

UNINVITED IMMIGRANTS
Answering the Moral and Ethical
Confusion Of,

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Daniel Raphael, PhD

— *opus unius hominis vitae* —



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Introduction

Perhaps the greatest problem involving uninvited immigrants has been the lack of an integrated morality and ethic to address the cascade of social problems from their unanticipated arrival.

The second greatest problem has been the lack of clearly defined distinctions between **societal** morality and ethics, **personal** morality and ethics, and **humanitarianism**.

What follows is a simplified introduction of a proactive, integrated morality and ethic that are adequate to answer the moral and ethical problems of more than just those surrounding the massive waves of uninvited immigrants.

“Bits and Pieces,” page 26, will provide brief explanations of new concepts to the reader.

As all business executives and business consultants know, values always underlie all decision-making, whether that occurs in a millisecond or takes years to complete. Knowing those values before decisions are made helps assure the outcomes are in alignment with those values. The simplicity of the logic of the morality and ethic that is explained in this paper comes from seven values and their characteristics. That combination provides the missing elements for making more reliable and consistent decisions for long term strategic planning with positive results. Those values are comfortably familiar to all of us because they are innate to our species and have been for over 200,000 years.

The morality and ethics that erupt from those values are logically and immediately universal to all people of all past, present, and future generations for all people of all races, cultures, ethnicities, nationalities, and genders. Using them to underlie moral decision-making offers a proactive way to anticipate the future.

The first part of this paper introduces the seven values and their characteristics, followed by the succinct Chapter 5 from the *Making Sense of Ethic ...* before addressing the Moral and Ethical

Confusion of Uninvited Immigrants. Until now, there has never existed a proactive unified theory of *normative ethics* to tell us “how we ought to act” to provide logically consistent answers to moral and ethical situations. ¹

Normative ethics is the study of ethical action. It is the branch of philosophical ethics that investigates the set of questions that arise when considering how one ought to act, morally speaking. (Source: Wikipedia)

The term “uninvited immigrants” applies to immigrants everywhere, but here it applies more directly to the vast migration of people into Europe. Globally in the coming years, we can expect more great migrations will be an almost constant development. As the planet becomes increasingly over-populated and as greater swaths of land become deserts, or flooded along ALL coastal areas that are less than 3 meters above sea level, it won’t be tens of thousands of people migrating, but many millions. Predictably, the present migrations set an example of what is to come. The moral dilemmas will become excruciatingly difficult. The universal morality and ethics that are briefly described here will not make those decisions any easier, but they will be based on the values innate to our species and which form the morality and ethics described here.

Even before coming to the end of these pages, you will begin to form many questions about the incredibly difficult decisions that will have to be made in the future. Very likely those decisions will not be made by the present older generation, but will be made by our children. What do we need to do to prepare our children for making moral and ethical solutions that will surely involve many millions of lives?



¹ Raphael, Daniel 2018 *Making Sense of Ethics — A Unique, Unified Normative Theory of Ethics, Morality, and Values*. Free PDF from <https://sites.google.com/view/danielraphael/free-downloads>

The Innate and Universal Values of All People

The combination of the seven values illustrated below and their mutual characteristics provide the logic-sequences ² for moral and ethical decision-making. The self-evident nature of these values gives us a feeling of having always been acquainted with them, though never verbalizing their existence.

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



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

Characteristics of These Values

The illustration above shows the seven values that are embedded in our DNA. It also shows their relationship to each other. They are integral in our being, and give us the capability to make decisions to become complete as a person and the means to have a positive and constructive life with others. They exist in every person of every race, culture, ethnicity, nation, and gender. The combination of the *seven values* and their *characteristics* provide the foundation for the development of a proactive, unified and logically integrated morality and ethic.

² *ibid*, p 24-27

Innate / Timeless

Even though I cannot prove it, evidence seems to suggest that these seven values are innate to our species and have been embedded in our DNA from our earliest beginnings. They have motivated us, everyone, to yearn for the improvement of our quality of life materially and socially, and are the original cause of human motivation.³ We can safely predict that these same values will continue to motivate our species to search for an ever-improving quality of life, and to grow into our innate individual and collective potential in future centuries and millennia.

