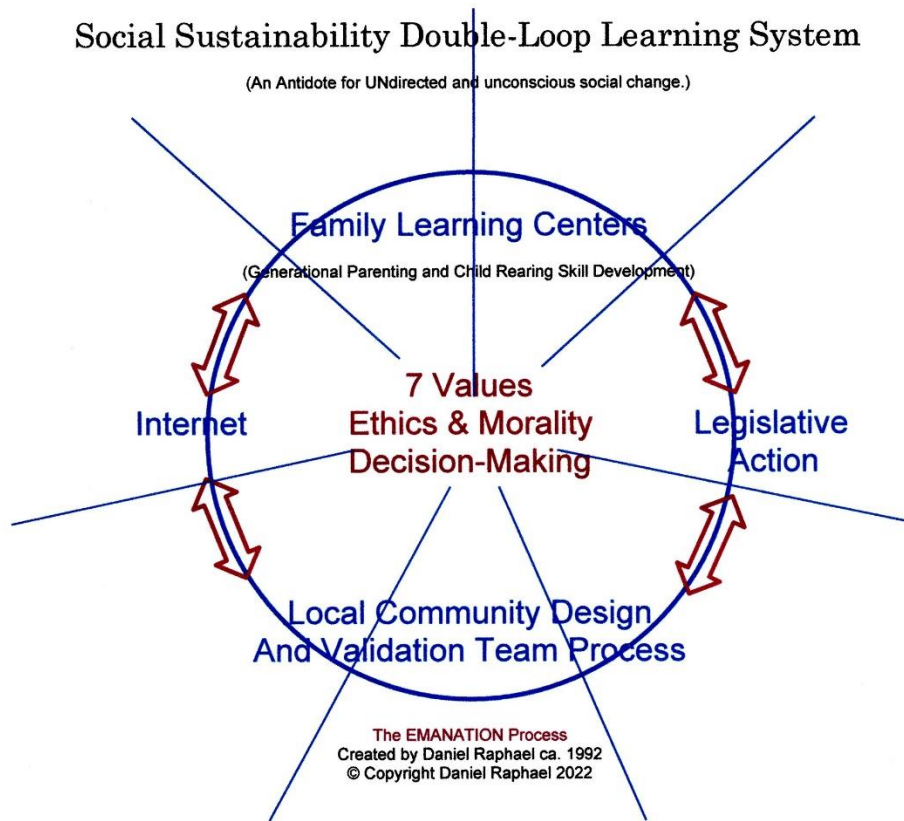
Preventing unwanted pregnancy has a very intimate relationship to the sustainability of our societies and nations, which is best provided by forethought and the prevention of pregnancies; and in those cases where pregnancy does occur in an untimely manner, it can be morally resolved early-on before the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

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.

## The Rightful Place of a Universal Organic Philosophy

The usefulness of the Organic Philosophy becomes much clearer when it is seen in the context of being universally applicable to a whole society. Being based on the innate urge-motivators, (values), within the human genome, the ethics and morality that emanate from those values and the organic philosophy apply to all human activities. Applying that philosophy to the decision-making processes of organizations will bring about a complementary development of social progress, social evolution, and self-sustaining longevity.

The benefit of a society that is using a universal and timeless philosophy, and its underlying values, ethic, and morality for personal and organizational decision-making is that it provides the capability to create a Double-Loop Learning Process. (See page 49 for relevant references.) An application of the Internet will need to be designed to collect relevant information, (data), that can be used to track and measure the progress or lack thereof of social, political, and economic problems and issues to fulfill the feedback process that is a vital and necessary function of any double-loop learning process.



Related works of the author that complement this paper:

*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*  
*Stage 3 Democracies*  
*Reinvention of the Social Sciences*

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

References regarding double-loop learning:

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*Organizational Learning II* Addison Wesley, Reading, Mass.

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*Learning Organization* Currency Doubleday, New York

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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.

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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
- \* Creator of a Universal Organic Philosophy

### 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 21<sup>st</sup> Century, NBHCo.

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

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

- (2011-2016) Organic Morality: Answering the Critically Important Moral Questions of the 3<sup>rd</sup> Millennium
- (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
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- (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
- (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
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- (2022) Manifesto for Designing Self-Sustaining Democratic Societies
- (2022) Organic Philosophy
- (2022) ABORTION – The Perfect Moral Storm
- (2022) Democracy ALERT!

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## ORGANIC PHILOSOPHY

Abortion is used in the text as an example for exploring the development of an Organic Philosophy. Abortion, as a social issue unsettles Americans in fitful ways, some of which are highly confrontational and even violent on occasion. It is, in the reality of the American culture, just one of several highly sensitive social issues that have several commonalities. Whether it is abortion, euthanasia, the “death penalty,” or gun “control,” they all provide gross evidence that the American culture is still immature, incomplete, and unworkable as it has existed in the last 60 years.

**The American culture is changing.** The traditional philosophies that sustained the early beginnings of this democratic nation are no longer sufficient alone to resolve new social, political, and economic problems as they arise. While the humanistic *political philosophies* of early America solved many of the problems associated with a new nation moving from a monarchical form of governance to an immature, universal form of democratic governance, there has not come into existence a universal, humanistic *social philosophy* to guide the resolution of existent and newly emerging social problems.

The Organic Philosophy described here uses abortion as an example of a national social problem that can be healed peacefully using the functional components of this philosophy. The seven organic motivator-values that are innate to the human genome, and their subsequent ethic and morality provide the components of the Organic Philosophy, and the means of decision-making that will enable citizens to approach sensitive social issues without taking ideological positions. The functional concern is to heal sensitive social issues that threaten social stability, while also providing positive incremental steps for a democratic society’s evolution.

The characteristics of those motivator-values include that they are **universal** to our species, **timeless** as our species is timeless, **irreducible** in that more basic motivators do not underlie these motivator-values. Further, they are **immutable** in that they do not change, i.e., they are constant.

This brief paper outlines the Organic Philosophy as a means to transform tragic social and societal problems by objectively assessing those problems as being truly solvable. It moves this and similar social problems from being ideological hand grenades to potential sources of incremental social evolution.

##