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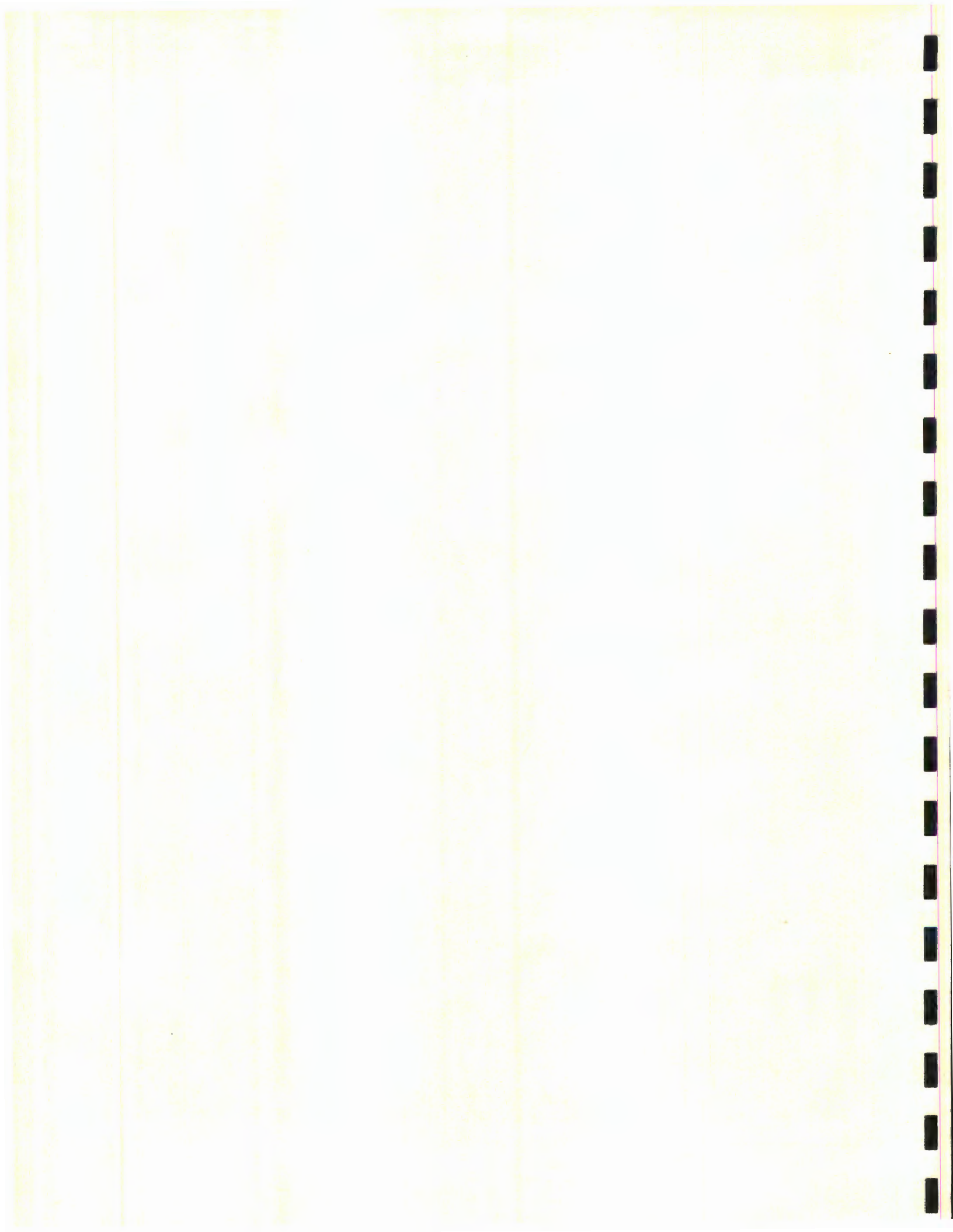
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COMMUNITY CONSENSUS

A project to raise community
consciousness on its standard
for moral valuing.





COMMUNITY CONSENSUS

A newspaper project to encourage community conversation to answer the question:

How much do we agree on a common sense standard for acceptable behavior ?