Universal

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

Self-Evident

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

³ Raphael, Daniel 2015 *Social Sustainability HANDBOOK for Community-Builders*. p. 28-30.
ISBN: 0-9712663-0-1

Irreducible

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

The Four Primary Values

The four primary values are remarkable because they constitute an innate “code of decision-making” that have produced consistent results regardless of the culture in which they are used. These values urge us, motivate us, to improve the quality of our lives.

LIFE is the ultimate value.

LIFE, the three primary values, and the three secondary values create an integral *system of values*.

Decisions made about *LIFE* are qualified by the other six values as the criteria for human decision-making.

Equality

Equality is inherent in the value of life — everyone’s life is valuable. We give equal value to each individual, and we would seek to provide more equitable opportunity to every individual to develop their innate potential, as we would our own. This is the value that empowers us to work together to improve our world.

A Caveat for the primary value “Equality.” The moral and ethical person is not naïve to assume that everyone else is moral and ethical. But until proven otherwise be authentic, genuine, ethical, and do practice and use the Expressed Ethics. It is unfortunate that we live in a hostile social environment where we seem to be constantly confronted with those who have chosen to be NON-human. Non-humanness can vary from short-changing us at the cash register to the extreme of kidnapping, rape, and death of a victim. Do not tempt those who are NON-human to express their inhumanity to you!

Growth

Growth is essential for improving our quality of life. To be human is to strive to grow into our innate potential. Only a proactive morality and ethic has the capability to support the growth of others.

This value ensures that the inherent potential of individuals, societies, and a civilization becomes expressed and fulfilled, which encourages an improving quality of life for everyone. Without growth, there would be no possibility of social evolution and social sustainability.

Quality of Life.

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

EQUALITY IS THE PIVOTAL INNATE VALUE OF PROACTIVE MORALITY AND ETHICS.

The Three Secondary Value-Emotions

EQUALITY → *Empathy, Compassion, and “Love”*

The primary value **Equality** is the source for the three secondary value-emotions values. We know when equality is out of balance because of the secondary value-emotion of *empathy* – to “feel” or put our self in the place of another person and sense what that is like, whether that is in anguish or in joy. When we feel empathy for others, we want to act in *compassion* – to reach out to the other person and assist them in their situation. When empathy

and compassion are combined and we feel that equally for everyone, then we say that we have a “*Love*” for all humanity. – the capacity to care for another person or all of humanity, as we would for our self.

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

When we consciously internalize the primary values and value-emotions, we realize that the collective power of individuals affects individuals everywhere, as much as the individual affects the collective whole.



As a very brief aside, the four primary values were not discovered until 2008, and the three secondary values in 2014. The characteristics of the four primary values began to reveal themselves in an experimental “design team” that I had initiated in 2007 to discover the link between expectations and beliefs to disappointment in personal relationships. Years later, it became obvious to me that there was a logic-relationship between these seven values and their characteristics. That relationship is presented here in a positive, proactive logic-based morality and ethic that are easily understood.



A Brief Summary ⁴

Life is the Ultimate Value.

Equality, Growth, and Quality of Life are the values that sustain the survival of our species.

Empathy, Compassion, and the “Love” for humanity are the values that make it possible to sustain social existence.

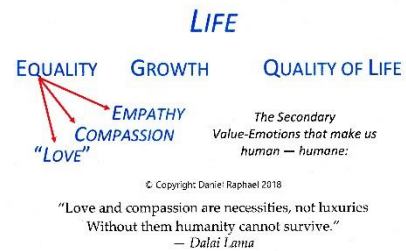
The “rules” for social existence are the morality and ethics that develop out of the logical relationship of the seven values and their mutual characteristics.

- **Values** underlie the decisions responsible for the survival of our species;
- **Moral Definitions** of those values provide the rules that guide human decisions and actions to prevent destructive life-altering behavior of human interaction;
- **Ethics Statements** tell us *how to* fulfill Moral Definitions;
- **Expressed Ethics** tell us *what to do* to fulfill Ethics Statements;
- **The Graces of Expressed Ethics** are the states of being that smooth social interaction.

