

***ETHICS FOR THE 21ST
CENTURY: Keys to the
good life**

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PROLOGUE

Look around you, Dear Reader. Is the world as ethical as you would like it to be?

Is there not a perpetual state of war on this planet, Earth, with all the tragedy war produces in its wake? Has humankind abused and polluted the planet (which is its habitat) and thus obtained for itself the expense in time, sweat, and treasure of more-frequent-than-usual severe floods, droughts, tsunamis hurricanes, forest fires, etc. Isn't the polluting of the air and water self-defeating and counterproductive?

Do you see violent disputes taking place? Do you notice corruption? Do you experience people using words that hurt rather than heal?

These queries all come down to these basic ones: **Are people clear in their values - or are they confused?** Could we use our time, effort, and money better if we cooperated harmoniously, closed our perceptual gaps, settled our quarrels in an effective manner, if we built rather than burned? Would you like to see constructive solutions rather than destructive behavior?

If your reply is Yes to any of these questions, then I think you can appreciate and share in the goal to construct a better Ethical Theory which when taught in classrooms would add to students' knowledge about the structure of values, and even may perhaps result in turning out less-corruptible human beings who will get along harmoniously with fellow members of their species.

Introduction

Upon hearing the phrase “keys to the good life” two questions come to mind:

What is the good life?

What are the keys?

The ‘good life’ is life in an ethical world. It is an honest life, a life of high morality. It is a life, and a world, in which goodness prevails. For those of us who want an ethical world the “keys” are the answers to the question: How do we get there?

Let us first discuss another question which arises, namely, what is meant by ‘an ethical world’?

An ethical world is one that has at least these three components:

- 1. Harmonious cooperation**
- 2. Social justice**
- 3. A quality life for the individuals living in it. A quality life includes peace of mind for the inhabitants of an ethical world.**

It may be of interest to inquire as to how each of these comes about, what is meant by them, what they entail, and that is what we shall discuss in this booklet.

Preface

Ethics is about evaluating moral values and principles, and is concerned with working out a basis on which to follow these principles. In the chapters of this book a new approach to ethics is offered that will encourage ethical conduct and will seek to promote it in the most-efficient manner. It is generally agreed that this world needs more ethics. How best arrive at this goal is the question of top priority.

What's more important than getting our priorities straight?

What is more important than contributing toward the aim of providing a quality life for people?

If you could do it for even one individual beyond yourself, wouldn't that be a contribution?

In this booklet I shall suggest some tentative answers to those questions given above. And by demonstrating how those answers follow from the definition (of Ethics) and from the Axiom (the first principle of Ethics) the reader will be able to grasp the veracity and soundness of the case presented.

My aim, as a teacher of Ethics, is to construct the most concise and precise case - one which gets to the essence of the subject - a presentation which is so logical, and elegant, even non-controversial, with the result of increasing the amount of ethical individuals on this planet. Our planet is a home which we all share; it would help if we could get along.

Chapter One will define the term "Ethics" and will offer a first principle, of Ethics. We shall refer to this reasonable assumption as an "axiom." Chapter Two will offer honest and meaningful answers to the questions "What do people actually want?" and "How does Ethics fit in with what they want?" Chapter Three discusses how an ethical individual makes a difference in life by creating value. Chapter Four will introduce some dimensions and perspectives that serve as useful analytical tools in the study of Ethics. There also will be an explanation of the distinction between efficiency and effectiveness from the moral point of view. Chapter Five clarifies the concepts "caring," "self-interest," "ethical act," "ethical commitment," and "flourishing." It also explains the benefits gained from moral knowledge and moral priorities. Chapter Six looks at how Ethics gets implemented into daily life and is adopted around the world. Chapter Seven focuses on the topic as to how good people acquire a peaceful emotional life. Harmony begins within the individual, begins at home, and spreads outward from there. Chapters 8 through 10 discuss Applied Ethics. The final chapter offers several Ethical principles that may serve as universal standards and guides.

Chapter One

Recently news media carried a report about a homeless guy. He found a briefcase containing a lot of cash in a public place. He promptly went to the nearby police precinct and turned it in. When questioned, he simply said it was the "right thing to do."

In October, 2014 this column appeared in the online newswire magazine [Runners World & Running Times](#):

A North Dakota high school senior carried her injured competitor across the finish line of their conference championship last Saturday, [the Devils Lake Journal reports](#).

Devils Lake High School's Melanie Bailey came across Fargo South senior Danielle LeNoue just past the two-mile mark of the roughly 2.5-mile course. Other runners streamed past, but Bailey stopped and offered her assistance to LeNoue, who was limping and crying, and obviously in distress.

Despite LeNoue's insistence that Bailey continue on without her, Bailey refused to do so. "She was just sobbing, I couldn't leave her," Bailey told the *Devils Lake Journal*. LeNoue later found out she had torn her patella tendon and meniscus.

Bailey tried at first to have LeNoue lean on her so the two could walk together, but they found that that wasn't enough. Bailey then picked LeNoue up and carried her approximately one quarter of a mile on her back to the finish line. Bailey crossed the line in 178th place, out of 180 runners in the field.

Bailey, an aspiring physical therapist, told the *Devils Lake Journal*, "I feel like I was just doing the right thing."

This system of Ethics is not – in contrast with many other purported ethical theories - oriented around the concept "action." Rather, it is concerned with the individual of good character. Such a person would tend to 'do the right thing' most of the time either out of habit and/or out of devotion to being a moral person. Let me now paint for you a scenario in order to introduce the most basic principle of Ethics, as well as to define for you what is meant by "Ethics" in this modernized paradigm adapted for the 21st-Century.

If a person is alone on a desert island he is subject only to the laws of nature: he wants to avoid hurting himself.

Now it turns out there is another individual on this island. The first fellow thought he was all alone but he was mistaken. Now, though, social interaction enters the picture. He is subject to the laws of *human* nature, to what we may refer to as 'the moral law.' Now we generalize the principle; it becomes Do no harm! Now he doesn't want to hurt another, because if he did, he wouldn't get the benefits of cooperation to build a better quality of

life for the both of them.

Once one knows his ethics he is okay with caring, sharing, and cooperating.

Note that there is a definition of "ethics" and a basic assumption of "ethics". Let's speak of it as an "axiom." All the rest of the theory and all the applications follow from these: the definition and the axiom!

The definition of ethics is a perspective we have, a way of regarding an individual, or a group of individuals. It is this: when you view an individual as of uncountably-high value, you are in the field of Ethics, you are being ethical.

The 'Axiom of Ethics' is this: **Make things morally better!** It also can be stated: An ethical individual tends to support, and approve of, making things morally better. In this first principle (the Axiom) the word "morally" indicates that we are to make things *better for people*.

Both the definition and the axiom have *lots* of implications. Many principles may be deduced from them. {And, yes, we can, and will, define the key terms a bit later.} Here are just some of the implications that follow:

If someone – or a group of folks - is that valuable, then you wouldn't want to *harm* them. Hence you wouldn't want to degrade them in any way, bring them down, humiliate them, disparage them, nor hurt their feelings.