The project included:

Surveys to measure consensus on a moral valuing standard.

Workshop to examine the process of valuing and define the principles of moral action.

"Something To Think About," columns offering alternatives to consider on valuing questions.

News items and editorials.

Personal perspectives from readers.

BOARD OF REFERENCE

Dr. Mark Amstutz
political science professor

Judge William L. Guild
retired

Jerry C. Bradshaw
bank president

Dr. Elsie Johnson
superintendent (retired)

Gabor A. Bushy
businessman

Phil Kale
ass't. high school principal

Rev. George H. Cramer
clergyman

Judge Lewis V. Morgan, Jr.
presiding judge, domestic relations

Jean D. Connell
businesswoman

Dee Nelson
homemaker

Michael R. Formento
village president

Roseann Tronvig
community relations director

Sponsored by THE DAILY JOURNAL, serving Western DuPage County,
Maureen C. Pratscher, News Editor and Project Coordinator.
362 S. Schmale Road, Carol Stream, IL 60187

A community service program developed by CENTURY III FOUNDATION,
Arthur I. Melvin, Executive Director, 330 Oak Brook Road,
Oak Brook, IL 60521

How to participate in Community Consensus

WHEATON — The Daily Journal for the next month is providing editorial space to spark a community conversation about the common ideas which form the basis of our democratic society. Our goal is to identify the rallying point for our well-being as a community.

Century III Foundation, a non-profit research and education foundation based in Oak Brook, has been invited to assist with the program.

Community residents are invited to respond to a survey which will measure the degree of consensus about a moral valuing standard which exists before and after this conversation.

The Community Consensus Ballot will just take a short time to read and fill out. Just follow these easy instructions:

- Place a privately-chosen three-letter code at the top of the ballot. Make a note to remember the code you have chosen for use on a second ballot at the end of the project.

- Fill out the rest of the ballot. The Moral Valuing Attitude provides an inventory of the beliefs which affect one's attitude while making choices. The Cognitive Spot

Check measures your awareness and judgment of value statements.

- Record your idea of a Desirable Moral Standard. In this section, describe in a few concise words the common standard which, in your judgment, most people would consider desirable after careful thought.

- Cut out your ballot on the dotted line. You may wish to keep a copy of the ballot or your answers to compare your initial choices with pre- and posttest results from the community and the nation, which will be published in future issues. Place the original ballot in a stamped envelope, addressed to Community Consensus, The Daily Journal, 362 S. Schmale Road, Carol Stream, Ill. 60187.

- Register your participation. Complete the voter registration form located beneath the ballot with your name, address and phone number. Mail or bring this registration form separately to The Daily Journal. To validate the results, it is important that the total number of ballots cast equal a similar number of registered voters. The names and addresses will be used for no other purpose.

Consensus ballots still available

CAROL STREAM — Community Consensus ballots are still available at The Daily Journal, 362 S. Schmale Road, Carol

Stream. Quantities of ballots will be mailed to community and organization leaders upon request. The Journal's phone number is 653-1100.

Community Consensus Ballot

Profile

Circle the letter in each group which most correctly identifies you. Remember, no one can identify you from this ballot.

- 1) Age/sex factor:
 - a. Female adult
 - b. Female youth
 - c. Male adult
 - d. Male youth
- 2) Political factor:
 - a. Conservative
 - b. Liberal
 - c. Radical
 - d. Other
- 3) Party affiliation factor:
 - a. Democrat
 - b. Independent
 - c. Republican
 - d. Other
- 4) Religious faith factor:
 - a. Believe in a creator
 - b. Do not believe in a creator
 - c. Don't know
 - d. Other
- 5) Church membership factor:
 - a. Roman Catholic
 - b. Protestant
 - c. Other
 - d. None
- 6) Attitude factor:

(towards life in general)

 - a. Indifferent, negative, pro-inherent rights
 - b. Indifferent, negative, anti-inherent rights
 - c. Alert, creative, pro-inherent rights
 - d. Alert, creative, anti-inherent rights
- 7) Schooling factor:
 - a. 0-8 years of school
 - b. 9-12 years of school
 - c. 13-16 years of school
 - d. 17 plus years of school
- 8) Race factor:
 - a. Caucasoid (white)
 - b. Mongoloid (yellow)
 - c. Negroid (black)
 - d. Other (specify)
- 9) Income factor:

(combined family annual income)

 - a. \$0-\$10,000
 - b. \$10,000-\$30,000
 - c. \$30,000-\$50,000
 - d. \$50,000 plus

(Select your own code. Choose any three letters and put your private code on this ballot. Keep a record of your code for use on any future ballot.)

