

LIVING THE GOOD LIFE: Recent answers to tough questions

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c. 2007

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LIVING THE GOOD LIFE

PREFACE

The world today is like a person with one foot on a moving rocket and the other foot on a mule. The “rocket” symbolizes our advances in technology and in physical science; the “mule” symbolizes the state of ethics today.

We are very unclear in our values. We don't know ‘which way is up.’ There is such value confusion that we go to war with each other; we seek vengeance; we belittle and smear one another with ridicule and name-calling. We permit in certain parts of today's world the existence of bullying in schools, and such abuses as child labor, mistreatment of women, spousal and child abuse, even slavery.

We allow violence to run rampant; we allow unsafe working conditions to slip by; we allow employers to lure and hire low-wage workers they can intimidate with threats of deportation and arrest for not having the ‘correct’ papers on them. **This is a new class of slaves which don't even have to be housed and fed, as the earlier ones were We advertise for them to come here, facilitate it, and then we brand them with the epithet “illegals.”**
In brief, the world is in a mess!

How fix this? What does it take? Picture this: Ethics has become a legitimate science and has taken its place alongside Physics, Biology, and Geology as an established and respected discipline. When an ethicist speaks, people listen because Ethics is now as respectable as Medicine or Musicology. Would the ethicist tell us how to live? No, not at all. What he or she would do is tell us the moral facts, as a result of accurate measurements: we would learn how much various life-styles are worth. Then we would “pay our money,” and take our choice -- just as if we were shopping for apparel or groceries....only in the case of ethics money would not be involved; rather it would be our choices - based upon new knowledge - that really mattered. The new science would clearly show the paths to happiness and success. Whether we go down those roads is entirely up to us. We would be free to accept or reject. That is the vision we offer you. What the world needs now is a Science of Ethics. Let's get started and lay the groundwork for it. If we had Ethics – the science - we could all live the good life.

LIVING THE GOOD LIFE

Chapter 1: What makes the Good Life good?

Let's offer some basics. We'll inquire as to what makes anything good – for example, a hammer or a telephone call? Then we'll be in a position to understand what makes a good life good. We'll take up four profound questions here in this chapter: What's valuable? What does "good" mean? What's better? And finally: Are there types of value, some better than others?

All of this will give us a clear understanding of why – in general – we call a life "good." After that we will be ready to consider the question: Who is the good life good for? You see, we'd like to take some of the vagueness and confusion out of these important matters in order to gain clarity regarding our topic – which is Living the Good Life. So let's turn first to the important question, What does the word "value" mean?

Have you ever wondered What's valuable? Or What do people mean when they use that term? It wouldn't hurt to define what we're talking about. It might even be helpful. When we use words such as "valuable," "good," and "better," what do we mean by them? Let's see.

For an item to be valuable is for it to be meaningful. We call something valuable when it has some features that the valuer is looking for, or expecting – else he or she would not call it 'valuable.'

For example, a valuable hammer will have *some* of the qualities, some of the features, that a hammer has in our picture of what a hammer is; a good hammer will have *everything* – everything for which we are willing to settle at the time we grade that hammer. As a hammer it will be full of (hammer) meaning. It's the same with 'a good phone-call.' And in the same way, *a good life* will be *a highly-meaningful life*.

To be better is to be richer in meaning, to be *more valuable*: for when we say this thing is better than that thing we mean this one is more valuable than that one. Even values themselves can be compared this way. A better value will be a value that is richer in meaning.

We want to define these words so that later we can discuss “the good person” and be clear about what we are saying. For, after all, ethics – which is something everyone should care about – concerns the good person, and concerns What is the Good Life for the good person? Is a *moral life* the good life? Maybe. But what would that mean? Future chapters will hone in on that subject.

TYPES OF VALUE

Did you know that making a telephone call involves some values? Usually when the word "value" is used people think of economic value, they think of bargains, cost-saving.....but there are other senses besides economic for the word "value." Isn't it true that reality has some value? Even creativity can be valuable; even integrity also.

Let's use first a house, then a phone call as examples, to illustrate that there are types of value; and some types really are more valuable than others.

A genius named Robert S. Hartman – who developed a discipline now known as value science -- first noticed that there are three major types, which he defined and explored. They're basic. He called them S, E, and I. It's as important to know your SEIs as it is to know your ABCs. The letters S, E, and I are shorthand for Systemic Value, Extrinsic Value, and Intrinsic Value. Let us explain each in turn.

Think of a house. We can view it in at least three ways:

An architect may call the blueprints "the house." On paper, the house can be said to be "perfect." [That is what a value scientist will speak of as "The S-Value" of this house. S stands for Systemic Value.]

Then there is the actual house (with timbers and bricks and walls and furniture) after it is built. It may be judged "good." [This is Extrinsic Value: E-Value for short.] But there comes a day perhaps when a "house" becomes a "home". {Picture a hanging on the wall that says:

"Home Sweet Home."} [That is what may be designated "The Intrinsic Value", or I-Value of that house.] Now it is "unique." It is "Our lovely home."

Another illustration of the basic value types is, as I said, the process of using a phone. No one could make a telephone call without there first being networks and circuits and switchboards and lines; and these could not exist without first having diagrams and blueprints for those circuits. These images and codes, these networks – they all have some system to them. They are "systemic." This kind of value is S-value; and here it was applied to telephoning. S-value is an abbreviation for *Systemic Value*.

The E-value of a telephone would be the handset into which you speak, the receiver, the instrument, the phone itself. "E-value" stands for *Extrinsic Value*.

The Intrinsic Value (or I-value) of telephoning are the meanings intended and communicated in the conversation, the "reaching out and touching someone."

All of this is involved in the act of telephoning -- all three dimensions come into play.

Most significant is the final communication which takes place, the Intrinsic Value. Isn't that why a person makes a phone call in the first place – to have that communication, to – in a sense – commune with the person at the other end of the line? That conversation or contact is what we value most.

There's now a science of value itself. The scientists of *value* logically proves that this evaluation must be the case, that I-value always is more relevant, more vital, than mere E-value or S-value.

S, E, and I roughly correspond to the intellectual values (which are S), the functional values (which are E), and the spiritual values (the I-values.) Mind, body, and character are three applications of S, E, and I. There are other common applications of these dimensions of value. Let's fill in the picture by giving some further examples of each of these types.

The S-values are the orderly values. And the structural values; and the formalities. We also systemically-value the technicalities of science and engineering; the geometric circles, numbers, measurements, electrons. In addition we S-value zipcodes, financial systems, and other *constructions of the mind*. [Here too, incidentally, we find what is often called ‘either-or thinking’: when someone claims that “it’s black; or it’s white”; and they see nothing in between – no shades of gray. They claim, “It’s got to be this or that!” They have removed all the subtlety or nuance when they are so dogmatic.]

The E-values are the everyday values, the social and economic values, competition, the bodily, worldly, practical, public values such as tact, social polish, aptitude, success, diplomacy, know-how, and so on.

The I-values are values such as integrity, compassion, sensitivity, individuality, serenity, beauty, love, creativity, responsibility, harmony and so on.

I-value arises when you focus on something, see the uniqueness of it, the irreplaceability of it, and you come to identify with it, and bond with it.

I-value is richer in meaning than E-value, which in turn is richer in meaning than S-value. Whatever is richer in meaning is more valuable, as you will recall from our earlier definitions. Therefore as values go, the most valuable of them is Intrinsic Value. Thus I-value is something worth reaching for.

It follows, therefore, that a good person should not settle for anything less than I-value.

To sum up, Value Science demonstrates that there are three types – three dimensions -- of value: S, E, and I. It informs us that it is just as valuable to know our SEIs as it is for us to know our ABCs. When it comes to exploring values this new science serves as a guide.

In this chapter we defined some important terms in preparation for a keen discussion on what is involved in the living of a good life. People talk about “the good life” but don’t often ask: who lives such a life? And who does not? So let’s look into those questions now.

Chapter 2: Who lives the good life?

GOOD LIFE – what is it? How live it?

This chapter will examine the questions, Who lives the really good life? Does it take a good person to live a good life? We can agree that the good life is one we can enjoy. It is one in which we are at peace: we have no major worries of the kind that tend to age us rapidly because they are so traumatic. When we live the good life we know how to handle stress and, when appropriate, we exercise this knowledge.

The good life is a life in which we can say of ourselves, “I’m a success!” And “I’m happy.” It’s a life of joy and serenity. It is not necessarily a life filled with material objects, nor a life of fame and prestige. In order to achieve the Good Life it helps to be aware that furniture, gadgets, appliances are not as valuable as joy and love, and don’t provide the same sense of fulfillment. E-value just can’t substitute for I-value.

The good life is the life enjoyed by the good person. And the good person aims for the intrinsic values. Eventually we come to realize the good life is the *ethical life*. When we’re fully awake, and our head is clear, we conclude we want to be healthy, morally and physically. Who needs pain and suffering! Let’s avoid it. This booklet tells you how.

When we Intrinsically value other persons we view them as unique, as of high value, and as having a story to tell. They are seen as special in their own special way. We give them positive regard. They deserve it just by being human. They get unconditional respect.

Yes, it does take a good person to live that good life. The following discussion will help us to understand the goodness of the good person.

"Choice determines direction... Decision determines destiny...."
-- Doug Firebaugh

**Watch your thoughts, for they become words.
Choose your words, for they become actions.
Understand your actions, for they become habits.
Study your habits, for they will become your
character. Develop your character, for it
becomes your destiny.**

--Anonymous

Let's talk a bit about character. We lack it if we give in to temptation. For instance, we could "scratch every itch" -- that is, married men, or men who have committed to a partner, could chase after every pretty girl they encounter -- or girls could pursue every hunk or rock star as a 'groupie.' There is another alternative, one that a person of good character would be likely to put into practice: we could remain faithful to our soul mate, once we are involved with one.