If you are dedicated to making things morally better you would put people first, you would put people above things and numbers or systems. Why? Because you, knowing your ethics, are aware that all the systems, ideologies, creeds, opinions in the world aren't worth one material thing; and all the things in the world aren't worth one conscious human life. {This can be demonstrated (by logic) in the body of useful information that goes by the name of Ethics. See M. C. Katz –Basic Ethics: a systematic approach (2014).}

How make things better in general? You shall ask yourself in situations that come up in daily life: "How can I, in this situation, upgrade it, improve it, enhance it, boost a person up, be helpful, make a difference, make others happy, innovate, be creative, produce harmony, close up any perceptual gaps that exist, or in some way maximize the value?" Your goal would be to create value; and thus improving human relationships, being more inclusive, building a sense of family or community will be your aim.

It follows that gaining the know-how to achieve this aim efficiently will also be your aim and your commitment. You will have a will and a willingness to reach this goal you have set for yourself. To be a decent human being is now a norm to which you are dedicated. You intend to add value to the world in which you live; you want to make a difference, to live a life that is meaningful. The concept of 'value-added' is very important in the business world, and it is even more relevant if one wants to be ethical.

As a teacher of ethics I would argue that - agreeing with the insight of Aristotle - everything aims for the good. Everyone is doing the best they can; if they knew better, they would do better. The claim being made is that the cause of all our problems (in the human realm) is ignorance. Knowledge is the answer. This includes knowing how. If the person who seems most malicious knew vividly the benefits of living an ethical life in an ethical world, and if that individual knew HOW to have high ideals and to live up to them - as Ethics directs one to do - then that party, aiming for the good, and understanding how to arrive at it, would no longer be malicious. What does it mean to be "good"?

Something is *good* if it has all the properties necessary to fulfill its purpose (its meaning.) The ultimate purpose, according to Ethics, is to provide a quality life for one and all.

So one may easily conclude that an individual is good if s/he has ethical ideals and lives up to them ...practices what s/he preaches. "Talks the talk, and walks the walk." Such a self-image (consisting of ethical ideals) is the meaning which that individual is to fulfill. Ethical ideals are kindness, empathy, compassion, integrity, authenticity, genuineness, sincerity, honesty, etc. They all indicate much the same - a person who knows his ethics. As explained in detail in the chapter of Basic Ethics entitled What is Morality?" morality is, from this perspective, understood as: self being true to true self; it is authenticity. Being real, not a phony. Being transparent: saying what you mean, and meaning what you say. Instead of 'scoring points' you want to compose value. *Morality* is increasing correspondence - of one's behavior - with an improving self-ideal. The opposite of ethical behavior is selfishness.

The basics of Ethic are the Definition of the field and the Axiom of Ethics. Since cheating does harm (to those cheated) these basics imply that one is to avoid cheating. Honesty rarely does harm; an ethical individual would value honesty highly. Cheating subtracts value; honesty adds value. If someone is of uncountable value – which is the way the Ethical perspective requires us to regard someone - then you would show that individual at least a modicum of respect: you would perhaps be courteous toward him, or them, if encountering a group of human beings. For example, you would hold a door open for them to go out first. You would be polite, even to a criminal or to a repulsive hypocrite, for that is *the kind of person you are*.

And you would treat people fairly. Furthermore you would cultivate your compassion, and help it grow. And as an ethical individual, one of good character, you would take on responsibility (continuing service.) Responsibility is service that endures. Thus we arrive at those values endorsed by The Institute for Global Ethics: Honesty, Fairness, Compassion, and Responsibility. [See www.globalethics.org]

Honesty is a very high value for those who want to live ethically. It is necessary to be intensely honest if one wants a relatively-trouble-free life, according to Richard Wetheril. He explains that when we reason from reality rather than from confused and distorted thinking – when we acknowledge the laws of nature, live in harmony with them – this forces dishonesty completely out of our thinking process. [See Richard W. Wetheril, *Suppose We Let Civilization Begin* (1999).]

As the philosopher Rosalind Hursthouse has commented, “a person may be honest enough to recognize that he must own up to a mistake because it would be dishonest not to do so without his acceptance being so wholehearted that he can own up easily, with no inner conflict. To do what is ethical without a struggle against contrary desires is not the same as having to control a desire or a temptation to do otherwise.” When we intrinsically-value a norm we have set for ourselves, as I shall soon explain in a subsequent chapter, we tend to act on it wholeheartedly. We ought to keep in mind, though, that being ‘a moral person’ is a matter of degree. The ‘good person’ is a high ideal which is rarely reached. We may strive to be good, but there is no guarantee that we will fully reach our goal. Yet, by definition and by observation, an ethical person will aim for the ideal, will aim for a life of total honesty, a life of integrity and good character.

If an intent to be compassionate leads to some questionable behavior at times this does not alter the fact that compassion is a desirable quality to possess. What is wrong is doing immoral acts in the name of ‘compassion,’ or of any other fine ideal. Let’s be aware of that. An “immoral act” is one that violates human dignity, or one that commits an ethical fallacy, such as pulling rank in order to coerce, or taking glee at the opportunity to manipulate someone to our own selfish ends. (To do it without taking glee is also immoral but perhaps not to so great a degree.)

Hursthouse notes that “Children and adolescents often harm those they intend to benefit either because they do not know how to set about securing the benefit or, more importantly, because their understanding of what is beneficial and harmful is limited and often mistaken. Such ignorance in small children is rarely, if ever culpable, and frequently not in adolescents, but it usually is in adults.” Adults are expected to have “practical wisdom” or “know-how.” This is one of the Extrinsic values. Good intentions alone are not enough to avoid “messing up.” Children often have good intentions but

lack the know-how to implement them well.

If an adult is ignorant of what he needs to know in order to do what he intends it is his responsibility to study up on those required skills, hire someone who is already skilled in that field, or somehow acquire the skill himself. Else he may be held culpable, whereas we would not blame a child for such ignorance. When one knows Ethics one realizes that it is best not to blame anyone but - even as we are on the way to becoming a good person - we often slip into a judgmental mode before we attain high morality. It really helps to know how to succeed in reaching a goal for self-improvement that you have set.

“It is easy to deceive oneself” Hursthouse writes, “or to have a mistaken conception of what it is to live well as a human being – what it is to truly flourish. Many believe that ‘living well,’ or living the good life, consists largely in physical pleasure or luxury for example.” They are unaware of when they are morally unhealthy. In contrast, we usually know when we are physically unhealthy. In order to flourish, happiness alone is not enough. One ought to aim for goodness, and treasure the possession of a character in process of becoming a *good one*. A (*morally*) *good character* is one that has all the properties that a consensus of rational thinkers would agree a ‘good character’ would have.

Two treatises on ethical topics in which character is an important concept are these: LIVING THE GOOD LIFE - http://wadeharvey.myqol.com/wadeharvey/..._Lifef.pdf and BASIC ETHICS - <http://tinyurl.com/mfcgzfz> (In those writings I use the notion "science" there in the original sense of "a body of knowledge," or a discipline, an area of study. There is though no reason why Ethics cannot be an experimental research effort.)

Chapter Two

One could argue that that the universal aim of ethics is the aim toward personal well-being and that it is an aim that is inherent to our biological makeup. It is in our genes so to speak. Yet it is very unlikely that this aim alone could provide any real moral guidance. Let us offer an analogy. Knowing the universal aim is a bit like knowing an address to a house in an unfamiliar town; while the address alone will help, one still needs to actually locate the actual house or risk getting lost. The way to get to the specific location in this unfamiliar town is, in a sense, analogous to the way to determine which actions to take that will be most likely to lead us toward our own well-being.