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Moral Valuing Attitude

(An inventory of beliefs that affect one's attitude while making value judgments. Circle the letter which best indicates your reaction to each statement: A — agree; ? — uncertain; or D — disagree.)

- 10) A person can sustain and improve life without making valuing judgments.
A ? D
- 11) Nearly everything in the world is changing, including the desirable standard for moral valuing.
A ? D
- 12) Throughout history, basic principles involved in good moral valuing remain the same.
A ? D
- 13) Essential guidelines for desirable moral valuing differ for youth and adult.
A ? D
- 14) The fact that everybody looks at values differently is proof that it is impossible to discover general agreement on a common, desirable moral valuing standard.
A ? D
- 15) Different personalities require different basic moral valuing standards.
A ? D
- 16) Awareness of a dependable moral valuing standard is necessary to distinguish between right and wrong.
A ? D
- 17) Improved moral conduct requires understanding of a dependable, common standard.
A ? D
- 18) I believe I can describe the essential structural parts of a common moral valuing standard which is considered desirable — after reflection — by almost everyone.
A ? D

(Describe the Common Moral Valuing Standard which, in your judgment, most people would consider desirable after reflection.)

Cognitive Spot Check

(A measure of awareness and judgment. Circle the letter — X, Y, or Z — representing the value-laden option which, in your judgment, makes the completed statement most true.)

- 19) Which group contains the most serious cause of problems?
X: War, crime and pollution
Y: Failure to think logically and then act consistently
Z: Starvation, poverty and unemployment
- 20) What percent of the total population should I assume desire to be persons of good will most of the time?
X: Less than 10 percent
Y: 25 percent to 75 percent
Z: More than 95 percent
- 21) Which statement is most correct?
X: The unique heart of our historic economic system of capitalism is "capital."
Y: More than 80 percent of U.S. citizens reject identification as "capitalist."
Z: It is practical to attempt to reduce starvation without using capital.
- 22) All persons, initially endowed with equal inherent rights
X: Should thereafter be equal in every respect in a just and healthy world.
Y: Are thereafter unequal and extraordinarily unique in the real world.
Z: Should thereafter have equal opportunity in important matters in the world.
- 23) Truth itself is
X: Relative.
Y: Changing.
Z: Dependable.
- 24) To ensure a better quality of life in relationships, people should
X: Have their rights protected from being infringed upon by others.
Y: Understand the difference between inherent rights and claimed rights.
Z: Be required to fulfill the responsibilities that go with their rights.
- 25) When do economic transactions involve moral valuing choices?
X: Never.
Y: Sometimes.
Z: Always.
- 26) To pursue or achieve happiness, a person must
X: Be able to use some form of his own property and energy.
Y: Be provided an education, either public or private.
Z: Be protected from fear and want.
- 27) In this world of many different cultures
X: No common sense moral law or desirable valuing standard exists to determine right from wrong.
Y: Dependable principles for evaluating right and wrong behavior are always in operation.
Z: "Might makes right" is a desirable means to achieve moral ends.

Desirable Moral Standard

Community Consensus deserves participation

As we see it

American communities are engulfed in a strange mood of self-doubt. Even the finest communities are coping with problems that strike at the heart of their well-being.

Citizens are divided on issues that affect their pocketbooks, personal freedoms and productivity. Drug and alcohol abuse, vandalism and the rising rate of crime affect everyone in the community.