Or, we could engage in theft and fraud, and could 'shaft' our fellow human beings to add to our own personal wealth or power. However, if we are governed by principle, if we are aware enough to know how an ethical society is in our self-interest, if we have reached that stage of enlightenment, we will respect the fundamental axiom: *All persons always deserve positive regard*. We will put that into action, will implement it.

What constitutes good character? There are three basic components: good principles, good judgment, and good courage. Good character is what we admire in an individual. It is what these individuals have in common: Albert Schweitzer, Angelo Roncalli (Pope John XXIII), Rosa Parks, the Dalai Lama, Mother Theresa, Mohandas (Mahatma) Gandhi, Daisetz Suzuki, Martin Buber, Martin Luther King. We admire them for their compassion.

ON CHARACTER DEVELOPMENT

The good person does not need rules that tell him or her the right action to do at any given moment; rather the answer to “How to be morally healthy” is that one is to have a good character. Such a person realizes that treating others with kindness is appropriate. If we are good persons and we feel positive feelings toward others, we are likely to in fact use kindness in our dealings with others. In this booklet we are interested in what kinds of persons will live the good life, and it turns out that character development plays a large role in this. The good person wants to “commit random acts of kindness and beauty.”

Our personality traits are influenced by what we experienced in our upbringing. We learn what works for us and what doesn't, and when we function at a high level, we hold onto the behaviors that help us and let go of those that hold us back.

Developing our empathy is a major part of living a good life. It shows we are Emotionally Intelligent. We'll have more to say about this in chapter 6. One of the major applications of the new and upcoming science called Ethics is the effect it will have on Education in the future. Another application is to Life Coaching.

Having positive role models early in one's life is usually essential to moral development. Through regularly engaging in kind, thoughtful actions, we can develop and increase the degree of our morality. The good person has acquired a sense of values and understands why a specific action – that you or I may say is “doing the right thing” -- is the appropriate response. The living of a good life transcends the local social customs and cultural practices.

Over time, choosing right over wrong requires less thought and is habitual. Loving kindness is chosen knowingly for its own sake. The habits we form in life are critical to our having a high degree of morality.

The development of moral character used to take a whole life-time but now there are techniques for speeding up the process.

A good person consciously chooses the right action most of the time. It is not accidental, but rather a deliberate decision to choose to be a decent affectionate person. At first, before it becomes intuitive, a highly moral personality will consciously choose and affirm goodness. He or she will recite ethical affirmations as a way of ingraining the principles. Eventually the ethical precepts become a matter of habit.

Instead of asking what is the right act here and now, asks what kind of person should I be in order to get it right all the time. Someone who is of good character consistently demonstrates integrity and respect for others.

To know the good is not necessarily to do the good; we must choose the good. There are three stages:

(S) Choosing intellectually.

(E) Choosing by practicing.

(I) Integrating the choice into one's self-concept. Practice is now a habit.

HOW IS GOOD CHARACTER DEVELOPED?

O. C. Farrell and Gareth Gadiner, tell us in their book *IN PURSUIT OF ETHICS* (Illinois: Smith Collins Company, 1991) that "research in ethical development has a wonderfully positive message for us: People can raise the level of moral development throughout life, and ordinary people can improve the ethical decisions they make in organizations they work for."

In order to develop good *character* we need to keep in mind our moral principles, make *sound judgments*, and put them into action in proper sequence.

It turns out that a major element is *the capacity for making good judgments*. What does this involve? It helps if we ask ourselves: Do I set priorities? Do I put myself into my work? Do I pay attention to getting things done? Do I, in fact, get results? Do I seek excellence in everything I do? Persons of good judgment know the value of

cooperation as well as to *trust* others until they prove untrustworthy. A healthy skepticism is appropriate.

Next we focus on accountability, also known as 'walking the talk', keeping promises. It amounts to being responsible, and accountable, as well as respecting principles, standards and codes derived from scientific Ethics.

Good character entails in addition a personal will to change and to grow. It means acting as a change agent and risk taker. It means being inventive, spontaneous and creative. It means having vision. This, in turn, means having optimism and expecting the best.

How do we develop *character*? There are three stages: Decide what we want in our moral development. Find out what we have. Thirdly, Take steps to close the gap.

The embezzler or con-artist thinks he/she has gotten away with something. The crooked mind says: I'll con my company out of a million bucks and I'll go off to a far-away island and live a life of luxury and ease.

Does that life involve interacting with some people? Will that individual be able to trust those people not to "rip him off" -- after he has set the example that that is the kind of world he is willing to tolerate and even perpetuate? If he has done it, why shouldn't others?

To be ethical is to be morally consistent -- to have a single standard, not one for oneself and another for everybody else.

So let's not envy those who engage in embezzlement as a way to gain comfort or, "to live happily ever after." Those who select crime, or cutting corners, or bait-and switch are, in effect, voting with their feet for the kind of world they want to live in: they want everyone to always be cheating everyone else. They want personal corruption. They ignore -- or are indifferent to -- the pain that they may have caused to the party they embezzled. They can't deny that they are thereby getting a world that is more chaotic, more anarchic in the worst sense of the word, more

unstable. ...Happy in how they 'got away with it'; they now can indulge in pleasures galore -- as long as they buy them.

It is still true: -----What goes around, comes around.

Research has shown that there are five or six values shared all across the globe, although different words are used to describe them. These core values, according to The Institute for Global Ethics, are: respect, compassion, fairness, honesty, and responsibility. This then provides a foundation for what is meant by "ethics." When the notion of goodness is applied in the ethical field, these core values emerge. The most basic of all is respect -- respect for yourself and respect for others. The other values tend to follow from that. The respect for others will show itself in the form of compassion. Self-respect leads to sincerity, honesty, transparency and authenticity. Compassion, along with self-respect leads to responsibility. Think about it. If you agree, then live it.

When we do subscribe to these values, then we shall strive always to be:

- Honest and truthful in all our dealings
- Responsible and accountable in every transaction
- Fair and equitable in each relationship
- Respectful and mindful of the dignity of every individual
- Compassionate and caring in each situation

Another similar list is found in a book named LIFE PRINCIPLES: FEELING GOOD BY DOING GOOD, written by Dr. Bruce Weinstein. His nickname, in the media, is "the Ethics guy." He teaches that there are certain core values we all can live by. They are: be loving, respect others, do no harm, make things better, and be fair.

The authors of the book you are reading believe that Dr. Weinstein is on to something, for if you are loving, you WILL respect others, you WILL have a constructive attitude, and you will do NO harm. The last value he mentions -- fairness -- indicates to me that we should have a sense of justice -- we should seek to keep things in balance, and to restore a balance when something or situation is unbalanced.

One of Dr. Weinstein's principles merits further comment. It is the one that reads: Make things better!

This fine core value if one adopts it as a norm for living a good life would encourage a person to have a constructive attitude.

Whether you do embrace it is entirely up to you. If , however, you do.... you then will seek opportunities to upgrade and to enhance, to compliment, to boost, to give others a helping hand.....and in general to improve on situations, on inventions, on legislation, and on public policies.

In addition we ought to make every human interaction a 'win-win'. That is to say, make it mutually beneficial; so that everybody wins.

We hear the term “morality” tossed around a lot. Have you ever wondered what it means? In the next chapter we offer an explanation which is our understanding as to how this concept can make sense. See if you agree.

Chapter 3: Can a good individual be a better one?

There are certain requirements that make us morally healthy. One of them is revealed by how we treat other individuals. Another is shown by how we treat ourself.

HOW TO TREAT A PERSON SO AS TO LIVE THE GOOD LIFE

Dr William Kelleher writes that the fundamental principle of ethics is that:

Every person always deserves positive regard.

By 'positive regard' is meant: You should value each person as you would value a treasure. You should give the person full attention, then get involved in finding common ground, in boosting up that person, seeing if you can find something to compliment him/her on; trying to make that person feel good, and seeing if you can be of service.....not that you shall give up any of your principles in so doing. We don't recommend being a martyr, neglecting your own welfare and happiness.

If we assume that only *some* persons get this kind of respect from us -- instead of *all persons* -- or if we presume that a person sometimes deserves *negative* regard -- then we are presuming that we have the discretion to pick and choose who and when. This is an arrogant and quite arbitrary presumption. It makes us feel like a King of olden times; and that sense of power is quite a satisfying feeling. But it is highly immoral.

Hence we are left with the proposition that
ALL PERSONS ALWAYS DESERVE POSITIVE REGARD.

And this is the fundamental basis of subsequent ethical reasoning.

When you do not place persons below ideas (-- do not sacrifice them to an ideology --); or when you refrain from using people as you would use things, and you, on principle, decline to manipulate others, but instead you treat them with respect, and you strive to find common ground, to work things out, then you gain the most value. And then you are being moral.

Let us now turn to some possible objections to the idea that ALL PERSONS ALWAYS DESERVE POSITIVE REGARD.

Some will object that **people know what is good, but are just lazy. If we give others unconditional respect and positive regard, how will we encourage people to do good?** According to this view, disapproval or punishment is the only way to force these lazy people to be good.

Reply to Objection: If love does not teach someone how to behave, nothing else will.

“I have evidence for this,” says Wade Harvey. “My own experience has taught me that love is the strongest motivator. If someone thinks that the only way they can get me to act in a certain way is by hurting me, it shows me that they have a low opinion of me. “

Dr. B.F. Skinner found that punishment often brought about an outward conformity, but an inward rebellion. He showed experimentally, that positive rewards are much stronger and more lasting than punishment.

There may be people that do not respond to positive rewards, and those people should be isolated from others so that they will not cause harm to them, but it does not make sense to make their lives more miserable than they already are.

Objection: Saying that all people always deserve positive regard appears to indicate that we should make no value judgments of people.

Of course we can, and do, still make value judgments all the time. Saying that we should not judge people “in-themselves” does not imply

that we can make no value judgments. We make judgments of value everyday, even in the simple process of making a grocery list.