NOTE: The following moral definitions, ethics statements, and expressed ethics are stated as personal affirmations. In the last 4,000 years morality and ethics statements have always been given as proscriptive exhortations where the only behavior that is learned is how not to get caught violating them.



SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



⁴ Raphael, *Making Sense of Ethics — A Unique, Unified Normative Theory of Ethics, Morality, and Values*, Chapter 5, “Succinct Logic-Sequences for the Seven Values” p 43-49.

VALUES

Seven Values → Moral Definitions → Ethics Statements → Expressed Ethics

LIFE

Proactive Moral Definition: Being moral, I assign value in all of my decisions to protect and value life.

Ethics Statement: Being ethical, I protect and give value to all life. I take the life of other species only for my meals. I do not take the life of species for sport, or to sell protected species.

Expressed Ethics: I express acceptance, validation, patience, tolerance, forgiveness, and vulnerability as necessary to support the physical and social existence of families, communities, and societies.

The Graces of Expressed Ethics (TGoEE) apply to all values and are closely associated with Expressed Ethics, as the name implies. The Graces take the form of *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly for only a very few of many possible examples. These are not necessary to be moral or ethical, but provide a “grace” to ethical living.

EQUALITY

Proactive Moral Definition: Being moral, I make decisions and take action for improving the quality of life and unleashing the potential of others as you do for my self.

Ethics Statement: Being ethical, treating others as I do myself means that I do not treat others less than my self; and it also means that I do not treat my self less than I would treat others. The value of others is equal to that of my self, and my value is equal to that of others – and, I 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 am I.

Expressed Ethics: To appreciate Equality, Expressed Ethics tell us “what to do” at the most basic level to fulfill “Equality.” When I express fairness, integrity, transparency, acceptance, appreciation, validation, worthiness, deservingness, honesty, authenticity, faithfulness, discretion, patience, tolerance, forgiveness, nurturance, and vulnerability I am seeing the expression of my humanness at its very best to support the equality of others, and my self.

GROWTH

Proactive Moral Definition: Being moral, I make decisions and take action that create opportunities for my self to develop my innate potential; and, whenever possible, I develop opportunities for others. I assist them to grow into their innate potential to improve their quality of life as I do for my self.

Ethics Statement: Being ethical, I assist others to grow into their innate potential just as I do for my self. I show others, as I am able, to recognize the opportunities that may be of assistance to them to grow and to improve their quality of life.

Expressed Ethics: I express fairness, integrity, transparency, acceptance, appreciation, validation, worthiness, deservingness, patience, tolerance, forgiveness, nurturance, and vulnerability to support the growth of others.

QUALITY OF LIFE

Proactive Moral Definition: Being moral, I make decisions for my self and others that improve the *quality* of our lives.

Ethics Statement: Being ethical, I see others as an *equal* of my own life to know how to support my efforts to develop their innate potential to *grow* to improve their *quality of life* as I would for my self. When making decisions or writing policies and laws I put my self on the receiving end to see how I would react, and adjust the parameters of my decisions according to the seven values.

Expressed Ethics: I express fairness, integrity, transparency, acceptance, appreciation, validation, worthiness, deservingness, honesty, authenticity, faithfulness, discretion, patience, tolerance, forgiveness, and vulnerability to support the quality of life of others, and my self.

*** *EMPATHY*** (* = Secondary Value)

Proactive Moral Definition: Being moral, I extend my awareness past my own life to that of others.

Proactive Ethics Statement: Being ethical, I sense their situation in the seven spheres of human existence: physical, mental, emotional, intellectual, social, cultural, and spiritual.

Expressed Ethics: What I sense I reflect upon and compare that to my own awareness(es) of my own seven spheres of human existence.

NOTE: All *Expressed Ethics* demonstrate “other-interest” contrasted to self-interest. “Other-interest” Expressed Ethics are typical of the secondary value-emotions. Self-interest is much more typical of primary values. Yes, primary values do have Expressed Ethics attached to them, but as we have seen, it is always a matter of personal choice to express self-interest, a little of both, or predominately other-interest. Neither is “good” or “bad.” “Other-interest” works toward social sustainability while self-interest predominately works against it.