We need to take a fresh look at the benefits and responsibilities of freedom that we all enjoy. We need to reaffirm the overriding vision that holds our pluralistic society together in a healthy community. Citizens need to discover the things they hold in common. They need to identify their commonly-held moral valuing standard. At the same time, they need the opportunity to gain mutual respect for the values and differences that make each individual a unique but vital part of the community.

THE DAILY JOURNAL is offering the forum for western DuPage County residents to explore and dis-

cover the things they hold in common and eventually arrive at a Community Consensus. For the next 28 days, The Daily Journal will conduct a survey of community attitudes, accompanied by a syndicated column, provided by Century III Foundation, a research and education organization based in Oak Brook.

Why should the newspaper be involved in a project to raise community consciousness on their moral valuing standard?

Since the newspaper is the place of communication that binds the community together, it has the unique opportunity to provide information that will increase the potential of its citizens to solve their problems and to increase their well-being.

WE URGE ALL residents to take the time to participate in the Community Consensus by filling out and mailing in their ballots and by urging friends, neighbors and co-workers to participate also.

EDITORIAL PAGE



Journal sponsors community project

WHEATON — Out of our pluralistic backgrounds and agendas, do we share some ideas and premises that bind us together yet keep us a free and responsible society?

Are there any elements in our personal valuing standards that we hold in common?

Does our community share consensus on a basic standard for acceptable behavior?

AS A COMMUNITY service, The Daily Journal is providing editorial space to spark a community conversation about the common ideas which form the basis for our democratic society. Our goal is to identify the rallying point for our well-being as a community.

Century III, a non-profit research and education foundation based in Oak Brook, has been invited to assist with the program. Its research has recorded input from more than 9,000 people, including citizens from most backgrounds and from many foreign cultures. The Foundation's data reveal an 80 to 90 percent consensus on common elements of a standard for moral valuing — when people take time to think things through.

The project will include a survey of community attitudes and knowledge about a moral valuing standard, both before and after an intervening conversation. The conversation will be recorded in the editorial pages of The Daily Journal, in letters to the editor, as reported by a

roving reporter, as special guest editorials and in reports of survey results.

COMMUNITY RESIDENTS are invited to respond to a double survey which will measure the degree of consensus which exists before we begin this conversation. To ensure privacy, ballots will be identified with a privately chosen three-letter code. Participants also are requested to fill out a registration form and submit it separately in order to ensure the validity of the response. Names and addresses will not be used for any other purpose. All ballots may be mailed to The Daily Journal, 362 S. Schmale Road, Carol Stream, Ill. 60187, for tabulation and publication.

Results from the surveys will be reported as they come in. The valuing inventory was created to draw response on value-related suppositions. The survey items reflect basic principles that are necessary for a free society.

Both pre- and post-test response will be recorded as supplied by the community. Final surveys will be sent to everyone who has registered at the end of the 24-day project. Additional surveys are available at The Daily Journal office. Organization leaders also will be given a supply.

IN ADDITION, a special column will be supplied by Century III about each survey item. Using data collected during the past 16 years, this column will report the degree of

consensus nationwide as recorded in Century III's data bank. The column also will provide the rationale behind the consensus, gathered from a broad cross-section of people, as well as implications of consequences of opposing points of view.

In order to provide opportunity for in-depth assessment of the most desirable moral standard for our local use, and to consider the questions involved in moral valuing, a special 24-hour workshop involving a representative cross-section of citizens workshop has been scheduled. Dr. Arthur I. Melvin, executive director of Century III, will coordinate the workshop.

"Consensus can be harmful or helpful," Melvin said. "If agreement is produced by coercion, apathy or hedonism, we lose. However, if the latent consensus which exists on a moral valuing standard can be awakened, men of good will have much to gain. In fact, consensus is essential for effective communication between the citizens in a democratic republic."

THE WORKSHOP is scheduled for from 5 to 9 p.m. Feb. 16, from 9 a.m. to 9 p.m. Feb. 18 and from 9 a.m. to 5 p.m. Feb. 19 at the McCormick Room of the Wheaton Public Library, 225 N. Cross St. Invitation letters are being sent to all community organizations to be represented in the workshop.

Finally, a recap of the Community Consensus program will report the results of this in-depth conversation.