We can still judge people's actions as being good or bad, based on whether they are "life-supporting" or they are not. We should just not judge people themselves, in their essence, as bad. When we judge a person's life as bad because they have performed bad actions, we are throwing out the baby with the bath water. We are throwing away a treasure that we should be cherishing and building up.

Objection: If life is intrinsically valuable, the ultimate sacrifice of giving one's life would be impossible or, at least, wrong. It seems that it would be wrong to ever sacrifice a life for any reason if life is intrinsically valuable.

Sometimes, in very extreme cases, it is necessary and right for one to sacrifice one's own life to improve the lives of others.

Socrates, himself, drank the hemlock poison to do what he considered right even though it meant his own death. Socrates may have decided that doing what was right would support more life for future generations than setting a bad example for them would have. We are not however recommending either martyrdom or suicide. Heroism – such as pushing a child out of the path of an oncoming bus at the risk of getting run over yourself – is all right, though. It is, in fact, highly moral.

For many people, life does not seem to be good. It is painful struggle for them from birth until death. They have been mistreated and abused for much of their life, and this world does not seem good to them.

Reply to this objection: The environment is bad, but not life itself.

When a person's life-supports have been kicked out from under them, life itself does seem to be bad. However, this again may be the problem of throwing the baby out with the bathwater. Just because everything that is happening around someone is horrible, it does not mean that the person's life itself is not a treasure. All it takes to transform the situation is to improve the environment. Sometimes the environment is actually our own inner world.

There is a story that illustrates that point:

A belligerent samurai, an old Japanese tale goes, once challenged a Zen master to explain the concept of heaven and hell. But the monk replied with scorn, "You're nothing but a lout -- I can't waste my time with the likes of you!"

His very honor attacked, the samurai flew into a rage and, pulling his sword from its scabbard, yelled, "I could kill you for your impertinence."

"That", the monk calmly replied, "is hell."

Startled at seeing the truth in what the master pointed out about his fury that had him in its grip, the samurai calmed down, sheathed his sword, and bowed, thanking the monk for the insight.

"And that," said the monk, "is heaven."

The sudden awakening of the samurai to his own agitated state illustrates the crucial difference between caught up in a feeling and becoming aware that you are being swept away by it.

Socrates' recommendation, "Know thyself !" speaks to this useful talent of being aware of one's own feelings as they occur. This is part of Emotional Intelligence. We'll explain more about this in Chapter 5.

Even though we know we should not speak ill of others, hate others, or put them down, we still do it every day. It has been built into us over the years, and it is going to take a lot of effort and practice to break the habit. However, if we are aware of our own inner world, we do feel an inner voice telling us that we are making a mistake and actually gypping ourselves every time we make the judgment that we and other people are not treasures. When we are true and authentic to our deepest inner self, it is obvious that love is better than hatred and much more in alignment with our true inner being.

ON THE MEANING OF MORALITY

The term "morality" means: *a relation between your physical self and your self-image*, both of which form your Self-Concept. Let me explain.

When asked "What is Morality?" my first response is this: It is "Self being true to self." When I am true to my own *true self* I am being moral. A self-image can change, it can improve. Also a person's action and life can correspond more closely with that new and improved Self-image. Morality is increasing correspondence with that new Self.

This implies that we must all keep growing throughout our lives – growing in the sense of becoming more empathic, more clear in our values, than before. It also implies that we must "walk the walk" and not just "talk the talk." It is preferable for us to avoid hypocrisy if at all possible because we comprehend that we will get more value out of life, have a more meaningful life, if we are moral. And here are some further reasons why it is to our advantage to have a high degree of morality:

If one is not continually growing, striving to be a better person, striving to improve, to learn more, to reach for higher standards, to live serenely, to be oriented toward joy, to lead a more meaningful life, *then one is failing to reach the degree of morality one could and thus one will not get the benefits in fulfillment that is the reward of a life filled with Intrinsic values*. In other words, one will fail to attain the valuable life -- speaking ethically -- that is like the physically-healthy life. Immorality, in contrast, is like the life of a person burdened with illness and suffering constant physical afflictions: it's equally undesirable.

Morality is the measure of the degree to which your actual self matches the highest ideals for a person. If you define yourself as a person, then you may live up to your picture of what a person could be and become. To the extent that you do actually manage to match the picture, you are moral.

[New images of what a person could be and become are offered constantly by novelists, playwrights, poets and other artists. And good examples are set by many winners of the Nobel Prizes (especially the ones for Peace.)] Peace Prize winners – with very few exceptions -- serve as a model for the rest of us.

To explain the meaning of "morality," let's use John Jones, as an example. His self-concept is his name, "John Jones", and the image that goes with it. The question is: does John aim to live up to his highest ideals for himself as a person - the highest that he can imagine? He can aim at a systemic, extrinsic, or an intrinsic self-image. Each one has its implications for character formation and life satisfaction. This relationship of a person with the degree he/she fulfills his/her self-concept (and its accompanying meaning -- the self-image) is how I conceive of "morality." It is a measure of the degree of fulfillment.

We must avoid this misunderstanding: To be moral does not mean to become whatever I really want myself to be; for then, if my self- concept includes murder, rape, and conquest, by this definition that would at first glance appear to be moral. We already explained that morality is a relationship of correspondence with an improving self-image, and we described what this might mean and what it implies. It is being true to your *true self* which, as we pointed out, means that one strives to live up to the highest ideals for himself that he can possibly imagine. If he is still petty, sadistic, insensitive or craven he will rate low in his morality score.

Every one of us has the potential to be more if only we will find it and use it, and let go of our laziness and fear by telling ourselves new positive self-sentences. Ethics-as-a-new-science concludes optimistically that joy is attainable in this life, if we give it the effort it demands.

To be moral is to intrinsically value a self (including our own), that is, to value it highly by giving it our full attention, by getting involved with it, by loving it..... and all the implications that follow, e.g., to have integrity, to express authenticity, to be a sincere person, to be transparent as to your true motives, to be ready to cooperate with other good people, to serve them, to find common ground with those who disagree with us, to be diplomatic, to think constructively, etc.

So the bottom line is: we should be moral if we want to get the most meaning out of life. It is in our self-interest to do so.

[Unfortunately, many people act in a self-defeating, counter-productive manner. They engage in verbal abuse of others, in violence, in armed combat, etc. We will explain this further when we take up the topic of End and Means later in our essay.]

ON THE RESULTS OBTAINED FROM I-VALUING PERSONS

As explained in chapter 1, in the discussion about the dimensions of value, all the isms, theories, and systems in the world are not worth as much as one actual thing, one piece of actual material; and all the things in the world are not worth as much as one single human life!

"All men should treat each other as having worth in and of themselves," is a true statement. We don't run tests directly to verify that, but we can test what it implies. Luckily it turns out to be the case that it is good for individuals, as experience will demonstrate, when they try it, to treat others as Intrinsic values. My own, and the lives of many others are testaments to this: life goes smoother and more joyfully when we Intrinsically value rather than when we merely Systemically value, or only Extrinsically value human beings.

To S-value them is to see them as numbers, or mental constructions, as graphs on a chart, or as possessors of certain documents.

To E-value them is to see them in their social roles, as for example, a parent, an insurance man, a physicist, a veteran, a computer expert, a barber.

To I-value them is to interact as a friend, with affection, to welcome them, to give them undivided attention, to identify with them as family, to bond.

We need all three value dimensions, but experience shows we find more value when we give ourselves away, so to speak, without losing our own identity, without being a martyr. The theory predicts it, and the facts bear it out.

We are being moral when we're true to ourselves. It turns out that morality is being true to your own *true* self. It means that our traits and observable behavior in fact actually match our self-chosen and continually-improving view of what an ideal self should be.

Morality, as the science of Ethics uses that term, measures the degree a person lives up to his own standards of true personhood, or conforms to his own high, and evolving ideals for what a person is, and could become. Morality is intrinsically valuing yourself and every other person. It implies having self-respect and finding a way to respect others.

There are four steps to being true to yourself: Know yourself; accept yourself; create yourself; and give yourself. Let's speak of these as "The Four Keys." They unlock doors, or barriers, that keep us from living life to the fullest. Barriers -- such as lying to ourselves, making excuses, blaming, being a hypocrite -- keep us from getting the highest quality life we could have.

ON HUMAN NEEDS AND THE SEARCH FOR HAPPINESS

The authors believe all human beings share certain core values, such as a need for self-identity, for safety, for belonging, and for information. There are many higher values we can aim for such as Achievement, Beauty, and using more of our full potential based upon our innate gifts. But those come later after the survival needs have been satisfied. A starving person won't listen to our philosophic reasoning. A stressed-out guy will ask: Where are the jokes? He'll say: I want some entertainment so I can relax.

Whether he speaks Arabic and believes in violent jihad to convert all infidels, it is the same. We all have the same needs.....something to eat; a minimal level of comfort; meaningful work/play to do; someone to love, and hopefully have it reciprocated.

There are certain things that we ought to do if we want to be happy. If we want to attain that, then there are certain rules we ought to follow and certain habits that we should try to form, and a good system of ethics will help us learn what these habits are. In Chapter 5 we shall explore the topics of happiness and success in some detail. We'll offer keys to open the doors. The internet can help spread the knowledge.

Eventually, when the word gets around, every person on the planet can be happy and can be a success.

First, though, in our next chapter, let's discuss the issues related to the subject of *self-interest*. Is it the same as selfishness? Does caring about ourself mean we are self-centered? Is selfishness a good thing or does it cause too many problems? Let's think about it.

Chapter 4: Do we sometimes act out of self-interest?

WHAT IS SELFISHNESS?

The question is often raised, "Why not be totally selfish?"

A blind person, feeling selfish, might say: "Why should I pay for my city to have street lights?! I don't use them. I don't need them." His thinking is faulty since those who do see by those lights are less likely to run over him with their cars. If he were more enlightened he would be willing to pay some taxes to support the building of those street lights.