*** *COMPASSION***

Proactive Moral Definition: Based on my developed sense of empathy I choose to support the improvement of other’s quality of life and to grow into their innate potential, as I do for my self.

Proactive Ethics Statement: I take action to come to the aid of others, to support the improvement of their quality of life, and to grow into their innate potential equally as I do for my self.

Expressed Ethics apply equally to the three Secondary Value-emotions because those Secondary Values act together. All *Expressed Ethics* demonstrate “other-interest” contrasted to self-interest.

* *“LOVE”*

Proactive Moral Definition: Love (noun) in the context of proactive morality is defined as the combined energies of empathy and compassion toward others, as I have for my self. This is truly the most evolved definition of equality — to see and value others as I do for my self.

Proactive Ethics Statement: Love (verb), in the context of proactive morality, is defined as projecting the combined energies of empathy and compassion toward others. This is truly the most evolved proactive definition of equality — to see and value others as I do for my self, and choose to act accordingly.

Expressed Ethics apply equally to the three Secondary Value-emotions because those Secondary Values act together. All *Expressed Ethics* demonstrate “other-interest” contrasted to self-interest.

The Graces of Expressed Ethics apply equally to all *Expressed Ethics* because they are the natural outgrowth of *Expressed Ethics* as their name indicates. They are not necessary to be moral or ethical, but provide a “grace” to ethical living.

Growth, for example, is a primary value. The Proactive Moral Definitions of Growth tell us to make decisions and take action for improving the quality of life and unleashing the potential of others as we would for our self. The Ethics Statement tell us **how to** “Assist others to Grow into their innate potential just as we would for our self.” The Expressed Ethics tell us **what to do**: Be fair, have integrity, acceptance and appreciation for that person. The Graces of Expressed Ethics add a qualitative “texture” to our personal interaction with others. The Graces suggest that *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly will go a long way to make that person feel comfortable with the challenges that growth always provides.



Priorities of Moral and Ethical Decision-Making

When we are confronted by a moral or ethical problem, our first question must be, “Is this a societal moral problem, or is it a personal moral problem?” Concerning the moral problem of uninvited immigrants, it is a societal problem.

As a societal problem, democratic governments, working on behalf of the public, have the moral authority and proactive obligation to protect the public by means that may be immoral if exercised by an individual. The moral justification for doing so is to protect the survival and social sustainability of the public and the social institutions that integrate the function of their societies for this generation and all future generations. What is missing from this agenda of moral priorities is the moral obligation of government to become proactive to protect the public. Reactive “hindsight morality” works against the public’s best interests to become socially sustainable. “Hindsight morality” indicts a democratic government as being callous and unprotective of its citizenry, i.e., immoral.

The societal moral and ethical decisions made by a hosting government will be far different from those made by individual citizens. In the following example you will see the two sides of this proactive **personal** morality.

If a bystander, who was armed, witnessed another person light a fire-bomb and was preparing to throw it at a school bus full of children, the bystander would be morally justified but also morally obligated to immediately kill or incapacitate the terrorist. If the same bystander who was armed chose not to kill or incapacitate the assailant, the bystander would be morally derelict and would be passively complicit with the assailant in the deaths of the children. Using the previously described proactive morality, the acts of commission and omission carry responsibilities that cannot be ignored when survival is involved.

The two sides of **societal** morality are apparent in the following example. If the assailant was arrested, charged with terrorism and murder, found guilty of the same, incarcerated, and eventually released, then again commits an act of similar proportions, the government would be morally complicit with the assailant for his or her new crimes. The omission of using the authority to permanently remove social predators is a moral obligation of the government to protect the long term survival and social sustainability of present and future generations of its citizenry.

For more detailed explanations of societal morality, see *Organic Morality: Answering the Critically Important Moral Questions of the 3rd Millennium*. Available from the author's website.