The Daily Journal, Monday, January 31, 1983

Healthy community recognizes values

More than ever before there is a growing interest in community values. How do we make the personal and collective decisions that foster a healthy community?

Historically, a standard for moral decisions and action was built into our institutions and education systems. As a predominantly Judeo-Christian culture, we recognized a prevailing valuing standard as a way of life. However, in more recent years, lifestyles and world views challenged the values to the core.

Until recently, community survival and well-being were based on common interest and at least surface agreement on some standard for acceptable behavior. The rise of the human potential movement replaced common traditional values with personally-oriented ones.

AND VALUE standards are too often based on short-sighted world views, influenced by fantasy from electronic communication or the pleasure principle. Technology has provided an insulation against both the consequences and the realities of individual choices.

John Naisbitt, in his new book "Megatrends," assessing the trends of our age says, "In our minds. . . technology is always on the verge of liberating us from personal discipline and responsibility. Only it never does and never will."

The elements of personal discipline and responsibility offer clues to the structure of a common standard for community behavior. We cannot exist without each other. We

are interdependent within our community and between communities (and nations) for our daily provisions and mutual protection. We must find consensus in those elements that are common to personal and collective decisions.

IN A CONSTANTLY changing world, there are some constants that serve humankind both personally and together. The community that recognizes these certainties and builds their institutions on them will be able to respond positively to the interests of its citizens, individually and collectively.

Most thoughtful citizens will agree that our nation (as well as the world) has been involved in serious economic and social problems: inflation, unemployment, bankruptcy, high interest rates, drug abuse, vandalism and crime. But many of us do not realize each of these serious problems result from the choices we make. And the choices we make flow from the values we possess. And the values we hold reflect our understanding and acceptance of fixed principles operating in the real world.

Even if you, personally, have a healthy regard for a common sense moral standard, the quality of life you experience may steadily diminish if others in the community are neither aware of nor respect the same dependable guidelines.

YOU CAN discover the existing level of moral confusion by asking the next 10 people you meet, as you walk down any street, to describe

what they consider a desirable standard for behavior. Many are convinced all values are relative — that there are no common guidelines. Others demand detailed compliance to their own unique interpretation of "good and evil."

Imagine the condition we would be in if this level of confusion prevailed in the area of physical measurement. What would be the "right" length of a yardstick or a gallon container?

Guy DeBrock stated the paradox well: "There is no doubt that this is the century in which science and technology triumph. There exists something like a scientific world-order, while the world-order of morality has vanished. . . 20th-century man is a scientific and technical giant and a moral idiot."

TO IGNORE THE existence of a common valuing standard is to invite irreconcilable dissension, conflicts and misunderstandings.

To take time to think clearly and logically about the basic elements of life that require willing response can result in identification of the elements of a common standard of what we ought to value as we make our decisions. When consensus is reached on these elements within a community, they become positive guidelines for maximum diversity and freedom. Agreement by almost every person of good will on a moral valuing standard will provide a foundation for solving the problems that plague our society, for personal confidence in making decisions and educating our young.

Value judgments a natural function of living

"A person can sustain and improve life without making valuing judgments."

— Community Consensus Ballot
Question 10

Valuing judgments are the result of everyday human action of valuing: thinking, feeling and choosing.

Each of us is continually making choices of what we will do or what we will think. Like other human functions, such as breathing, valuing is a natural process of life which goes on whether we are conscious of it or not. We are making decisions based on what we want and what we value.

Ask anyone if he wants to make his own decisions or if he wants someone else to make them for him. Most people will say they want to make their own decisions, or at least decide who will make their choices for them. Human nature requires the freedom to choose.

VALUING IS THE process of analyzing and assessing the elements that are involved in making decisions. The judgment we make is the result of what we value and how we think about the elements involved in our choosing.

We each are continually receiving information through our senses which we file away in our memory. Research indicates that the normal brain is impressed with about 75 percent of what we see and 15 percent of what we hear. The sense-gates of touch, taste and smell together contribute only 10 percent impact on our perception. These stimuli enter the memory bank from which we draw information to reach a decision about how to solve a problem or make a choice.