In both cases it is by using the most reliable means of obtaining accurate information that are available to us [i.e., scientific inquiry, critical thinking, various methods of

empirical observation, a GPS (global positioning system) – a technology conferred upon us by physical science, etc.] Those, it is likely, will "determine the best way to proceed.

It would be helpful to root a universal standard of some sort in our very biology, and then look to scientific methods to give us guidance in applying what we inherently yearn for ...how to achieve the highest quality of life. {It may just turn out that promoting the happiness and flourishing of other people is the way we achieve it for ourselves. 🧠}

Do most normal people have a built-in impulse toward altruism? Has the science of Brain Neurology discovered such an area of the brain?

If so, what are the implications of this?

Human beings need not merely use scientific methods, but all relevant methods, especially philosophy in its widest sense, to chart the optimal actions to be taken to promote well-being. As we pursue our self-interest we need to develop an enlightened self-interest.

The inherent universal aim of ethics is analogical to the inherent 'flying south during late autumn' instinct for migratory birds in the U.S. and Canada. The difference with humans is their capacities consciously to plan and chart maps before the ethics journey. It helps if they have a good theory, a frame-of-reference, to guide them.

What has enabled the human species to survive when so many other species have become extinct is that we learned **to cooperate** on projects that we could not do alone; it was, the science of Evolutionary Biology tells us, our skills at harmonious cooperation that did it, that brought us to this point. r According to the latest research in the theory of needs – we all crave recognition; it is one of the basic needs. If kids can't get attention by being good, they often get it by being a little mischievous. If that doesn't work, often they then become delinquents or deviants.

Neuroscientists have discovered mirror neurons which can help to play a role in promoting ethics. { See the widely-recommended graphic video The Empathic Civilization by Jeremy Rifkin for more on the topic of mirror neurons.

<https://www.youtube.com/watch?v=l7AWnfFRc7g> } For these scientists it is a question of how altruism, compassion or empathy will have neural correlates that correspond to the competency to optimize ethical conduct as well as a life of good character. Research will explore as to whether there is brain circuitry that corresponds to good moral behavior. In the meantime we may reflect on another line of inquiry, as follows:

QUESTION: Do you have all the quality of life that you want?

If the answer is “Yes,” my response is: “You’re happy?! Good luck to you.”

If your answer is “No” or “Not yet,” I say, “Would you like to gain more value in your life?” If you would like that, you can do it. You have to create it. There is a step-by-step process that gains you *added value* – and this may include more money, more romance, and more good human relationships for you too. Once you make a choice to add value you will need to go in the Intrinsic direction. Future chapters will later explain what this means exactly.

The term *value* was just mentioned. What do we know about it today? Thanks to Dr. Robert S. Hartman we have learned that *value* depends upon meaning. The more value, the more meaning; and if something is more meaningful to us, it is more valuable to us. And a valuable life is a meaningful life.

Isn't it true that to the degree a map matches its territory we would call the map a valuable map. And that's what is meant by "value": it measures the degree that something actually is what it is supposed to be. Something has value to the extent its properties match the image you have for things of that sort. This concept is quite important, as seen earlier when defined the term 'morality,' since *morality* is *moral value*.

A *good* hammer has everything a hammer is supposed to have, in your picture of a hammer. A good person likewise has a full set of features and characteristics that a person would ideally have. To call something "good" is to say it has full value. Later the reader will learn that there are dimensions of value, akin to bands of color on a spectrum. Now that we know what the word 'value' means, and that ethics is about adding value in human relationships, we can with understanding discuss how to have more value in life.

Chapter Three

THE PROCESS OF CONTINUOUS VALUE-GENERATION

If you ask the average person, say a man who runs a small business, what he wants, he might reply “I want more money” or “I want more customers coming in through my door.” After he gains a certain wisdom he realizes that it is not really more customers that he wants – the money is secondary; it is a means to an end – what he really wants is a greater quality of life. ...more leisure, friends to share it with, better relationships, more recognition, more love. He wants a more valuable life, a more-meaningful life. He wants to optimize his well-being, the quality of his life.

How do you do that? Every choice you make either subtracts value or adds value. Do you want to add value, to increase the quality of living? If you do, you need to think in terms of value creation. We need to ask ourselves: What can I do in this situation to create greater value? It helps if we live with that question in mind: how can I add value to each specific situation in which I find myself? For adding value is what it's all about. To create greater value we go in the direction of Intrinsic Value as we explain in the next chapter. The ethical individual, the person of good character, asks himself: "How can I - all things considered - make this a gain for all the people concerned? Where is the mutual benefit? How can we all gain? How can we form a Win-Win relationship? How can I pursue what adds to the quality of human life?"

Some of the questions that may occur to the intelligent reader are these: Are there dimensions of value? And do values form some kind of hierarchy since some values are better for us than others? Do certain values take priority over others? Let's explore these queries in the next chapter as we introduce the three basic dimensions of value.. {We shall keep technicalities to a minimum, but if they bother you, just skip over them.}

Chapter Four

Familiar to many are the concepts: mind, body, and spirit. Also many are acquainted with the distinctions between intellectual values, practical values, and people values. These notions are applications of three dimensions of value, akin to different colors on the spectrum. Let's refer to them as S, E, and I. S-values are the intellectual values. E-values are the practical, everyday values. I-values are people values. To help the reader see the distinctions in the following paragraphs I will offer illustrations and examples.

According to Value Science there are three types of basic values. They are Systemic Value, Extrinsic Value, and Intrinsic Value. Abbreviated these are S, E, and I values. And Dr. Leon Pomeroy, one of the early researchers in this field, tells us that it is as important to know our SEIs as it is to know our ABCs.

Here are some examples of how these basic value dimensions are applied: Thoughts are S-values; things are E-values; persons and involvements are I-values.

People usually S-Value theories, systems, ideologies, blueprints, plans, zip codes, circuit diagrams, technical language, black-and-white thinking, scientific models, and all the "isms." They are appropriately valued Systemically.

E-Value is the valuation people usually place upon things of this world, practicalities, empirical matters, know-how, savoir -faire, social, everyday concerns, functionality, diplomacy, worldly considerations, categories, etc.

You are likely to I-Value your mother, your spouse, your dearest ones, unique persons you love, beloved treasures, masterpieces of art, priceless items, etc. We value those Intrinsically whenever we identify with and bond with them. Value scientists speak of those three values as "dimensions of value." We need them all. Yet, as we shall now explain, some are more important than others and they take priority.

Do you know that some values are more valuable than others? To review what was learned earlier, the science of values has a proof based on logic that a single thing, even a piece of material, is worth more than all the doctrines, ideologies, theories and systems put together. And furthermore one life is worth more than all the things in the world. The Intrinsic Values – some examples of which are Life, Love, Community, Family, Goodness, Truth, Beauty, Respect, Dignity, Individuality, Responsibility, Integrity, Authenticity, Liberty, etc. - are some of the most-valuable values, They are to be treasured. They are the In-values, the Intrinsic Values. {We have used the symbol "I" to refer to them; in this book we speak of them as 'the I-values.'}

To summarize, the material world, the social-economic world, the everyday world of know-how and practicality, are the Extrinsic Values, the E-Values. The roles we have in life are E-values. A role as a student, a parent, having a career, a profession ...all this has value, but way, way less than the I-Values. I-Value trumps E-Value. And, as value, E-Value is far better than S-Value. S-Value stands for the Systemic values.

Systems, the Systemic Values (such as the financial values, the project-management values, the technical analyses, math, the money-system, etc.), although they're worth the least, they have their place. They have a purpose. What is that purpose?