The sentences of the following excision have two parts. One is proscriptive, but the second obligates individuals to take proactive moral actions when active threats to survival are immediately apparent. These succinct affirmative moral actions and obligations are necessary to assure the sustainable survival of individuals, families, and groups.

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

In the above, the first part of each sentence is a caution. The second phrase "...without moral justification" is stated to obligate the individual or government to proactively take moral action to sustain the life of another individual, or self, or public. "Being a threat" is not morally sufficient to take that action by an individual.

At the far end of “protecting the public” the rise of nationalism and fascism is morally **UN**justified and are in themselves a threat to the socially sustainability of a democratic nation’s families, communities, and societies.

—

Now that the innate values and subsequent proactive and logical morality and ethics have been put into place as the criteria for making moral and ethical decisions, we can proceed to ask and answer several of the most important moral and ethical questions surrounding uninvited immigrants. Having the moral means to set priorities for decision-making will help resolve those problems more quickly.

Priorities of Decision-Making, Continued

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



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As you can see from the illustration, “Community,” and “Society” are not involved in the decision-making. This is an important distinction. The sole decision-makers in any community and society are the individual/family and organizations, that for organizations is facilitated by executives. Moral liability for the decisions of an organization can no longer be projected to that organization, but are in this moral reality solely that of the executives, individually or severally, who made them. To mitigate that personal moral responsibility in a democracy, it is vital that citizens are proactively invited into the process of option-development and choice-making before those executive decisions are made.

Concerning “the problem of uninvited immigrants” the priorities of our questions must point the way to answers that strategically sustain the long arc of the nation’s social evolution into the future. The following question is probably the most succinct. “How do we preserve our nation’s cultures, and societies so that future generations of our children have the same or better quality of life as we have today?” Any answers that are developed must as well address the moral and ethical context that uninvited immigrants have brought into our lives.

The First Priority is always to sustain the species because it holds the genetic program of our species. The *primal motivation* of the individual is to reproduce to *sustain* the continuation of the species. At the early animal survival level of our species that does not require a family, community, society, organizations, or morality and ethics.

Question: Are uninvited immigrants morally necessary to sustain the survival of the species of the host nation?

Answer: No.

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

It may seem as though I have stated the obvious. The other side of that statement is raising children without any direction for establishing their own functional family, and raising children who do not know how to live peacefully in their community and society. When that occurs, that is the initiation of the disintegration of families, communities, and societies. In a nation that has voluntarily accepted huge numbers of uninvited immigrants and their children, their adequate socialization and enculturation is crucial to the social, political, and economic stability and sustainability of that nation.

Question: Is it immoral to reject uninvited immigrants?

Answer(s): No, it is not immoral. The exception exists for those immigrants whose original motivation for emigrating from their homeland was due to their physical lives being threatened.

Question: Is it immoral to reject uninvited immigrants whose lives are not in jeopardy as they travel the seas or deserts?

Answer: No, it is not immoral. For those who emigrated without their physical survival being threatened politically, it is immoral for those uninvited immigrants to obligate the host nation to take them into their care. The moral responsibility of uninvited immigrants who made that decision is upon themselves with attendant risks involved. In stark terms, it is not the moral responsibility of humanity to save people from their own decisions that may also jeopardize the survival of their children in transit. Further, it is immoral to separate those children from their parents, as doing so morally

violates the bond and responsibilities between the parent and their children.

Question: Is it immoral to ignore uninvited immigrants whose survival is in jeopardy when they are in the water after their boat has sunk, or when they are stranded in the desert without water and the means to travel to safety?

Answer: Yes, it is immoral.

NOTE: The examples given here provide only the very briefest of descriptions for examining and validating morality and ethics. In depth analyses would require a much more detailed examination using the seven values, moral definitions, ethics statements, and expressed ethics. The full spread of moral and ethic definitions and statements will provide the opportunity to weigh-in on the moral and ethical responsibilities and obligations of all parties involved.

The second priority is to sustain the social fabric (functional families) that holds communities and societies together; and to support their symbiotic and synergistic relationship with organizations. For an **IN**voluntary hosting nation, this situation is the most critical and must be answered as promptly as possible in order to sustain the current quality of life for its citizens.