The value-scientist in order to speak to this issue, employing the value dimensions with which you are by now familiar, proceeds to define three types of social relationships:

Systemic: Dependence

Extrinsic: Independence

Intrinsic: Interdependence.

The formula $I > E > S$ is a concise way of showing – what you know from the first chapter -- that I-value is infinitely more valuable than E-value; and, in turn, E-value is better (more valuable) than S-value. This is basic value science. Dr. R. S. Hartman explained it all in detail in his book *THE STRUCTURE OF VALUE*.

The conclusion one may then draw is that interdependence with others is far, far better than so-called "rugged individualism" -- the pretence that one is independent -- or national isolationism, when that nation is well-off and fairly comfortable. Perhaps individualism and isolationism correlate with the "selfishness" about which the questioner was inquiring.

While it is much better to be 'independent' than to be in a state of

dependency (unless perhaps one is still immature and is under 17 years old), since I-Value is infinitely more valuable than E-Value, it is superior, by a quantum leap, to be interdependent, *i.e.*, to be aware that we need each other, and that "no man is an island," as John Donne put it many, many years ago. It is indicative of spiritual as well as moral growth and development to realize that we are all connected.

Maybe it is some individual's dream to "get away with" embezzlement, and then take off to someplace where they will live a life of luxury. Does that life involve interacting with some people? Will that individual be able to trust those people not to "rip him off" -- after he has set the example that that is the kind of world he is willing to tolerate and even perpetuate? If he has done it, why shouldn't others?

To be ethical is to be morally consistent -- to have a single standard, not one for oneself and another for everybody else.

So let's not envy those who engage in embezzlement as a way to gain comfort or, "to live happily ever after." Those who select crime, or cutting corners, or bait-and switch are, in effect, voting with their feet for the kind of world they want to live in: they want everyone to always be cheating everyone else. They want personal corruption. They ignore -- or are indifferent to -- the pain that they may have caused to the party they embezzled. They can't deny that they are thereby getting a world that is more chaotic, more anarchic in the worst sense of the word, more unstable. ...Happy in how they 'got away with it', they now can indulge in pleasures galore -- as long as they buy them.

Applying the value-dimensions to "Positive emotion," we arrive at three positive emotions, namely,

Systemic-emotion: Satisfaction.

Extrinsic-emotion: Pleasure

Intrinsic-emotion: Joy (Also Love). Recall that $I > E > S$.

Conclusion:-- true love and joy are infinitely better than mere pleasure; and it is better to be pleased than only satisfied.

If the reader really loves himself/herself, he/she will aim to experience

Joy – which, as we have shown, correlates with Interdependence. Sharing, teamwork, partnership, altruism, a giving kind of love will get for a person a more meaningful life, a more high-quality life, than the self-absorption and egocentricity which the questioner referred to as "selfishness." The latter is not really in our self-interest. And it is still true that we often act out of self-interest.

So it turns out -- as paradoxical as it may seem -- that the wisest form of selfishness is unselfishness.

Let us suggest here that most of us, most of the time, operate out of self-interest whether we are conscious of it or not. Even when we are most altruistic, charitable, or self-sacrificing we shall hypothesize that there is something in it for us. This is not to claim that self-interest serves as a motive for our actions. Self-interest is NOT to be confused with selfishness which is a disregard for others along with a lack of respect for them.

If you perform an act of loving kindness with no calculation of benefit and with no intention of winning any sort of reward it appears on the surface to be selfless. According to this hypothesis there is something in it for you, even though you did not seek it, namely a warm feeling that you have done some good, and you are gratified that in some small way you have made the world a better place. So it was in your self interest to do it.

In contrast, a selfish person thinks "me first." I must "get mine." He or she shows no respect for others, and thus fails to be ethical.

THE DIFFERENCE BETWEEN SELF-INTEREST AND SELFISHNESS

Dictionaries tell us that being "selfish" means: thinking of yourself alone, in the sense of putting yourself first while pushing others aside, showing disrespect to others who are there around you either by neglecting them, or in not offering to share some good fortune you suddenly came into. Selfishness is concentrating on one's own advantage with disregard for others and may involve doing something that affects someone else

adversely, such as taking something to which we are not entitled (theft); or depriving someone of something to which he/she is entitled. Selfishness indicates a lack of respect, a failure to value other persons in a way that would be to one's maximum advantage: optimum moral health is obtained when one Intrinsically-values other persons. Let's explain what this means in a bit more detail.

Many of the things all of us do are self-interested but that does not mean we are being selfish. For example, we go to sleep because we are tired. We have acted out of self-interest, but it does not involve another person, so it is not a selfish act.

We are not isolated individuals; we form groups. The more the needs and wants of others are taken into account, the more we can say a person is acting self-interested in a proper manner. A selfish person asks only: What's in it for me? A moral self-interested person asks: What's in it for us?

Some philosophers have argued that selfishness is the root cause of all unjust action through the ages. Hobbes identifies selfishness as being the impediment to our social contracts: After we make these agreements to live in society, he says, "wrong" comes from acting selfishly, from claiming a right to whatever it is we feel like taking at the time (a life, a woman, money, etc.)

Every crime and injustice has stemmed from selfishness to some extent (except maybe in cases of utter madness.) We are social creatures and being selfish is an impediment to living in society. Ethics can teach us to put ourselves in perspective and thereby to live a better life.

Self-interest is entirely different from selfishness. As we said, a selfish person is someone whose actions affect others adversely, and who takes something he is not entitled to from another person.

When I go to sleep at night because I am sleepy, I am acting in my own self-interest. But no one would say that I am being selfish. How is my going to sleep at night an act of selfishness? It isn't, of course.

So it is important to distinguish (as many do not) between selfishness and self-interest.* And some philosophers have said that one of the troubles in this world is that people often do not act in their own self-

interest - and these philosophers add - 'in their own enlightened self-interest'. That is, their real self-interest, and not merely what appears to them to be in their own self-interest. In fact, in his famous "Wealth of Nations" the great philosopher of economics, Adam Smith, bases his economic theory on the premise that people should all act for their enlightened self-interest, and then that everyone would benefit. And this idea has become the foundation of free-enterprise and Capitalism.

Notice, though, this is not an argument for selfishness. It is an argument for enlightened self-interest, and it makes a sharp distinction between selfishness and self-interest.

Why is selfishness bad? Well, because it is unethical and thus immoral. It is wrong to do things at the expense of others. And, in the long run, it is contrary to self-interest since others may retaliate, and if one gets a reputation for selfishness s/he will do badly in life.

Chapter 5: How can we recognize the good life?

WHAT'S IN OUR SELF-INTEREST?

To enhance our self-interest we seek to maximize the value we get out of life. This does not have to be calculating, nor does it have to involve scheming; it can be spontaneous. It is usually an unconscious or preconscious process. One of the best ways to do this is to live a meaningful life. This entails serving others without being a martyr, expressing love, showing responsibility -- which means being ready and willing to be held accountable, making a contribution to the well-being of individual persons, extending one's "ethical radius" to include a wider group than earlier, identifying with the family of human-kind, and, as time goes on, becoming a better person than you were before.

It has implications for policy also. Once we get broad agreement that humans have often acted in what they perceived to be their self-interest, we might then go on to ask: What is truly in our self-interest?

Our enlightened self-interest would indicate clearly that just as, *on the individual level* of our bodies, we want our heart, lungs, liver and brain to work together in harmony, *on the social level* we want the human family to work together in harmony. Just as a tiger (whose cubs were stillborn) has actually nursed and reared piglets, and dogs have raised kittens, and cats have nursed puppies, just as animals can get along, we would -- in our enlightenment -- want the rest of us to get along. We are aware that in the animal world there are predators and prey; humans may be distinguished from those animals by the fact that we have teachable ethical knowledge,

Sincerely inquiring as to what is truly in our self-interest, we would then arrive at some basics, such as stability, peace, minimum nourishment standards for all living human individuals, pure water, decentralized energy sources available to each dwelling, etc. The reader could probably add to this list.

[There are higher goals for which we could aim. Eventually we might even

strive to understand the meaning of the universe -- and become one with it; but for the present to reach out to the human species and identify with it is enough of a goal.]

ON MORAL DEVELOPMENT

Piaget, Kohlberg, and others have investigated stages of moral development in a human being. The authors of this book have some ideas about this too, as follows.

SYSTEMIC: At this level the person is committed to ethical principles such as avoidance of harm to others, responsibility, civility, caring and kindness, sharing, good citizenship, honesty, openness, sincerity, excellence, dependability, moral consistency, etc.

EXTRINSIC: At this level the person is committed to exercising in practice the principles believed even if it entails violating an unjust law. Some would go so far as to uphold human and animal rights if these principles were part of their self-concept.

INTRINSIC: Here one is willing to take harm upon oneself if necessary to protect others. Selflessness. Love.

ON HAPPINESS

Tom Bodett wrote: **“A person needs just three things to be truly happy in this world, They are someone to love, something to do, and something to hope for.”**

A German dramatist and philosopher, Johann von Goethe, wrote:

**Who is the happiest of men?
He who values the merits of others, and in their
pleasure takes joy, as though t’were his own.”**

The founder of the philosophy of Transcendentalism, Ralph Waldo Emerson, wrote the following on the topic of success: **“To laugh often and much; to win the respect of intelligent people and the affection of children...to**

leave the world a better place...to know even one life has breathed easier because you have lived. This is to have succeeded."

I will now differentiate *happiness* from *success*. (Both of these are ethical concepts relevant to Ethics as science. For Ethics is about the good life for the good person.)

Success is getting what you want, while Happiness is wanting what you get -- in the sense of liking what you have. [There is more to it, of course, as we are about to explain.]

Happiness is also a feeling you get as you anticipate getting closer to a goal you have long worked for.

Stephen Peterson, at the University of Michigan studied the concept "happiness." Dr. Peterson's findings indicate that what makes a person happier is to have good relationships with other human beings; to do work that person likes to do, and to be a contributing member of some community.