In making a choice, we automatically weigh the evidence against some standard which we consider right, appropriate and desirable. We measure and compare what we see and hear with judgments we have already made.

OF COURSE, AS each of us filters sensory input through personal belief and through varying levels of understanding, we develop an idea of a valuing standard of what we ought to do and think. Our behavior will be influenced by our perception.

Our current personal standard for valuing may be unrealistic or limited through bias or lack of information. If that is the case, the consequences of our decisions may be harmful to both self and to our community.

We are free to make our own choices, but we cannot choose the consequences which logically result from any choice. A choice is like a pebble dropped in a pond that sends ripples across the surface and stirs up the ecology below.

IF WE WISH to sustain and improve the quality of life for ourselves and others in all relationships, we must first recognize that we are personally involved in a continuous valuing process — making decisions and choosing what we think is valuable, based on what we know and believe.

The valuing judgment may be wise or foolish according to the dependability of the valuing standard we use. It is important to invest time to carefully examine and confirm the validity of the standard against which we weigh the evidence when we make decisions. When we do, we greatly increase our potential for making wise decisions — with confidence.

The Daily Journal, Wednesday, February 2, 1983

Positive attitude can convey respect, recognition for others

What percent of the total population should I assume desire to be persons of good will most of the time?

X: Less than 10 percent.

Y: 25 to 75 percent.

Z: More than 95 percent.

— Community Consensus Ballot

Question 20

This is not the same question as the theological one of good and evil. Rather, it is a question of attitude on the part of one person toward another. The value perspective reflected in this question has to do with people who live and work together, regardless of religious labels.

It is easy to assume the quality of good will when the other person belongs to our political party or church or race. We glow with good will when another agrees with our idea or enjoys our pleasures.

But what about the person who sits on the other side of the political aisle or doesn't agree with our religious dogma?

WHAT IS GOOD will? The dictionary also calls it benevolence. By definition, it is desiring what is good, something that contributes to or increases well-being for self and others.

Down through the ages philosophers have agreed that good will is one of the minimum requirements for moral behavior. These "ultimate" moral principles which seem foundational to any consideration of a common valuing standard are:

•Impartiality — evaluating and treating each person in a similar manner as you would treat yourself

or like to be treated.

•Rational benevolence — considering the best interests of everyone in any decision, based on your ability to reason.

•Liberty — permitting any rational being to pursue his chosen course of action without interference so long as no violation of others' inherent rights are involved. In other words, we should "do unto others as we would want them to do unto us."

SOCIETY CANNOT exist without some degree of shared truth and faith among individuals. In improving our relations with one another, we have to start somewhere. Wanting good for others and assuming that they desire good for us is a practical one that begins with our attitude. Attitude is key to the quality of life we enjoy.

Implicit in this positive attitude is recognition and respect for the equal inherent rights of all persons and the need to maintain open communication in all relationships. Too many times we make snap judgments of others, only to regret our hasty action later. A judgmental attitude only raises defensive barriers between people.

You can often sense another's critical attitude by the look in the eye, the tone of voice or through other forms of body language. When you walk down the street entertaining the idea that 75 percent of more of the people you pass are not persons of good will, others sense your negative response to their presence. Have you ever walked into a room and "felt" the good will of others — or the lack of it?

WE CAN'T effectively communicate with others while we ignore or criticize them. Nor can we force others to accept our way of think-

ing. But we can demonstrate love for others and truth in our own action that will communicate a better way for behavior.

Consider the effect of the positive attitude of a teacher in the classroom, the doctor with his patients, a father with his son.

We should be realistic in recognizing that every person of good will fails from time to time. No one is perfect. Whatever our personal goals or standard, we all experience time of inadequacy and doubt. Moral behavior requires an attitude of humble, forgiving love and acceptance of other persons, giving them the benefit of any doubt.

A REALISTIC grasp on our own human condition can produce a greater attitude of humility for ourselves and open the door of hope for us all. Like the grandstand critic, criticizing a game in which we are not involved ourselves, we are quick to criticize the player who fumbles the ball.