Systems exist for making the most efficient and effective use of our extrinsic resources. "Efficiency" means employing just the right amount of energy and material for a project to gain maximum output. It is doing the most with the least. [For example, it is far more efficient to use tidal power as a source of energy than it is to use coal, because the hidden costs of using coal (or oil, or nuclear) are too high.] Murray L. Mantell in a recent book on ethics went so far as to state that a basic assumption for his ethics is: "*We should seek to use the least amount of material, energy, and time to fulfill a purpose.* This" in his view "conforms to natural 'laws of conservation of energy'"

“Effectiveness” though is using that output, of which I spoke, for the greatest-good effect. That effect is ultimately defined as ‘quality of life.’ **There is no point in producing anything if it doesn’t enhance the quality of life**, if it doesn’t somehow make for the well-being of the human species, for the well-being of the individuals who are the members of that family. Hence *the ultimate purpose of Ethics* is to provide a quality life for one and all. { A Quality Life is a life of fulfillment, a meaningful life, It is a life of inner peace and a sense of well-being. It us a life in which one flourishes. }

What really motivates us is the desire to have a greater quality of life – and that is one of the Intrinsic Values. A *Quality Life* is an I-Value.

So we have introduced what is known as The Hierarchy of Values; it can be expressed in a formula: I is better than E, which in turn is better than S. Symbolically it looks like this: **I > E > S**. Since E is worth more than S, and **I** is worth far more than E, this formula informs us that if we go in is the Intrinsic direction (from **S to E to I**) we gain more value, we have a higher-quality of life.

This Hierarchy is a discovery of the Founder of Value Science, Dr. Robert S. Hartman, a genius who gave us the definition of “value” as “the fulfillment of meaning.”

Let’s assume, for a moment, that the Universe has ordered these values, and humans can discover the order. The ordering is objective; it is a natural phenomenon, like the Law of Gravity, or any other physical law. Robert Hartman, about 63 years ago, after focusing on the topic for most of his life, made a breakthrough: he discovered this natural, universal order. He did not invent it, he found it. He named it the Hierarchy of Value; it is displayed in that formula. While the formula is objective, its applications are subjective.

When human beings value, make judgments, set priorities, they can mess things up. And they do – they even invert the order. But it doesn’t matter to the natural law that orders values whether we violate the order, or we align with it. If we violate the HOV we get distress, or we suffer!! If we align ourselves with it, we gain a high quality life [a QL .] It does not matter if you believe there is a Value Law in the Universe or you do not: the fact is that you will be hurt if you violate the order, the HOV. And if you live in alignment with it you will enjoy a quality life!

It is obvious, and plain to see hat – for those willing to look enough – violations of the Hierarchy of Vale cause suffering and result in a diminished quality of life. To become a better person, a more-ethical individual, one needs to develop himself in an ethical direction, to engage in moral self-improvement. We will have more to say about this later.

When we apply these dimensions of value, I, E, and S, to the field of Ethics, we derive three schools of Ethics: I-value yields Character Ethics. E-value, when applied, gives us Happiness Ethics. And S-value yields Rule Ethics. [In academic circles these

schools of thought are known as Virtue Ethics, Utilitarian Ethics, and Deontological Ethics. In the early pages of the book, BASIC ETHICS: A systematic approach (2014) <http://www.myqol.com/wadeharvey/PDFs/BASIC%20ETHICS.pdf> we explained further, and elaborated on the differences and similarities. When it defined the three most-well-known schools of traditional ethical theories there and absorbed them into its grand synthesis, it thus managed to rank them, objectively - since the tools it employed to demonstrate this are objective in the universe; but when people get hold of them they often mess things up, they invert the order. In application, their use is subjective - it turned out that, of those three, recent Virtue Ethics ranked highest. It has the most relative value among the three schools.]

Let's review: *Technically speaking*, when the properties of something (even partly) match the ideal you have in mind for things of that sort, you will tend to call it "valuable." When you perceive it to have everything you will tend to speak of it as "good" or "excellent" or "outstanding!"

In other words, if the ideal mental picture you have of something (or someone) completely corresponds to the features you perceive the specific thing or individual it to actually have, if it's "all there," if it has everything it's supposed to have in your picture of it, you will likely call it "good." So now we know what *goodness* (in general) is: it's the actual (fully) matching the ideal. If it only partially matches we will tend to say it is valuable or 'it has some value. Thus value is a matter of degree while goodness is maximum value. When we defined "morality" in this paradigm earlier we employed these ideas.

When we use the Hierarchy of Value in life, in practice, we gain value; when we don't, we lose value. 🙄{As you know, value is a function of properties: the more properties, potentially the more value. A life, or a love, has an indeterminately-high number of properties, more than you can count. To remove properties is to go in the direction of death; to enhance properties, or value, is to make for more life. We need to compose value, to lift up one another, to boost, to approve, to enhance, to compliment, to support life, to help it flourish. This is how we add value.} And this is crucial to living an ethical life

A side-benefit of systems, such as norms, rules, the good laws, traffic lights, and the other common goods that we share, is that they create trust; they provide a certain dependability. Human social structures flourish when there is a climate of trust. The opposite would be the worst-society imaginable, one in which nobody trusts anybody else. The more we trust each other the happier we are. A society with a higher level of happiness is also one with a higher quality of life. The best leaders and executives will arrange it so that more citizens or more of the employees are happy persons. There are ways it can be done; and there are more than a few examples one can find on the internet of businesses and of countries where it already is being done.

Value is the glue that makes things work. It is a force in the universe like gravity,

energy, time and space. It is basic. People need to get clarity about Value; they need to be aware of the Hierarchy of Values, and to go in the intrinsic direction. In this way the inhabitants of this planet – including me and you - will gain value and will have a higher QL, quality of life. How is all of this relevant to ethics? Ethics has to do with human relations and with how human beings cooperate harmoniously. It also is concerned with the good life for the good individual.

In this chapter the reader has been introduced to three basic dimensions of value: S, E, and I, and we called attention to the hierarchy of value, the order of priority that they form. In the next chapter let us focus on one value in particular, namely, caring. It is important to be able to care if one intends to be ethical.

Chapter Five

Let us reduce Ethics to its simplest elements: The most fundamental aspect of Ethics is *caring*. Before there is cooperating there is caring; one must *care* enough to engage in cooperation. The same applies to collaboration with others, to courtesy, and to compliance with moral principles. Compassion may be defined as intensive caring. Empathy is an intuitive form of caring. Kindness is caring in action. Self-interest is caring applied to the self. Love is a willingness to serve and care for another because one beholds countless possibilities and qualities for mutual enhancement.

The classroom or academic term for this is 'Intrinsic valuation.' It is a process of giving full attention, getting involved, identifying with, and eventually bonding. This is a technical way of speaking about maximum caring. To employ the term I-valuing is to refer to this process.

We all operate from self-interest. This ought not to be confused with selfishness. Self-interest is enlightened, or wise, when one has awareness that what really helps you helps me, for we need each other. We are social animals. Cooperation enabled us to survive to this day as a species when so many other species have become extinct. We need more cooperation on goals that we share. We individually, and socially, attain a quality life by creating value.

Having good character tends to result in good conduct; and acquiring character is a factor of either having a role model of good character, or learning early in life that

treasuring a living person is worth more to you than treasuring a material thing (such as your new yacht); and that a material thing, something concrete and tangible, is worth more than the ideologies, systems and theories.