And "success" is, more precisely: the progressive (day-to-day) realization of worthwhile, predetermined personal goals... that reach into your highest potential. You must set the goal in advance and not just stumble onto it; that's what is meant here by "predetermined." It must be a personally-chosen goal, not one that is imposed from without by another. And it has to be a worthwhile goal; else reaching it would not make you a success. If it does not make you stretch, make you better than you were, you can't call that success either. It helps if you *want* the goal as a drowning person wants to breathe air. If you are very *determined* to pursue it, you will turn every barrier into a turnstile. And you will have a "Do it now!" attitude rather than procrastinate.

Each day when we arise we can decide to be happy that day, no matter what. Much research has been done lately on happiness and some of it is reported on here:

<http://www.washingtonpost.com/wp-dyn/content/arti...>

Also, an earlier and more extensive report on the concept "happiness" is found here, in Time Magazine:

<http://www.time.com/time/printout/0,8816,1015902,...>

And also here:

<http://www.time.com/time/arts/article/0,8599,1190379,00.html>

We are social animals; we do form groups. Dr. Paul Ricoeur as a result of careful research noted that as human beings we have a *need* for harmonious and peaceful relations. That need, he notes, is not satisfied in today's world.

It is unlikely that we will ever reach a "perfect" solution to anything so it is advisable that we work together to improve what we are doing, understanding that each improvement we make will require additional improvements. Can we agree that it is better to be constructive than destructive? If so, this implies an imperative: "Make things better!" If something isn't yet good, let's make it good. If something is good, let's make it even better.

Let's accept what we know about ourselves, with all our weaknesses and all our strengths, and use what we know to create a better world. We would thus be adding value to our lives, gaining thereby richer lives.

According to Dr. Thomas Hurka, of Canada, to truly actualize one's self is to work to insure that there is opportunity for all to better themselves. Those with a high degree of morality are aware that each of us will live a more fulfilling life when all of us live a more fulfilling life: Each does better if all do better.

Just as on the individual level we want to actualize -- bring out our talents and skills -- on the social level why not inventory the strengths of each culture, each tribe, and each nation and use those advantages to reach certain common goals. Why not focus on what we can build together? Why not make each group feel more secure by entering into non-aggression treaties with everyone? Why shouldn't our own nation initiate the 'peace race'? These are relevant questions to consider. Another inquiry is this one: does a noble end justify any means used to get to it?

The authors predict that cooperation provides an enormous benefit to those involved and that teamwork toward a common goal that you really believe in will make you feel satisfied, and even pleased as you reach the goal. Many hands make light work. But cooperation without empathy and compassion is not enough. Tribalism, for example, encourages genocide and war. It often may encourage racism toward groups considered to be outside the tribe or the in-group. It is time to take up the question of ends and means.

DOES THE END JUSTIFY THE MEANS?

Do good ends ever justify bad means?

Some would immediately answer, "Yes." and cite as an example "just wars." [Others wonder if there are any.] How about police entrapment? Many would contend "This is necessary in the U.S.A. because societal progress depends on capturing repeat offenders, and it doesn't violate the Constitution." [..."But," asks the curious child, "Doesn't this just cause more crime?"]

Another example: Would it be okay to rob a bank, in order to help get a 'superior design for civilization' started, in order to introduce a new model society that exemplifies Social Ethics in practice? If robbing the bank implies violence, let me change the situation to one of fraud. If the ones who commit the fraud turns their gains to charitable or sociable purposes does that make it okay? And what if we could use "eugenics" (which most people think of as a bad idea) to isolate a "morality gene" and breed people who always did the ethical thing "naturally"? Would that be the right thing to do?

What's "the right answer," by which is meant here an answer which an ethicist may suggest?

The ethical scientist, based upon his research and his science, takes the strong position that the end virtually never justifies the means when the means are morally questionable. He offers the following considerations.

First of all, those who claim "the ends-in-view justifies whatever means it takes to reach those ends" fail to define what they mean by the term "justifies." They do not define it. It is just a very vague notion.

Whatever they take it to mean, nothing justifies chaos and the causing of needless human suffering.

Secondly, no matter how noble the end-in-view, no matter how worthwhile it would be to achieve it, if the means are immoral they will not get us where we want to go --- except accidentally.

Yes, bad means have on occasion resulted in a good outcome. It is rare, but it has happened. That does not excuse the fact that they were bad means and that we will have to pay for them in some way. For example, a bullet is fired and it happens to perform some needed surgery on its target. We still, then, have to live in a world where people are going around firing guns. The next time it is used against a living person it could likely do harm. (Those who know their Ethics will strive to develop nonviolent means of arrest and apprehension of offenders against civil society. They will look for weapons that with a minimum of pain and suffering temporarily disable instead of kill.)

A bank fraud will probably not bring an ideal society closer. Surely it can't be denied that money might help in spreading the ideas about a better life we could all have if we organized things differently; but the chaos caused by the bank fraud will only get people disturbed -- and disturbed people may not act constructively: they may perpetuate their disturbance by passing it along, thus committing more chaos.

An ethical scientist told me recently, "I deeply question whether so-called "just wars" in this day and age are really just. To go to war only makes it more likely that there will be further war in the future, as *people become accustomed to the use of violence*. They fallaciously think it will solve problems, when it in fact multiplies them."

Every war is fought in the name of some fine-sounding ideal. Every war entails "collateral damage" which is a euphemism for the indiscriminate killing of innocent people. It is out-and-out murder, organized mass-murder, yet the cause is so noble that people want that end to justify the things they are doing in the name of it.

Lately, in the television age, the retired colonels and generals come on TV and get the audience involved in the thrill of planning battle scenarios, they brainwash us into thinking it is all a game, as if we were playing with toy soldiers on a playing-field. So they drum up support for the dirty business this way.

The citizen who with ethical sensitivity sees war for what it is will say: "Let's stop rationalizing, as did the cat who, about to eat the mouse, said to it: "I'm doing this for your own good!"

Sometimes a nation rationalizes immorality by saying that when it invades, occupies, or in some way aggresses, it is bringing democracy to a people, or it claims to be saving the world from weapons of mass destruction -- when it is the one who possesses them. Why don't we really strive to put an end to such weapons by putting an end to the arms traffic in the world? Why aren't we -- in gradual, matched, bilateral phases -- destroying all the nuclear weapons, and chemical weapons that exist (including our own, of course)? Why aren't we launching a 'peace race'?

No, the ends do not justify the means. They never have and they never will. For, as we shall argue below, they cannot. Ethics directs us to always use moral means. Immoral means will corrupt and moral end.

Some philosophers hold that *ends must be compatible with means, and vice versa*. They write:

If you want stability, use stable means.

If you want a peaceful world, use peaceful means.

If you want love, use loving means.

Try it. You may be pleasantly surprised by the results you get!

The research ethicist agrees. Reporting on the results of analysis, it was concluded:

Means should ideally match the ends-in-view because every means can be looked upon as an end; and every end can be a means to a further end. Thus any given event is BOTH a means AND an end. (For example, an engagement is both an end of casual dating and a means to a wedding.)

If your goal is chaos, use chaotic means, such as violence and destruction. If your goal is stability, use stable means -- such as force. Force and violence, as I see it, are two different things.

When you use force -- as I define the term -- you *care about* the one you are using it on, and want to rescue that person from worse harm. Examples: restraining someone who is struggling while drowning; or, closing in on and surrounding -- and thus arresting -- someone who is slashing tires, so as to get him into a rehab center -- on the assumption that possibly he is capable of rehabilitation. If the professionals there, after working with him for a while, decide that he isn't ready to reenter society -- then lock him up until he is ready. Dr. Karl Menninger in his major work: *THE CRIME OF PUNISHMENT*, offered practical alternatives to the current penal system and to the prevailing so-called Criminal Justice System.

IS TORTURE ETHICALLY PERMISSIBLE?

Q: "Are you saying that torture (in principle) is unethical under all circumstances. If so, then under what principle, what consistent rule?"

A: Yes, I am saying that, and the consistent principle is: respect for the dignity of persons, my own and others. This follows from the very definition of Ethics in this booklet, namely:

Ethics is the discipline -- the department of knowledge -- that arises when individuals are valued Intrinsically (in contrast to being valued Extrinsically and/or Systemically).

Torture, like murder, is always unethical -- since one cannot Intrinsically value individuals and yet torture them. Torture, in this Ethics, is a disvalue. It is the misuse of a human life. It is a mix-up of two (or more) good values, and the result is only a tiny fraction of value, close to zero...as is demonstrated logically within the system. "But," argues the critic, "the ends (society's progress towards peace) justify the means (the disregard of individual rights)".

Societal values do NOT overrule individual values, according to the system of Ethics. The theory arrives at the conclusion that the individual must receive top emphasis!! It is a very dangerous doctrine that would permit the State to dominate over the individual. That view was found in Plato's dialog on the *Republic*; and is also found in Hegel. It made Nazism possible, and also Stalin's "Communism."

The logic behind seeing the individual as a most precious value to be treasured and loved is this: Intrinsic Values are more valuable to us than Systemic Values. The "state" and "society" are Systemic Values – constructions of the mind; the individual, when valued properly according to a proof of value- science, is Intrinsic Value.

I am not denying that we are social animals, and that it is very difficult to tell where an individual leaves off and society begins; but we disvalue the individual person at our peril.

When we choose Freedom as a core value, we will -- if we know our values -- choose the highest kind of freedom, Intrinsic-freedom, which is our freedom of conscience. And when we develop a sensitive educated conscience we will follow it conscientiously.

{Systemic-Freedom is freedom of thought;
Extrinsic-Freedom is freedom to move the limbs of our bodies, freedom to travel;
Intrinsic-Freedom is the freedom to follow our conscience.}

We then will, if we have acquired a sensitive and educated conscience, likely be conscientious objectors to war; for we will understand that war is a disvalue (since it means "organized mass-murder in the name of a good cause"), Hence, we will want to nullify or neutralize the disvalue, and one way to do that is to object to it.