It may seem impractical to assume the man who is about to steal your wallet might "desire to be a person of good will." However, confronting him with a confident, un-fearful attitude while prudently guarding your possessions will keep your communication channels open and throw him off balance. It may prevent an act of crime. Many a youngster has been deterred from an act of vandalism by the faith of a teacher or a parent.

Questions for consideration:

1. Where and with whom should good will begin? How?
2. What is the effect created when one does not consider that others are or desire to be persons of good will?
3. Do you believe you are a person of good will?

Universal gauge aids in decision making

"Awareness of a dependable moral valuing standard is necessary to distinguish between right and wrong."

— Community Consensus Ballot
Question 16

Hundreds of years ago, people used the cubit — the distance between a person's elbow and the far end of his index finger — as a standard for measuring length. Since everyone's "cubit" measurement was different, there was little confidence or progress in trade.

Today we measure length by an agreed-upon common standard of inches or centimeters. The result produces greater freedom for everyone in making judgments against this common standard of measurement.

Progress in increasing man's material welfare has been directly related to his ability to establish precise standards of measurement. Because of common standards of measurement, we have made significant progress in conquering space and time, in healing disease and in supplying food and shelter.

THE SCIENCE OF measurement has produced greater well-being for everyone in material things. However, physical measurement that can result in material things without a standard to measure what we ought to do with those things only increases our moral dilemma.

Because we live in an environment of dependable phenomena, there are certain principles which guide our decisions and action: how to drive a car, how to use electric-

ity, how to build a house. As we engage in these activities, we need to be aware of the principles involved — what we ought to do within the total realm of those principles.

Our mind has computer-like capacity to record the basic data of principles, structures and standards and then comply with them.

TO IDENTIFY a common moral standard, we need to temporarily put aside our own unique perspectives and observe if there are elements that are ideal for everyone. After we privately record what we find, upon careful investigation, we can compare our results with the reflective findings of others in this laboratory experiment.

The elements that we have both discovered deserve careful consideration for use in a common standard, especially if they agree with the historical moral principles of impartiality, good will and liberty.

Practically, awareness of a moral valuing standard is key to solving many youth problems today, whether drug abuse, vandalism or lack of motivation. Youth are vulnerable to input from TV and their peers, but many too often aren't awake to the basic guidelines for acceptable, self-fulfilling behavior.

IT IS EASIER for a parent or teacher to say, "Do it because I said so," rather than helping Sue or Sam to understand the basic rationale "why."

How can we identify such a common moral standard? Apparently, it is already in operation in our world, even subliminally, or we would not be able to drive our cars on the street without killing each other.

Are there essential elements of a common sense moral standard — like inches on a ruler or degrees on a thermometer — that will help us measure and understand what we ought to do?

I AM FREE to build a house, drive a car, and use electricity as long as I operate within the limits of the principles of physical phenomena. My freedom has moral limits of respect toward the same freedom of others and being accountable for my actions.

My personal choice within these limits may be quite different from my neighbors. Our tastes will differ on secondary values, but we need to accept and respect such healthy differences.

Moral valuing is judgment and action about what should be done — voluntarily chosen. You cannot have morality without the freedom to make the choice. Whatever the reason or authority that forms the input data for our valuing (the process of thinking-feeling-choosing), the dynamic of the decision is the responsibility of each individual.

Questions for consideration:

1. Is ignorance of dependable moral law — or of criminal law — an acceptable excuse for a responsible citizen?

2. Who is responsible for helping us and our youth become aware of a dependable moral standard?

3. If no dependable standard exists, how can one ever be really wrong — or right — even in response to this question?

History points to consistent principles

"Throughout history, basic principles involved in good moral valuing remain the same."

— Community Consensus Ballot
Question 12

Through history, scholars from every discipline have taken differing positions on the question whether there is a universal moral norm. For the most part, it appears as if they have described morality from what they observed in their culture, history and beliefs.

However, historians, like Will and Ariel Durant agree that some principles run persistently through all civilizations. They observed that whereas moral codes may differ in time and place, and sometimes contradict each other, "A larger knowledge stresses the universality of moral codes and concludes their necessity."