One way of acquiring a good character is by making use of the self-chosen “obligatory norms” of which R. S. Hartman speaks. See the quick summary in the section on Norms, p.19, in BASIC ETHICS: A Systematic Approach (2014) - <http://www.myqol.com/wadeharvey/PDFs/BASIC%20ETHICS.pdf>

A DEEPER LOOK AT WHAT IT IS TO INTRINSICALLY VALUE

Because it is so relevant to Ethics, it may be helpful here to expand upon the concept of Intrinsic valuation. When we focus on the specific, the particular, the one-of-a-kind unique entity we are Intrinsically valuing. We have entered the domain of emphasis, emotion, metaphor, intimate and private language, satori, I-and-Thou, involvement, intense concentration, diversity-within-unity. {It is what Bergson called *compenetration*, what Husserl called *Intentionality*.}

We get emphatic about I-values, we get involved with them, we become one with them, we form a continuum between the valuer and what is valued. This is Intrinsic valuation. To value is to prize, prefer, desire, assess, qualify. To I-value is to see something as a whole, to give it our focus, to interact with it, to treasure it, even to have reverence for it. Life, love, liberty, leisure, joy, beauty, individuality, morality, integrity, sincerity, authenticity are I-values. If we call something “genuine” or “real” we are I-valuing it. We tend to I-value our hobbies. We also I-value our deepest convictions. When we I-value we care about what we value. Caring is an important application of Intrinsic valuation. When we care about a person, the evidence shows we don’t mind sharing with that person. . Ethics can now be defined precisely as ‘the Intrinsic valuation of an individual or a group of individuals.’

True, we need all the dimensions of value, and a holistic viewpoint is healthy; and that is why the child – once Ethics is widely taught - would learn about the web of life and how it is connected to the web of the universe, how human nature is a subset of natural forces -- and above all, if we get in harmony and alignment with those natural forces we will have a life full of joy and serenity, a life of fulfillment. We will flourish.

Earlier I spoke of love. The Greeks had a word for it ...or several words for it. You may find it interesting to note the discussion of the topic in Ethical Adventures, pp. 13-14, where the words *philia*, *eros*, and *agape* are given attention, are discussed and

elucidated. The topic there is: Degrees of Caring. Here is a link to Ethical Adventures: [http://wadeharvey.myqol.com/wadeharvey/ ... NTURES.pdf](http://wadeharvey.myqol.com/wadeharvey/...NTURES.pdf)

Furthermore, this new, yet old, paradigm for ethical theory in the manual - a link to which is here: [http://www.hartmaninstitute.org/wp-cont ... course.pdf](http://www.hartmaninstitute.org/wp-cont...course.pdf) and, in the form of a dialog, here [[http://wadeharvey.myqol.com/wadeharvey/ ... ETHICS.pdf](http://wadeharvey.myqol.com/wadeharvey/...ETHICS.pdf)] - offers the reader value knowledge. ...And what is the benefit of that?

Value knowledge is insurance against personal and social disorder.

It is helpful to reason from reality: Natural law, such as gravity, value creation, stepping out of the path of a moving vehicle so as to avoid getting smashed – these are realities. The policies recommended in future chapters reduce crime and save money. The derived principles when applied in daily life will avoid all kinds of trouble, not only crime; a devotion to these principles will avoid violent arguments, bitterness, cheating, lying, swindling and immoral manipulation.

Chapter Six

THE KEYS TO THE KINGDOM OF ETHICS

Technology will implement Ethics and will aid in solving the world's major problems. I am pleased to announce a new book which offers some new ethical technologies. Its title is BOLD. It teaches how to create value and make the world a better place in which to live. Here is a link to it: [http://www.amazon.com/Bold-Create-Wealt ... words=bold](http://www.amazon.com/Bold-Create-Wealt...words=bold) The book is authored by Peter Diamandes and Stephen Kotler. They also wrote that marvelous little book, ABUNDNCE.

You might think, listening to Peter Diamandes, that he knows no limits; but lately he has been warning of the misuse of technologies, and about how they are a danger in the wrong hands. He did this too at the end of his book, ABUNDANCE. For every technology that his book mentioned as being used for good works he presented a warning as to how it could be used for evil purposes. He is definitely a realist. His latest

book, BOLD, gives directions for those who want to be entrepreneurs as to how to launch a start-up. It offers a step-by-step procedure. Also recommended is the priceless book by Martin Ford, *The Rise of Robots*. As we know, some people fear change and want to hold it back.

Yet the world is changing every day. We no longer in North-America ask the king's permission to do something positive, such as form an organization to fight climate extremes by encouraging the use of renewable energy. More and more individuals are recognized now as having human rights, as being human beings. Even LGBTs can come 'out of the closet.' English is today spoken more-widely in the world than it was 70 years ago thus bringing the people of the Earth closer by providing them with a common language resulting in better communication than in earlier eras.

Furthermore, basic nutritional knowledge has now, after 125 years, finally penetrated the thinking of the average person in the U.S.A., and is no longer restricted to an esoteric handful of those who advocated eating fresh, raw, fruits and vegetables. And we note that many members of the Maasai people of East Africa who live in southern *Kenya* and northern Tanzania own a smart-phone. Also, many show-business and sports celebrities now sponsor applied-Ethics causes and nonprofits. And there is more evidence of ethical change, as we observe that B-corporations have sprung up. The "B" stands for Benevolent.

Alvin Toffler wrote a book a while back with the title *FUTURE SHOCK*. It became a best-seller. Many folks suffered from this condition. The world is changing even faster today than it did when he wrote that book.

If the physicists' hypothesis that there are multiple universes is correct, then indeed *there are no limits*. For both time and space are infinite. And *anything* is possible.

This Ethics for the 21st Century model contends that the Ethical viewpoint arises when individuals are Intrinsically-valued. In popular everyday jargon this could be translated as *caring*. It is a matter of degree.

Also, it should be noted, that while I emphasize the concept 'character' which I learned from Virtue Ethics, I do not endorse Virtue Ethics as, by itself alone, the best ethical theory. I believe we can build an even-better ethical theory than mine if we collaborate together on the project. It will not rely on Divine Command nor on human command; it will serve to improve the thinking of those who can already think well – to them it will make eminent sense!

Furthermore, one knows if a person is of good character during his/her lifetime; one doesn't have to die first. I disagree with those who claim you have to be dead before

others can detect that you are a person of good will, who they can trust. The concept "has good character" is very close to the concept "has integrity." [One day researchers will explain how the two ideas connect; they will show the relation with precision. That will really be a fine contribution to Ethics.] {A model to explicate "integrity" was offered at the end of the booklet, M. C. Katz -[A Unified Theory of Ethics](http://www.myqol.com/wadeharvey/A%20UNIFIED%20THEORY%20OF%20ETHICS.pdf). Here is link to it: <http://www.myqol.com/wadeharvey/A UNIFIED THEORY OF ETHICS.pdf>

There are certain questions which those who work to build an adequate and useful ethical theory often ask, namely: Should you think about your duty, or about the consequences of your actions? Or should you concentrate on becoming a good person?

The best answer is that if you concentrate on being a good person you WILL think about the effects your actions will have, and you will think about, and actually do, your responsibilities.

There is Ethical theory and there is Applied ethics, and in this field of knowledge it is often inappropriate to attempt to draw a border between them.