What will we do instead in order to arrive at security? We will continue to be aware that our enemies (with the possible exception of a few fanatics who need to be arrested and brought to justice) want the same thing that every human being wants. The same as we do: they want a life with less struggle; certain minimal levels of comfort, of food, of meaningful work to do or hobbies to pursue; they want to achieve

serenity; they want love. We are told they are “our enemies,” but we know they want what we want. When we attain a state of peace they can have it too. For we will share it with them. This applies to the future, not to the past, for our past is filled with brutal wars. Our future does not have to be one of war stories; we can prevent wars before they start by applying what is already known about Social Ethics.

If one wants a happier, a more meaningful life he or she will use the scientific understanding in this area rather than turning for guidance to Machiavelli (who wrote on how to be scheming, manipulative, and conduct warfare. In other words, he taught how to we could exploit one another for selfish ends.) The choice is up to the individual.

In Chapter 6 a couple of the implications of the model presented in this book will be examined and explored. If a person wants the good life for the people of this earth (which is the only way to insure a really good life for himself as an individual), then he needs to know the extent of his “ethical radius.” As to what that is, the details will be found in that chapter after two basic principles of the good life are offered.

Chapter 7 will provide the reader with evidence that Ethics is indeed a science with research results to its credit. The news of various experiments is available there to anyone who is interested to learn of them.

Chapter 6: Facts of Human Nature

In this chapter we will address several topics relevant to the living of a good life, topics such as “the ethical radius,” What is it? and What is the sweep of your personal circle? Would the good person have a double standard? What forces encourage people to act morally? Is lying ever the right thing to do? What kind of attitude makes life a success? We will also inquire as to the facts of human nature: What is the nature of the *conscience*? Are there basic personality types that can be recognized? Who is realistic? What impact does attitude have on the good life? What does it mean to be emotionally intelligent? What principles would the good person live by? Let’s offer a couple right now.

THE PRINCIPLE OF MORAL CONSISTENCY

Ideally, every logical system should be consistent; it ought not contain any inconsistencies. For if it had some, any proposition at all would follow from it, and that system would cease to be logical.

In the same way, an ethical system must be self-consistent. And the person that the system applies to would have this trait also. He or she would be morally consistent. The standards a person would apply to others, that person ought to apply to himself. He or she would have a single standard, not one for himself and another for everybody else. This is another way of saying we ought to avoid hypocrisy, for to have a double standard is to be hypocritical.

WHAT IS THE SWEEP OF YOUR PERSONAL CIRCLE?

Do you have a tolerance for strangers, a capacity to accept diversity without the loss of a sense of unity? To be *inclusive* means being willing to include more persons into one’s social circle, and extending the radius of that circle without artificial barriers that would prevent further extension.

Most people, it seems, are able to accept a number of strangers within the boundaries that they think of as their own nation; however, there is

no logic to stop them from extending the edge of that circle they identify with as 'their own.' Logically the circle could even embrace the entire planet Earth.

A name for this principle of inclusion is "The Ethical Radius." Each individual could ask himself or herself: How far does my ethical radius sweep? Morality as we explained earlier, concerns an individual's self-concept. We enlarge our self-concept by complying with the ethical Principle of Inclusivity, thereby widening the circle of who we include, who we relate to as brothers and sisters, thus extending our ethical radius. This is one result of Education (applied Ethics.) Each person who lives by this principle and manages to sweep in all of the human species as his social circle sets a good example for the rest.

ON LYING AND HONESTY

"There are definitely situations when lying is the right thing to do," says communications expert Laurie Puhn. At times you should deliver an 'honest lie' to be kind and protect the interests of a friend or yourself.'

Then she offers, as examples, what she designates as "Four Honest Lies":

First Scenario. "Your friend puts in time and effort organizing a vacation for the two of you. While on vacation you think the hotel is in a good location, but the accommodations are terrible. So that you both enjoy the vacation relay the positive and ignore the negative. Say "Thanks for your effort in planning this vacation. The hotel location is great."

The Keep-a-Secret Scenario.

When you are told something in confidence by a friend and then another friend asks you about it, such as "Do you know the cost of Susan's wedding?" It's an 'honest lie' to say, "I don't know."

Third Scenario.

"When a friend asks, "Do you like the color of my new car?" as you're riding in it, it is right, if you don't like the color, to respond with an 'honest lie'. Say, "Yes, it's nice." Why? Because it's an *after-the fact situation*. The purchase is final and nothing can be done to change it."

Fourth Scenario.

"When a friend asks, "How much did you pay for your house?" or "What's

your salary?" you don't have to reveal the truth because the answer has no impact on your friend. Instead respond with an honest lie and say, "I'm sorry, it's personal. I don't share that information."

Stick to these lies, she says, (and these lies only) and your friendships will benefit from them."

If we can achieve the same ends without lying that is to be preferred, and it is the sign of a truly effective diplomat. Credibility is extremely important. It is a primary reason to be honest (Recall the story of the boy who cried "wolf.").

The first and fourth scenarios are not so much lies as they are avoiding answering the question.

In the third scenario, with regard to the car color, one may also avoid lying by responding: 'Well, that wouldn't be my first choice of color.'

So the tricky scenario is the Keep-a-secret one. In that case, a person could avoid lying by declaring: 'Because I have a responsibility to an agreement I made, I can't disclose that figure. I'm duty-bound not to. I'm sorry!'

Thus we may conclude that none of the 'honest' lies are necessary and in these cases honesty is the best policy.

An ethicist named Dr. Matthew notes that some critics would protest that in similar circumstances it may not be possible to avoid lying and still protect the feelings of the person you are addressing. We ought to consider the good argument against engaging in such a dubious practice as lying.

Thinking systemically, either persons will believe the 'honest lie' or they won't. Let's look at each possibility:

If they don't - and often they will intuit you are lying - they may lose respect for your opinion. You want others to place credence on your opinions but if they ever come to think that you are one of those who lack the integrity to answer truthfully, then in difficult circumstances they won't know whether to believe you.

If, however, they do believe what you tell them, they may act on that, (For example, in that first scenario, they may re-book the holiday in the same hotel.)

Either way the consequence is undesirable.

More importantly, we do, he says, owe a responsibility to the other person *to tell the truth* even if it seems this may be a little unpleasant for them. Since, if we have respect for the person then we will want the best for them and if we want the best for them then we will want them to be developing to be strong, confident individuals and every time someone lies to 'protect' their feelings they weaken the person. [Perhaps, he wonders aloud, this is like believing that it is better to encourage a physically-unfit person to exercise than to 'protect their feelings' by supporting their lazy habits.]

There are of course times when it is not only right to lie but also wrong not to. The obvious example is the case of the person hiding a Jewish family in Nazi Germany, asked by storm troopers if there is anyone else in the house. They must lie to protect the family. This is an extreme example but it clearly makes the point. The difference between this and the examples given earlier by Laurie Puhn is that the family will suffer real and actual harm not just feel slightly put off.

There is another reason why lying is the just thing to do in such cases and it is one of *power*. In our normal social interactions we relate to each other as equals, but in the case of the Nazis hunting Jews then there is a power imbalance; it is not like the householder could say, "Yes, there is a Jewish family here but you cannot come in." Since they will force entry, this justifies the lie told to the Nazis.

We sum up by noting that except in such a very extreme case we are better off, and more likely to live a good, meaningful life, if we avoid lying and fibbing as much as we possibly can manage to do so. We have concluded that, for lots of good reasons, honesty is the very best policy.

WHAT SERVES AS MORAL SANCTIONS?

There are at least three dimensions of moral sanctions.

(Systemic): The body of ethically-sound and consistently-enforced law. [Those with psychopathic tendencies, those who lack empathy – due to brain damage or to an extremely-poor upbringing -- are restrained chiefly by this.]

(Extrinsic): Public opinion.

(Intrinsic): Pangs of a sensitive, educated conscience (which vibrate at the very thought of wrongdoing.)

As you know, from what you learned about the Dimensions of Value in Chapter 1, it follows that the (I)-sanctions -- the Intrinsic-sanctions of the conscience -- are more valuable than the Extrinsic sanctions; which, in turn, are more valuable than the Systemic-sanctions.

THE CONSCIENCE AND ITS RELATION TO GUILT

There is bad guilt and good guilt. The bad guilt is present when one feels s/he somehow should be punished, for something s/he did that was immoral. This is not constructive. It is a neurosis. It is self-defeating and counterproductive.

This kind of guilt, which often leads to depression, is a condition in which one tells oneself: "I made a mistake, and therefore I should be punished for it. I deserve torment for having done that. I am no good. I am worthless." This illogical thinking only makes matters worse and is very likely to result in more bad judgment and destructive action based upon it.

The "good guilt" which I prefer to call "pangs of conscience" is what an educated, sensitive, conscience feels. This informs us that something is wrong, and directs us to work out a program so as not to make the same mistake twice. It is akin to regret and disappointment. Hence, we note that there are two sides, so to speak, of conscience: the Reflective Conscience and the Directive Conscience. The former twinges, or sets

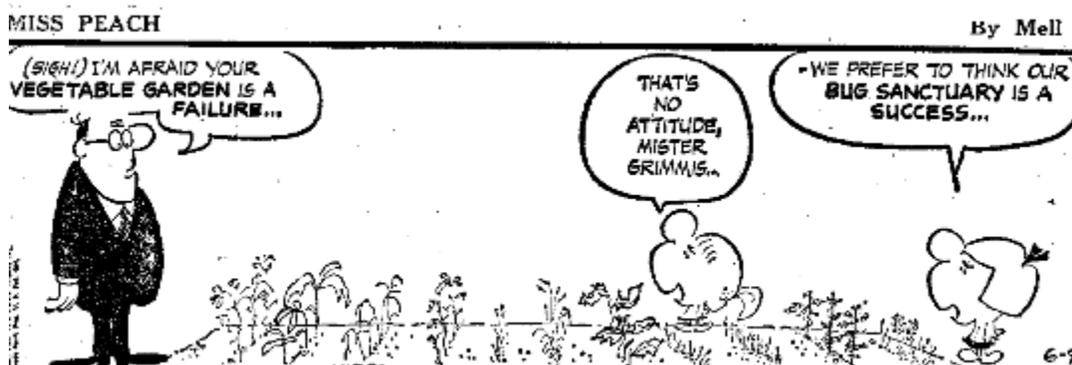
off alarm bells; the latter directs us to practice what we preach, to be morally consistent, and to be true to ourselves.