Because individuals and organizations are the only decision-makers in the decision-making tree, their individual and joint responsibility is to support the social sustainability of their communities and societies. The reason organizations are directly responsible arises because families are the primary socializing and enculturating social institution that can produce well qualified, socially capable, responsible, and competent employees. The source of all future generations of directors, managers, executives, middle managers, supervisors, team leaders, consultants, and the great body of employees come from families. If the quality of the child's preparation for entering into the work force is high, whether as a laborer or as a member of a board of directors, then those organizations will benefit from the good work that the parents have done raising that child.

Questions: Are the uninvited immigrants prepared to become a reliable and responsible party to the symbiotic relationship of individuals and organizations? Also, is the involuntary nation prepared to fulfill the needs of those individuals to fulfill their responsibilities in this symbiotic relationship?

Answers: Here, the involuntary hosting nation must assess the capability of uninvited immigrants to become viable sustaining members of that nation. For nations that have consciously and voluntarily accepted the influx of uninvited immigrants, the responsibilities and projected outcomes become onerous.

Question: Is it immoral to reject uninvited immigrants once they are in the host nation?

Answer: Only when doing so puts those uninvited immigrants under immediate threat of their physical survival.

Being rejected by a potential host nation is a logical risk uninvited immigrants accept when they decide to emigrate from their homeland.

Discussion: “The problem of the uninvited immigrant” is largely the consequence of unthinking potential host nations not having anticipated the current situation BEFORE it occurred. National over-population in other nations that lack food production to sustain their growing populations, desertification, climate change, political unrest, economic collapse and so on are sure indicators that will produce immense waves of human migration.

Now that these waves of human migration have and are taking place, those unthinking, non-proactive nations now have humanitarian crises exploding around them. And those crises now directly affect the social, cultural, political, economic sustainability of those host nations !

A priority that must be answered for the hosting nations, as well as for the whole earth, is this, “How much ‘load’ of new people can our nation/planet carry and still remain viable socially, culturally, politically, and economically to assure those who are here, and those of future generations, can grow into the innate potential they bring into this life”? In this case, it is not the physical survival that is at stake, but the nation as a functional whole that can sustain itself in those parameters while maintaining equality of opportunity for everyone to unleash their innate capability to grow into the potential they brought into life, and to sustain a thriving quality of life for the uninvited immigrants as well.

For hosting nations, whether or not they consciously and voluntarily made the decision to accept the huge influx of uninvited immigrants, the situation of V.U.C.A., (Volatile, Unpredictable, Complex, Ambiguous), is at its most powerful. Many questions arise that must be anticipated and answered. What happens to our nation if we do not staunch the flow of uninvited immigrants? Can we adequately assure our citizens and the uninvited immigrants equal opportunity for a continuing high quality of life so that our own children and their children can explore and develop their own innate potential?

How hosting nations address the huge number of uninvited immigrants who are already in their nation must use the criteria of the seven values for everyone, while incorporating the criteria of this logical and proactive morality and ethics that have been briefly explained here.

The Missing Factor for attaining social sustainability. The organic decision-making tree includes all of the players who make the decisions that affect our species, our way of life, and the well being of our families, communities, and societies for this generation and all future generations. It illustrates a system of decision-making that is necessary to sustain our families, communities, and

societies into the distant future. What is missing from the organic decision-making tree are the *criteria, or rules, for making moral and ethical decisions* that will keep (sustain) families and organizations of our communities and societies running smoothly so that everyone arrives in the distant future with the same or better quality of life as we have today.

The combination of the Organic Decision-Making Tree, the seven values, and subsequent morality and ethics provide primary social institutions the capability to transform themselves into coordinated engines of social evolution. Public and private education, for example, can now use the Tree to mold educational programs and curricula to teach pupils and students how to make personal and organizational decisions that contribute to their own personal lives, their eventual children and families, while being morally and ethically consistent. When that is in place, then the primary elements of social evolution and sustainability will begin to make good progress for everyone.