The *software* of the correct values and concepts enable the *hardware* of effective technologies that will facilitate ethical living ...the living of a quality life.

"Grads of Life" is such a technology. <http://gradsoflife.org/> which helps the unemployed get the training they need in a field that interests them, so that they can succeed. {"Success" is an ethical concept.} Wikipedia is such a technology, and so is the Mozilla Firefox browser - both open-source collaborative endeavors. So is this Federation too: <https://www.usworker.coop/> So also are the countless nonprofits devoted to doing good-cause work that you may learn about on the internet. See YES! magazine and The Rational Optimist magazine for more; they are both available online and are both free. ...New ethical technologies are being developed every day. And that is why - if you give them your support and/or your volunteer effort - goodness can prevail over evil.

Those who live in the United States may take advantage of this opportunity: http://www.servicenation.org/the_solution It is similar to the Peace Corps but it is local rather than overseas. They invite you to join AmeriCorps, a nonprofit service organization. If you volunteer to join up, give a year of your time, you will gain invaluable experience. Incidentally, you also earn a little money while doing it and/or you get a break in college tuition. The whole concept is an example of applied ethics! Let us now in the next chapter take up another one of the keys by discussing the question of how to achieve peace of mind.

Chapter Seven

In an Ethical world kids will be taught emotional-control at an early age: they will learn the ABCs of avoiding *needless* emotional *pain*. See: [http://www.amazon.com/Shameless-Happine ... ewpoints=1](http://www.amazon.com/Shameless-Happine...ewpoints=1) and see [http://www.amazon.com/Happy-Life-Strate ... R5B061RGHD](http://www.amazon.com/Happy-Life-Strate...R5B061RGHD)

These concepts have already been put in words and pictures that tiny kinds can understand, and it is preferable that the lessons be taught to everyone at an early an age as possible. Adults might learn this too.

Most of our problems in relationships come down to unreasonable expectations and/or irrational negative beliefs. When you find yourself in one of these stressful moments, you have to slow down and identify the erroneous thinking, change it, and then re-evaluate where you are, usually resulting in a much less of a painful-emotional outcome.

Painful emotions are fear, anxiety, intense stress, hot anger, contempt, sustained disgust, shame, guilt, bitterness, psychological depression, up-tightness, hatred, frustration, horror, etc.

The opposite of these are emotions such as tranquility, inner peace, thankfulness, hope, love, fulfillment, aspiration, etc. These feelings can result from living ethically, from harmonious human relationships. And animals - at least mammals - are included also. [Note the fact that many pet owners regard their pet as a person, and relate to it that way.] See p.49 here: [http://www.myqol.com/wadeharvey/A%20UNI ... ETHICS.pdf](http://www.myqol.com/wadeharvey/A%20UNI...ETHICS.pdf)

A book relevant to ethics is this one: Demerest & Schoof - ANSWERING THE CENTRAL QUESTION. Read about it here: http://www.amazon.com/s/ref=nb_sb_ss_i_1_21?url=search-alias%3Dstripbooks&field-keywords=answering+the+central+question&prefix=ANSWERING+THE+CENTRAL%2Caps%2C180

It was written for a general audience, for students, parents, teachers, administrators, and thinking people in all walks of life. Empirical experience has shown that when executives and managers at all levels were acquainted with the principles in these pages, they built better work-teams and as a result produced a harmonious culture in the workplace. The mission of the companies became ethics-compliant and the individuals in it became more-deeply ethical.

Chapter Eight

What about the people who don't want to make things morally better because they choose to pursue something that is only selfish? In other words, they don't or won't acknowledge the fact that looking after other people's interest is really in their own self-interest?

Currently "money makes the world go round." Let's get to a place where ethics makes the world go round. Let's make the world work - for everyone! The 'science' (the systematic study) of Ethics can help do this - once the concepts are spread virally around the Earth via YouTube and the ideas are absorbed. These findings inform as to moral health. Moral health is as important as physical health.

When we care about people and our planet, when we want to share our good fortune with those who need a hand we are being ethical. For then we aim to maximize value and minimize suffering.

Of course, a vast field - such as ethics or physics - cannot be summed up in a sentence. Only a fool would even try. The **ethical theory** [proposed in the little 23-page booklet with the title BASIC ETHICS - electronically published in 2014] , **is** - as any intelligent reader can discern - **expandable** by applying the analytic tools it offers to other aspects of ethical data besides those mentioned in the essay -. Let us here define some key terms.

Ethical actions are actions that are morally right. What is morally right betters the situation of parties affected by the action. In sum, a morally-right action is an act that betters society - as measured by the level of society's prosperity for each of its citizens. Such a society increases the happiness of its citizens as measured by a national happiness index. Several such indices have already been constructed as an internet search will reveal. Also available are lists of the best places to work.

"Compassion" =def.= a desire to alleviate or reduce the suffering of another, and when appropriate to show kindness.

Are these definitions fitting? Are they adequate? Should a nation supplement the GNP index with a Happiness Index? If yes, would you advocate for that? Would you work to make it happen?

Science presents us with empirical value. As we know from the history of science, philosophy is prior to science both logically and time-wise. There was Natural Philosophy before there was physical science. Philosophy correctly is known as the 'mother of sciences.' Philosophy asks the right questions. It is indispensable.

{Philosophy discovered that every value is fact-laden and that every fact is value-laden...i.e., persons select which facts to give attention to, and thus to value, selecting these out of the myriad of other facts available. This gives a new perspective to the

distinctions made by Hume, in 1739, in his *Treatise*. Hume believed that there is a rigid gap between fact and value. R. S. Hartman, in 1967, taught us that value arises out of a novel recombination of facts. (Creativity is a rearrangement of existing properties.)}

Continuing to delve into matters of pure theory in Ethics, let me set forth an idea to stimulate further research: Just as motion varies as per the amount of time consumed by that motion [or, to say it another way, Motion is a function of Time, as shown in the formula $v = s/t$ or $D = rt$], in the same sense Ethics varies as the degree of harmonious cooperation. Ethics is a function of HC, harmonious cooperation. HC includes sharing, kindness, altruism, having a generous nature, courtesy, respect, reliability, integrity, honesty, etc.}

Chapter Nine

For those who have been wondering how we arrive at an ethical world I would ask them to consider this: Ethics, the science, will progress by inspiring the development of workable technologies. These technologies are those that will have obvious benefits that will make life easier and more comfortable. They do this by providing harmonious human relations – say, by improved personal coaching and counseling services - and thus reduce some of the stress and friction that aggravates people and prematurely ages them. Earlier we gave some examples of ethical technologies when we discussed nonprofit organizations devoted to social justice and/or to the common good.

Those who choose harmony over dissension will, as a result of new knowledge, want to, and will have the know-how to devote themselves to those specific values that make for improved **cooperation, and improved human relationships**.

[📌The analytic tools to which I refer are the three dimensions of value which you learned about earlier in Chapters Four and Five. They have very wide application, as will be apparent to the reader. Also see Basic Ethics for many examples.]

As R. Hursthouse reminds us, “it is not easy to get one's emotions in harmony with one's rational recognition of certain reasons for action.” That is why one must practice living morally until it becomes a habit, until an ethical character is formed. Once it is habitual, there still may be a few lapses occurring.