For further details on the specific distinctions between these two sorts of "guilt," see the book by Bruce Hamstra, *WHY GOOD PEOPLE DO BAD THINGS: How to make moral choices in an immoral world* (NJ: Carol Publishing Co., 1996).

ON OPTIMISM, PESSIMISM AND REALISM

Let's examine some basic truths about human personality.

Optimists name things in such a way that they then can end up calling them "good." Pessimists, in contrast, name things so that they turn out to be "bad." Since to be *good* [- as explained earlier in our first chapter -] is to be *all there under the concept*, the pessimist is a little out of tune with reality. Allow me to illustrate:

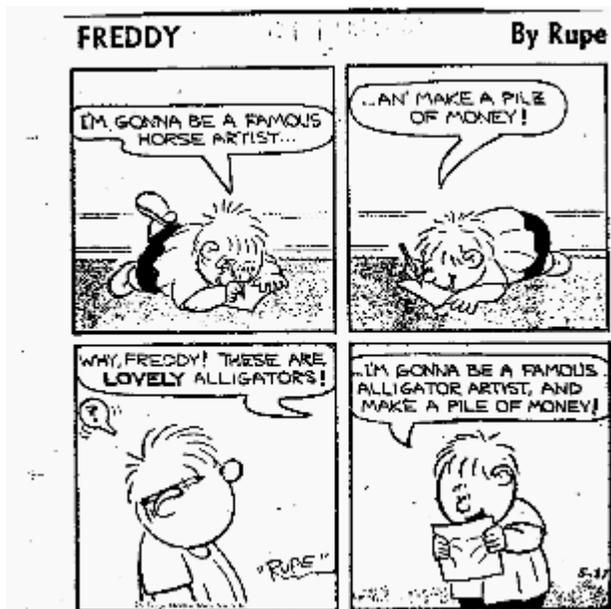


If I speak of a sheet of paper as 'a blackboard,' and then judge it as 'a bad blackboard' I'm functioning as a pessimist.

What the pessimist calls 'a bad horse,' the optimist speaks of as 'a good nag.'

What to the pessimist is a 'bad banana' to the optimist is 'good mush!' Now who is more likely to ask: "What is mush good for? Hmn... Perhaps it will make good compost. Let's move it to a compost heap."

Who is more likely to do something constructive? Which of the two would likely be creative?



Where the pessimist sees danger the optimist sees opportunity

Two pessimists met at a party. Instead of shaking hands they shook heads.

Once when I passed though Moscow on a tour, a world-class poet, Eugenie Yevtushenko, told me this joke:

The pessimist says: "Things just can't get any worse..."

The optimist says: "Yes they can!"

Another important personality type is the realist. What sorts of persons are realists?

The realist has a vision of what is best and hopes for the best; expects the worst; and systematically works to avoid the worst and to bring about the best.

Only an optimist can have that vision of the best: the pessimist lacks that capacity. Hence every *realist* has a basic *optimism*. He or she is a realist-idealist.

We have defined three personality types: the optimist, the pessimist, and the realist. And have shown that every true realist is actually an optimist. What we need in this world is more optimism, for it

leads to a positive attitude, a constructive one; and we can all agree that it is better to be constructive than destructive. There is plenty of building that needs to be done. For one thing, a good person should live in a good home in a well-structured neighborhood, one which encourages a peaceful and enjoyable life. The realist will say of such projects, "Let's get to work on it." Let's somehow give a helping hand to all the good persons in this world.

ATTITUDE

Mark V. Hansen expresses the value of the optimistic viewpoint this way:

"Your attitude determines the state of world you live in. It is the foundation for every success and every failure you have had and will have....Attitude creates the way you feel about people and situations. Your actions are a result of your attitude, which, in turn, creates a reaction from others. So, basically, what you think you get. It is your attitude toward others and the Universe that determines the resultant attitude toward you. Incorporate a positive, joyful attitude and you'll have positive, joyful results. Put out a bad, negative attitude and you've failed before you begin.

I know it sounds simple, but the truth is it IS simple! Where do negative attitudes come from in the first place? Negative attitudes come from thinking negative thoughts over and over until they have become a part of your subconscious; they've become habitual, a part of your personality. You may not even realize you have a negative attitude because it's been with you for so long. Once you have a bad attitude, you expect failure and disaster. This expectation turns you into a strong magnet for failure and disaster. Then it becomes a vicious circle. You expect the worst, you get the worst, your negative beliefs are reinforced, you expect the worst – and you get it.

How do shift our thoughts and create a positive attitude? It takes work, but creating anything of value takes work. In order to have a new attitude we have to change our subconscious thinking. How do we do this? By analyzing every thought we have until positive thinking becomes habit. You're merely replacing an old habit with a healthy habit, much like replacing exercise for smoking. You

can't just stop being negative, you have to replace those negative thoughts with positive ones. Some people would say, 'But negative situations are a reality. They just show up in every day life.'

This is absolutely not true. Situations are a reality, yes. They do show up. It is your ATTITUDE that makes a situation positive or negative. It's time for you to realize that YOU are in control of how you think and feel, no one else on earth has this power unless you give it away. Take control of your attitude, and you take control of your results."

WHAT IS EMOTIONAL INTELLIGENCE?

Emotional intelligence is being able to handle frustration, control emotions and get along with other people. It includes the ability to monitor one's own and others' feelings and to use the information to guide one's thinking and action; the ability to build supportive social networks; and the abilities to persist in the face of difficulties, as well as to get along well with colleagues and subordinates. It does not mean that one necessarily agrees with the opinions expressed by others.

One has this kind of intelligence if he/she can resist temptations, handle stress, be an optimist. One who has it is warm, outgoing, emotionally expressive, sociable, and has empathy. It is revealed by the capacities to identify others' emotions, to listen well, and to discern and understand what others want and what their concerns are.

To sum up much of what The Good Life is about, if we can agree that violence is destructive, and that we want to be constructive, then we will do all in our power to avoid violence, hostility, abuse. We will take every opportunity to find alternatives to violence. We will no longer admire the mighty warrior. We will admire the heroes of peace....Tolstoy, Gandhi, Martin Luther King and most of the winners of the Nobel Prize for Peace. We will let their lives inspire us. In this manner we will be expressing our emotional intelligence.

We will be very careful not to have a double standard, one for ourselves and one for others: we will no longer say to ourselves that while violence done to us is certainly destructive, when we commit violence or heap

abuse on others it is not so bad, for it is justified. To think like this is to violate The Principle of Moral Consistency.

That Principle tells us to avoid a double standard, and to be consistent. Understanding morality means understanding that we are to be true to our true selves and avoid (or at least minimize) hypocrisy. A double standard is a form of hypocrisy. We often see examples of a person in effect telling us “Do as I say, not as I do.”

It is not sufficient to be aware of an ideal life-style; we want to know are there pathways to get from this vision of a Good Life for the human species to the acceptance of it by the majority of the civilized world. Once a science is established it tends to become ‘the conventional wisdom’. It gets accepted as the authority we turn to when we want to get the facts.

When the concerns are the facts of human nature we turn to Ethics and its related departments, psychology, sociology, anthropology, political science, etc.

In our next chapter we will offer a glimpse of the latest research in experimental Ethics – a science that will some day take its place alongside Physics, once it gets to be better known thanks to good science writing in the daily press and visual media such as TV and movies.

Chapter 8: How we get from here to there

We pointed out that a person of good character probably wouldn't need to memorize codes of conduct for he or she intuitively does "the right thing." Such a person, from early childhood, has developed empathy and formed good habits which result in his/her present high degree of morality. If one is already an adult and has many bad habits, and self-defeating beliefs, then Life Coaching is an answer. Another solution is finding a mentor who already leads an exemplary life, a life we can admire.

This system so far tackled value, respect, morality, good character, conscience, happiness, and double standards (in its Consistency Principle.) It also examined the issue of how immoral means can corrupt a good "end."

To intrinsically value means to him to get involved with what you're valuing, to give it your full attention, to identify with it and to bond with it. There is no reason to think that Muslims, or atheists, or Asians, or members of any other culture do not engage in this kind of valuation. They Intrinsically value too.

Actually, the authors believe that virtually all human beings have the same basic needs and thus share the values based upon satisfying those needs. We all want to be safe, to be recognized, to know what's going on, to achieve something, etc. Each higher need is released when the lower need is satiated first. Certain core values are cross-cultural.

We explained how I-Value is always, by its very definition worth more, as a value, than E-value is. By now the reader understands the Dimensions of Value and how they form their own hierarchy. $I > E > S$ is always a valid formula in this system; how it is interpreted, and used, may vary. This is because it contains variables which may take on many applications. To apply a science to the world is always an art.

MAKING OUGHT-JUDGMENTS

What the genius of Dr. R. S. Hartman has done is to remove the grounds for violent disputes that prevailed in the days when 'ought' was

just a vague and ambiguous notion. Now it is more precise, and that is the contribution of Logic being pressed into service in this formerly extremely-cloudy area.

When we say 'should' or 'ought' we are indicating that some actuality and some ideal are separate states that could become one, that there is a gap to be closed. For example, "Ralph ought to relax" means "It is better for Ralph to relax than not to" – or, "It is better for Ralph to relax rather than do something else, at this time." This in turn means: If Ralph and Relaxation get together it will enhance Ralph's life – his life will become more valuable. Now this may be a true judgment, a false judgment, or it may be indeterminate. That remains to be seen after an investigation of the facts.