Where once there did not exist an integrated and logical way to make moral and ethical decisions to answer the problems surrounding uninvited immigrants, that capability now exists. That capability will expand immensely as democratic nations engage moral and ethical problems that threaten the survival of nations and their sustainability. What is fortunate is that once these moral and ethical tools are embedded into the primary social institutions for addressing the problem of uninvited immigrants, that capability will remain in place in democratic processes. That will give them a far greater ability to develop answers that are just and fair as the future unfolds.



Bits and Pieces

“Myself” “My Self,” and “Yourself,” “Your Self”

I admit that this is a bit tricky. “Myself” refers to my identity among others. “My self” refers to the distinctive and unique personhood of who I am. The same distinctions apply to “yourself” and “your self.”

Personal morality, societal morality, and humanitarianism

Personal Morality — You are morally responsible for and obligated to take proactive moral action for your own life, your family, and for others.

Societal Morality — The governing bodies of your government and justice system are morally responsible and proactively obligated to protect the whole of society. This is intimately related to “social sustainability.”

Humanitarianism encompasses the whole of personal morality and ethics, societal morality and ethics, and social sustainability. Contemporarily it is defined in very personal terms, rather than in moral societal responsibilities and obligations. Balancing proactive morality and ethic responsibilities with their proactive moral obligations does not conflict with humanitarianism because humanitarianism accepts the inclusion of all future generations as though they were present today.

Making the decision to send uninvited immigrants back to their homeland does not show a lack of being a humanitarian. When that decision is well reasoned, it is a highly moral decision to protect the citizens and good functioning of the involuntary host nation for this and many future generations.

Social sustainability

“Social sustainability” is perhaps beyond the veil of cultural and cognitive dissonance. It involves conscious and intentional social evolution to bring about a holism of all

functions of social existence. It requires social institutions, (family, education, government, justice, commerce and industry, finance and economies), to use the same set of values described here for making consistent and integrated decisions. Doing so, this holism comes about from those decisions. Those decisions are guided by the proactive morality and ethic that emanates from the same values.

Social Predators

- destroy the potential of (an)other citizen(s) to make a positive contribution to the sustainability of themselves, their family, community or society;
- Their behavior diminishes the capacity of citizen(s) to make a contribution to society;
- And squanders the resources of society as it works toward social sustainability; and
- Whose behavior requires society to come to the aid of an injured citizen to recoup their capacity to make a contribution to the sustainability of themselves, their family, community, and society; or, support them in their incapacity for their lifetime or until they are healed.

Clearly defined, social predators are those individuals and organizations that take actions as those above that violate the morality of a society that is evolving toward a stable, peaceful, and socially sustainable future. Those individuals and organizations create an immense drag on society's forward inertia to achieve social stability and peace.



BIO: Daniel Raphael, PhD

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

Education

Bachelor of Science, With Distinction, (Sociology).

Arizona State University, Tempe, Arizona.

Master of Science in Education

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Doctor of Philosophy (Spiritual Metaphysics),

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Masters Dissertation: *A Loving-God Theology*

Doctoral Dissertation: *A Pre-Creation Theology*



Writer, Author, Publisher

(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 [OOP] Available from the author.

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• (2014) *Social Sustainability Design Team Process*

(2015) *Social Sustainability HANDBOOK for Community-Builders*, Infinity Press

• (2016) *The Progressive's Handbook for Reframing Democratic Values*

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

• (2017) *Designing Socially Sustainable Democratic Societies*

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• (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) *Centers for Sustainable Families 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 Unique, Unified Normative Theory of Ethics, Values, and Morality*

• (2018) *Answering the Moral and Ethical Confusion of Uninvited Immigrants*

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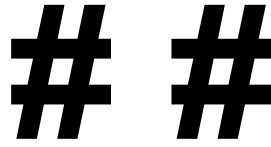
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• = Available as a PDF document at: <https://sites.google.com/view/danielraphael/free-downloads>

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The task of the leader is to get his people
from where they are
to where they have not been.

The public does not fully understand
the world into which it is going.
Leaders must invoke an alchemy
of great vision.

Henry Kissinger