Critics may protest that “what ordinarily would be held up as a good character trait to have is more of a fault than something to admire. Generosity, honesty, compassion and courage” (meaning boldness), they say, “are sometimes faults” – though they rarely are. For example, someone can be so generous that they can be described as “generous to a fault.” This would be a case of over-doing, of lacking prudence. **Prudence** is an excellent quality to possess. In life, neither over-do nor under-do. Avoid excesses and deficits. Find the balance.

Chapter Ten

Forgiving, giving of yourself to others without being a martyr, and sowing seeds of kindness -- these are actually in our real self-interest. Research has shown that we can receive a kind of high, and also improved health effects, from being kind to someone - even to a stranger, to someone we don't know. In that way *we do* actually "*reap what we have sown*" if the recipient of a kindness is not made happy by it, then the giver won't get that high. True kindness usually is mutually beneficial.

To act in accordance with the Hierarchy of Value [HOV] is in one's self-interest; to violate the HOV is not in one's self-interest. That means we give priority to the Intrinsic Values, such as people. We are to care more about people than things, and things rather than systems, bureaucracies, and technicalities. It also means avoiding selfishness and arrogance. If we fail to live by the HOV - we are acting in a counterproductive self-defeating manner.

It is okay, ethically speaking, to believe in and advocate the conservation of human and natural resources, and it is okay to honor tradition. We cannot hold back change. We want however to avoid rash change, unthinking change. It is wise though to advocate and promote for *prudent change*. Those who know their Ethics do not want to "preserve existing conditions" when those conditions are miserable: Millions of people today in the United States live in poverty.

There are solutions: Homeless people can be housed. Social security can easily be extended as solvent beyond the 17 years that it now is well-funded by merely raising the cap of those who pay into F.I.C.A. so that someone who earns over \$300,000 a year would also contribute. It often seems to the destitute and to those who want to relieve suffering that the super-wealthy appear to be greedy and do not want to part with even a bit of their money for the strengthening of the common good. Those greedy individuals, many of whom suffer from an obsessive-compulsive disorder, do not know their Ethics - which teaches that life is more about giving than getting.

We are all better off, and happier, and healthier, when we give more than we receive.

If one is ethical one will NOT cheat: one will not enter into gain/loss relationships where one party gains at the expense of another by dishonesty because it results in hurting someone. Cheating *does harm* (to the cheated.) If you cheat someone you are diminishing value. You thereby dishonor yourself. Robbery, for example, subtracts value. In contrast, love adds value.

Now you might ask: Why not harm? Because a human life has *value*, that's why. Every individual is unique because each person has a distinct set of features or qualities. When you Intrinsically-value an individual, that is, when you care, you show concern, the more you look the more you will find.

{As you know from earlier chapters, the more qualities someone or something is perceived to have, the more meaningful it is; and to be meaningful is to have value. One finds those qualities by giving the thing or person full attention and respect.)

Furthermore, research has shown that there is a universal belief that slavery is immoral. Would reasonable people claim that at one time it was right for us to hold slaves, but that now it is not? No. Rather we would reason that then, when we enslaved human beings we didn't know any better. We were ignorant, or we lacked the capacity to intrinsically-value, or to show empathy.

I would hypothesize that in every instance of moral disagreement it is a case of some of the involved parties not knowing any better. This claim is based upon the reasonable belief that *there is an objective moral system, one that is within the ability of intelligent people to grasp.*

Research has further shown that people honor and respect fair-dealing all over the world. They don't want to be cheated. Fairness is regarded as a high value, although there are some difficult cases, in practice, in arriving at what is the fairest settlement. Still people admire a negotiation that results in a win/win, in a mutually beneficial outcome. Being fair is one more way **to add value**. {As to why it is important to add value, see pp. 28-29 of M. C. Katz - A Unified Theory of Ethics - <http://tinyurl.com/crz6xea> } And, if you are of good character another way to add value is to mentor some younger person.

Morality is objective in one crucial sense: our brain is wired for moral decision-making. It has enabled us, so far, to survive as a species. Very ancient Chinese traditions and teachings emphasize harmony and order; that too has helped us to survive. And if we are to continue surviving, any field of study which when applied, aims us in the direction of a more harmonious world is very, very useful to us. Ethics does that. Once it is more-thoroughly researched, and the findings are widely publicized and popularized; once its results are the story lines for children's books, video, comic books, for movies and TV, we are likely to flourish and enjoy life even more than we do now.

If we can agree that **a conscious human life has value** -- [and that happens to be the case by the very definition of Ethics, as explained in some detail in the monograph, BASIC ETHICS - <http://www.myqol.com/wadeharvey/PDFs/BASIC%20ETHICS.pdf>] -- then *science* can indicate which are the policies that minimize suffering and maximize value for the enhancement of life.

We can turn to **science** to learn best practices to help conscious *individuals thrive* - not merely survive. Many individuals, all over the planet, have come to a realization that they want more than bare survival.

As explained earlier, once you know and understand Ethics, you are more likely to embrace the value of caring, sharing and cooperating. You will value fair dealing,

reciprocity, mutual gain. You will be willing to offer a helping hand to someone less fortunate.

We need to be able to trust others not to hurt us, and they need to trust us; it's the only sane way to live. That's another reason why we need ethics. By definition, what is ethical is what leads to the affirmation of human rights, individual freedom and justice.

Do you want justice? Do you want things to be brought into balance?

If you want that you need to live an ethical life -- and help others to do so too: work to eliminate hunger, to empower people from the bottom up, enable them to have a minimum level of comfort and security. In that way you will be insuring your own security, for they will then be less likely to riot and loot, to annoy you as they beg you for (at least) some crumbs. So it's in your best interest. Isn't that true?

Ethics teaches us to **minimize suffering** and to **maximize well-being**. It shows the way to a high-quality life for all the world's people. **It includes justice; benevolence; and the moral courage to implement them**, to put them into practice. Everyone should have the opportunity to better themselves, to have free higher education if they're ready for it ...especially an education in Ethics. Everything should be done in the most efficient way possible.

Let's review some important points. To be **effective** is to arrange things so that all that is done and produced is employed toward the goal of maximizing quality of life, not just for some, but for all. It is to add value to each situation in which you find yourself. It is to uplift, to boost, and to enhance the individuals with whom you interact. You do this by showing respect, civility, courtesy, giving them acknowledgement and recognition, bestowing a sincere compliment, an act of kindness that they appreciate, making them smile, seeing how you can be of service – **because that's the kind of person you are**. Ethics is about being willing to take on some responsibility. It is knowing what is in your enlightened self-interest. It is being rational: having good reasons for whatever you do. ...Not rationalizations; reasons. Ethics is about adding value. Let's keep that in mind. Let's be mindful.

Justice, stability, harmony requires that we cooperate – to solve pressing problems.

Also, here is something to consider: Ethics can be applied to government systems: Some U.S. governors have figured out how to solve problems using Ethical means and principles in their own state. Also Finland does it. Canada has done it. Norway does it. Why don't the rest of us learn? Why can't we elect to office people who put ethical principles above other priorities; for when we do that governments will be less likely to be dysfunctional.

Chapter Eleven

An ethical individual will support, and approve of, efforts to make things (morally) better.

As you recall from the first chapter, this Axiom of Ethics means making things better for people; and building human institutions that are humane. It entails the implementing of ethical policies. Working for **social justice** is one way of making things morally better. Another way is to work on one's own self-development with the goal of becoming a more-ethical person; resolving to, and then striving to, be a decent human being with a clear sense of values. You would then be mindful of the Central Question of Life: "What can I do in this specific situation to create value?"