People – when they make value judgments -- will still disagree on the names that might be put on concepts ["Oh you call it a veranda and I call it a lanai. I see!"] Or they may disagree on the attributes that belong to that concept [one who is drunk may see 3 lampposts where I see 2]. Or they may disagree on how the concept is applied -- but at least, now, thanks to Hartman's formal definition of 'value' which we learned from at the outset of this book, they can be explicit about what was formerly only implicit and tacit. They can bring the dispute to the surface, and they won't have to argue or kill each other over some silly confusion!

That is where education, and coaching, and mentoring comes in. This book provides tools for educators, teachers, and life-coaches. It prepares the way for the topics to be formed into a science. We all know what physical science has done as we enjoy the fruits of its technologies (washing machines, rockets, the internet, cell phones, GPS devices, etc.); we can't even imagine what will result from a science of Ethics.

There are now active centers of research in this field, in several countries, so we cannot easily call it 'utopian' or smear it with some other form of name-calling.

According to Leo Rangell. M.D., Ph.D., "ideas, feelings, fantasies, thoughts, affects, anxiety or worry, or a feeling of guilt, or shame or depression, i.e., the potpourri of mental facts, are as much determinants of human health and happiness, or illness and malfunctioning, as the

somatic, the physical world of the body. Humans are affected, and guided, by them just as by an action or event in the external "real world". "It is all one organism, the brain, the nervous system, the body. According to the philosopher, Suzanne Langer, of Harvard University, in her book, *MINDING*, we think even with our toes.

Cognitive Psychologists have found ways to make all this objective by isolating the specific sentences that we say to ourselves that are causal of specific emotional outcomes. A belief is to an emotion as a barometer reading is to the weather. Both the set of these specific beliefs (valuations) and the barometer readings can be objective. Why? The belief to which I refer is a self-sentence; it is something we tell to ourselves about ourselves or about our relation to the rest of the world.

These beliefs (value judgments) are highly relevant to morality, and thus logically are facts for Ethics to analyze. The collection of those self-sentences comprise our self-concept, our self-ideal, so to speak. As you recall, morality is self increasingly corresponding to an improving self-ideal. The psychic facts of which Dr. Rangell speaks are caused by the individual's personal value system, and all the beliefs associated with it. In this sense, human lives are the data for Ethics. No one can deny that one's life is highly influenced by one's thoughts.

Joshua D. Greene, a Harvard neuroscientist and philosopher, said multiple experiments suggest that morality arises from basic brain activities. Morality, he said, is not a brain function elevated above our baser impulses. Greene said it is not "handed down" by philosophers and clergy, but "handed up," an outgrowth of the brain's basic propensities.

I find that to be an interesting fact, namely, that we are "hard wired" to be moral by the nerves in our brains; but some people, of course, have some brain damage and cannot practice empathy.

A group of economists, at M.I.T. scientifically showed that people – in various cultures across the globe -- when material reward is involved, "will be more cooperative than selfish." Time and again they found that people were willing to share, and to consider others along with their own narrow interests. We will spell out the details shortly under the topic:

altruism.

A source book, that contains evidence that the right kind of giving (also known as Altruism) tends to result in a healthier and happier life, is the following:

WHY GOOD THINGS HAPPEN TO GOOD PEOPLE: The Exciting New Research that Proves the Link Between Doing Good and Living a Longer, Healthier, Happier Life
by Stephen Post and Jill Neimark. (Hardcover) NY: Broadway Books - Doubleday Publishing Group, 287 pp.

Dr. Stephen Post, the author, is a bio-ethicist on the faculty at Case Western Reserve in Ohio. Medical doctors consult him frequently on subtle, casuistic problems in ethics.

Hard evidence is presented in his remarkable book to validate the correlation between Altruism and what I have referred to as the good life for the good person...which eventually makes for a high-quality social order, even resulting in a life of higher quality for persons who are not so (morally) good. {The oppressors, manipulators, and exploiters will also be affected in a positive direction, if M. K. Gandhi was right. And he was a moral genius.} Stephen Peterson, at the University of Michigan; Daniel Gilbert, at Harvard University; and Robert E. Lane have also made intensive studies of the concept "happiness."

SCIENTIFIC RESULTS

We can report this recent scientific finding: As a result of testing, evaluation, and coaching thousands of people, Dr. H. J. Schoof (of www.sixadvisors.com) has found that they are able to shift from self-centeredness to openness and acceptance of others (without necessarily agreeing with them): they cease focusing on the thought "What is this person thinking about me?" and shift instead to "How can I get to know this person?" They learn in 14-week's time to become better listeners as well as what (life-enhancing) recurrent thoughts to listen to and heed; and which (self-defeating) thoughts to ignore. They have formed new habits of mental and emotional control.

A branch of math called Non-linear Dynamic Equations can be used to account for the multiple roles we play in life, the many faces we present to others, what psychologists would call our "multiple selves." All of these variable selves combine to be equivalent to our one Self-Concept. Rick Ringel, a 45-year-old computer-scientist, says that human individuals are not so much self-contradictory as they are complex. He explains that the tools that Complexity theorists use -- such as Chaos Theory with its sets of Attractors -- are appropriate for Ethics, especially for the Self-Concept and its accompanying Self-Image.

He also has shown that a model derived from Chaos Theory concludes that the easiest way to overcome a bad habit – or even a bad character trait -- is through new circumstances, rather than attempting by brute-force to change that behavior in the existing environment. After developing a new alternative attractor (a self-image without the vice), the range of the attractor-with-the-vice is reduced. In other words, it suggests we can chip away at our vices by bringing good habits into environments that get incrementally more similar to the problem environment. This model highlights the fact that education plays a role in introducing new self-image attractors into one's Self-Concept and thus offers methods we can use to attain the Good Life.

The model predicts that life changes bring growth opportunities. It says in effect that *the best way to break a bad habit is to have a change of scene*, but the change in environment doesn't have to be so dramatic as leaving town (although that has worked for many people).

"Let's say," he writes, "I have a habit of speeding, and I want to break the habit. Well, each time I drive down a certain road, that triggers my vice. If, however, I pick an unfamiliar road, the new environment doesn't fit well with the 'attractor' that triggers my speeding. I can overcome my speeding habit on the new road. After I establish a new, slower nature on the new road, I may be able to overcome my habit on the old road. The strength of the old attractor is reduced because where there was one, now there are two. Sometimes a new boss can shift one's productivity at work, because the environment changes, and that creates an opportunity to improve ones nature: to build what in the model is a new center."

A PREDICTION THAT SCIENCE CAN CONFIRM

- 1.) I claim that it is reasonable to believe that where there are more unhappy people, *life on the whole is less valuable than it might otherwise be if they were happy.* It is so for these people, and for the rest of us who live with them in this world.
- 2.) I predict that there will be more unhappy people if we, in our nation, either murder; torture; or go to war (rather than do every thing we can to head off that war by diplomacy and other nonviolent means).
- 3.) This is scientifically testable since - as a matter of fact - these days happiness can be measured, and these days the U.S.A is torturing and warring.

ALTRUISM SCIENTIFICALLY VERIFIED

Herbert Gintis, along with other social scientists, present cross-cultural evidence in a book with the title *Moral Sentiments and Material Interests: The Foundations of Cooperation in Economic Life* by [Herbert Gintis](#) (Editor), [Samuel Bowles](#) (Editor), [Robert T. Boyd](#) (Editor), [Ernst Fehr](#) (Editor) [The M.I.T. Press, 2005] The evidence indicates that there is a human tendency to be socially fair rather than narrowly selfish. Using scientific methods they studied altruism and reciprocity, and the evolution of human cooperation. The authors note that humans seem genetically programmed to have at least some sense of fairness and of self-sacrifice for the common good. They do not in this book make an attempt to delineate hereditary from cultural aspects, as that was not their aim.

Dr. Greene, Dr. Post, Dr. Bruce Hamstra, Dr. Roger Blair, Dr. Herbert Gintis along with his colleagues Drs. Bowles, Boyd, and Fehr have all provided us with falsifiable experiments within the field of ethics. This is an important fact. Also see this weblink relevant to business, corporate, and administrative concerns. It reveals the competencies of an effective leader: <http://www.principlebasedenterprises.com/Principles.html>

The informal system offered here in this booklet is incomplete in that it doesn't yet have answers for every subject that comes up in life. However, even Physics and Cosmology cannot yet explain everything that they would like to about physical nature -- if they ever will. And they are about 400 years old. This Ethics at which we've been hinting, conceived of as a research discipline, is only about 42 years old. Give it time. Give it a chance and it will show you what it can do in transforming the moral sphere, thus making for a better world. In the meantime each one of us can -- if we learned some of the points made in this booklet -- live the good life by finding ways to make our own life more meaningful.

AFTERWORD

Dictionaries tell us that ethics is concerned with moral principles dealing with values, motives, and the ends of action and conduct. In this booklet we discuss values, motivation, ends vs. means, and human rights. So it is not too bold a claim to say that we have been dealing with ethics.

This new way of looking at things tells us to put a date-stamp on our beliefs, and to index our assertions, it encourages us to be open-minded and ready to change for the better, to seek factual knowledge. We discover that a person -- as well as the system that accounts for personal morals -- can be both logical and good at the same time!

The recommended procedure is to first get straight on one's values; then tell oneself rational beliefs, non-neurotic self talk, accentuating the positive. http://www.wordscanheal.org/readthehandbook/read_3.htm
<http://www.helpothers.org/?gclid=CLyKxlaj9o8CFTgrOAodFU88L>
 This is being constructive. This is building a self-image that results in success and happiness, even in joy for the individual. By being careful what thoughts we harbor we form good attitudes which lead to good judgment and we form physically and morally healthy habits.

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