An ethical person, striving to make things better, may, for example, support efforts to fight [non-violently] for human rights, for **unity-in-diversity**, for "sunshine laws" that provide for transparency in governmental operations.

It is very important for those who know their Ethics to **understand the Means/Ends Relationship**: Use only moral means to achieve noble ends-in-view. The slogan "The ends justify the means" is a rationalization used to commit immoral and corrupt activity. Often people ignorantly pursue lofty goals but employ morally-questionable means and methods to get to those fine goals. This won't work. We must reject the attitude: "It's okay to use any means to get to the end we want!!" That conception commits an Ethical Fallacy, an error in Ethical reasoning. If one's ends or goals are ethical, the means to arrive at those ends are to also be ethical, that is, consistent with the basic concept that people are highly valuable, that the moral imperative is to add and multiply value, and to avoid doing any harm in the process.

Let us define "**obligation**" in context, as follows: Human beings have an **obligation** to follow moral laws. Laws are moral when they comply with ethical principles. Here are some ethical principles:

- **Principle of Consistency: Do not have double standards, one for yourself, and others for other people.**
- **Principle of Inclusivity: Include as many as possible into your in-group – widen your moral compass – be inclusive.**

(And thanks to *The Internet Encyclopedia of Philosophy* for the following):

- **Principle of benevolence: help those in need.**

- **Principle of Non-harming: do not harm others.**

- **Principle of honesty: do not deceive others.**

- **Principle of lawfulness: do not violate the law.**

- **Principle of autonomy: acknowledge a person's freedom over his/her actions or physical body.**

- **Principle of justice: acknowledge a person's right to due process, fair compensation for harm done, and fair distribution of benefits.**

- **Rights: acknowledge a person's rights to life, information, privacy, free expression, and safety. Etc.**

With regard to the Principle of lawfulness this upgrade needs to be added: Do not violate the law unless it is an unjust law, a law that can be shown to violate one or more principles of Ethics. The Moral Law is to be the foundation of statute law ...and will be, once legislators understand their ethics.

The Principle of Justice within Individual Ethics directs individuals to lead a balanced life; within Social Ethics it directs folks to uphold social justice and to elect for public office only those who will work for social justice and for the common good.

The Principle of Honesty allows for some rare exceptions: one may deceive to save a life, or if one is a magician, an illusionist doing it for purposes of entertainment, or bluffing in a game such as poker is morally permissible.

It is important to keep in mind that Ethics is about maximizing value for one and all. So let's figure out how, at every opportunity, to **create value**, how to be constructive, how to upgrade, improve, build on, uplift, boost individuals and groups of individuals. When we get our priorities straight we will aim for social justice, happiness, practical wisdom, a quality life, a state of optimum well-being. So if you form the habit of creating positive value, you then will want to *avoid personal corruption* and you will choose long-term well-being over short-term temptation. You'll see things from an Ethical perspective.

Let everyone enjoy their own values as long as they avoid oppressing anyone else.

Projects are values, so **let everyone devise and pursue their own projects** as long as this does not in any way result in the oppression of others, thus interfering with the pursuit of their own projects.

I readily grant the fact that people are capable of both good and evil. The evil they commit is due to either brain damage; a childhood in which they were abused psychologically or physically; or ignorance as to a better way to live.

There is more to be gained by cooperating on common goals, than on opposing, acting hostile, outwitting, scoring points, etc. Instead an ethical individual would aim for win/win situations rather than for win/lose.

A critic may remind us that it is impossible not to hurt other people's feelings, whether on purpose or through human error of sorts.

That may be so. Feelings will be hurt. The question is, though, Did I intend to hurt them? Did I want to? Am I aiming to be ethical, a person of good character? For if I am, and someone else has beliefs that result in pain to themselves - in the way they perceive things, how they interpret them, how they respond to what they construe as my conduct, whether they are judgmental - then it is their own doing that hurts them.

HOW TO BECOME AND BE A PERSON OF GOOD CHARACTER

If one learns that a decent human being, having self-respect, acts in such a way, has a certain kind of character, and one says to oneself, "I want to be like that. ...and I want it with my head, heart and soul!" Then one becomes devoted to that kind of noble character, makes a habit of it, and lives it in his/her daily life. Then the theoretical Good has become the living Good.

The ethical job isn't finished until one lives goodness in one's daily life – until one wants to be moral, wants to be a good person, intensely, with great devotion, with heartfelt commitment!

Then one has become ethically educated. One has enlightened self-interest: s/he knows that "If you win, truly win, than I win too." "I won't achieve a quality life, one of maximum value, until you, and every one of us, achieves it too." "I can't really advance unless I help you advance also." This is ethical enlightenment. [See this blog for further details: "The Beautiful Simplicity of Ethical Concepts" <http://forum.philosophynow.org/viewtopic.php?f=8&t=9512>]

A person of good character is devoted to being good (ethically and morally) and thus will tend to create good conduct when he or she acts. In other words, as I argued in the Unified Theory booklet, a person of good character will tend to do 'the right thing.' He/she will tend to avoid doing wrong. When it comes to Social Justice **a person of**

good character will only support policies designed to enhance a quality life for all; and will not support policies that result in doing harm to people!

Hence, it is preferable to construct an ethical theory around the concepts creating value and building a good character: - which calls for continuous self-improvement. There are a host of internet sites that can assist in the latter project. And one's mentor or values-coach does this as a calling or a profession, and can be consulted for useful ideas one can cherish. They will not be "mere ideas" but will have an existential loading; i.e., they will be ideas one may invest oneself in, and get excited about. (Speaking axiologically) they are the Intrinsic upgrading the Systemic. They are value Compositions. President Barak Obama put it this way: **"Justice grows out of recognition of each other: my liberty depends upon you being free too."** (6-26-2015.)

EPILOGUE

Let us review some of what we have learned. As a human species, we are each prewired to aim for our personal benefit. This could be referred to as 'a universal aim of ethics.' The question then becomes: What best provides us this benefit? How do we gain it? Can science offer any answers?

In pursuit of that primary aim we all yearn for meaning: how can we make sense out of our existence? We aim for a quality life; we want to make a difference; we want life to be meaningful.

We want the security that comes with peace instead of constant threat, instead of excessive stress, and violence, and conflict that borders on violence - for this wears us down and ages us prematurely. We flourish when we experience joy, serenity and peace of mind.

We want some recognition, some attention [even if we think we can attain it by arguing "My mother is better than your mother !" ...or by 'putting someone down" so that we may feel superior to another. There are many ignorant ways we seek to find meaning when we don't know our Ethics.]

Human beings are a part of nature and have less suffering in life when they comply with natural order - with nature's laws.

Gravity, cause/effect, entropy, and syntropy (negentropy) are such laws. Syntropy means order and value. We do best when we get in harmony with nature; hence value creation is in our interest. (This refers to positive value.) As a matter of fact we make evaluations of some sort all day long; in that sense we are value creators. We yearn, though, for a quality life; we want to squeeze the most value out of life that we can. **Value creation is in our interest. We best attain our self-interest when we maximize the value in life.** The question that then occurs is: How do we maximize value? What are some ways? The booklet probed that question and offered some tentative answers. We all do better when we ALL do better. This implies we work for social justice. We adopt policies designed to enhance the quality of life for all.

ETHICAL ADVENTURES <http://wadeharvey.myqol.com/wadeharvey/PDFs/ETHICAL%20ADVENTURES.pdf>

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