They wrote: "Morality is the cooperation of the part of the whole and of each group with some larger whole. Civilization, of course, would be impossible without it."

C.S. LEWIS collected illustrations from ancient cultures that form independent testimony to common consent of basic principles. He brought these together as "the reality beyond all predicates," first principles which he called the Tao.

The ancient Hebrews had the Ten Commandments and one of their descendants, Paul, a Roman scholar who became Christianity's major spokesman in the first century, claimed that inherent in every human being is an awareness of the standard for moral action. "Those who don't have the law, show the work of the law written on their hearts, their conscience bearing witness therewith and their thoughts with one another accusing or else excusing them."

Even through the Dark Ages, the idea of a dependable moral standard persisted in spite of the aberrations of leadership in organized institutions, both religious and political. When churches and government began to depart from moral principles in their policies and pronouncements, the result was deterioration.

EVERY GROUP of people has struggled with fundamental principles that have to do with their relationships to each other and to their environment.

The rise and fall of nations have depended on the degree of mutual respect and common consent for community action. The understanding of what ought to be done for the well-being of everyone involved.

Our own history has been built on the consensus of these self-evident truths. Our national documents identify the principles of moral and physical law that are the basis for civil law.

HOW COULD ANY enterprise of

free people exist without the recognition of some dependable operating principles?

In our own time, Buckminster Fuller points out that "In spite of variable factors, the well-spring of reality is the family of weightless, generalized principles."

When we discuss information over the telephone we are using physical stuff — the brain, mouth, ear, air waves and telephone equipment. But, the dependable principles that control the physical and moral universe are in operation, whether or not we are aware of them.

After writing 10 volumes on the history of civilization, Will Durant concluded, "There are elements of civilization that are the connective tissue of human history, which have survived all the vicissitudes of rising and falling states." If we can identify these elements, could we not call them essential parameters of reality that must be parts of a common sense valuing structure?

Questions for consideration:

Based on your knowledge of history, have men and women always valued the freedom to make their own choices?

Or desired to sustain and enhance their own lives?

Or wanted others to be accountable for their choices?

Or attempted to satisfy their curiosity?

Or appreciated consideration and love from others?

The Daily Journal, Sunday, February 6, 1983

Moral standard implied by one's actions

"Improved moral conduct requires understanding of a dependable common standard."

— Community Consensus Ballot Question 17

Most of us accept the dictionary as an authority for making a meaningful choice of words as we communicate. So this is a logical place to begin to understand what we mean by "moral."

All the definitions of "moral" listed in Webster's dictionary imply the existence of a standard of right and wrong which is expressed in one's behavior. They imply that these principles are communicated by one's action.

Most people will agree that each moral person has the responsibility for choosing what action to take. Choice will be based on the combination of ideas, experiences, feelings and facts that make up each person's unique background. Each of us has some standard against which we make our decisions. To summarize, moral action means judgment made or action taken based on a standard of "oughtness," voluntarily chosen.

MORAL ACTION is always voluntary in nature. You cannot force a person to be moral. You may force him to choose what you think is moral. But, each person is responsible for his own power to choose.

Each individual, as the agent of morality, must also choose the source or authority of the ideas

which he allows to influence his thinking as he makes his choices.

We make rules and establish laws for the purpose of directing the development of moral action. The rules and laws should reflect the dependable principles of physical and moral law. Motivation for mature moral action requires understanding of the relationship of civil and criminal law to these dependable principles.

WE PROVIDE character labels that identify desirable behavior toward which we should aspire. Yet it is necessary to understand how those traits fit in with all of the elements of reality that are involved.

Improved understanding through education can be an effective solution for serious problems of vandalism, drug abuse and unemployment. But if we have minimum respect for our citizens, and especially our youth, we should be committed to the effective development of their moral reasoning ability. Such education must awake their consciousness and include a clear grasp of the essential structural elements which identify the minimum moral guidelines. Surface rules may only bandage the problem temporarily.

All of these considerations reinforce the basic need for specific identification of a common sense moral standard. It seems prudent that every effort be made to increase understanding on why we should do what we ought to do.

TODAY, LEADERS are alarmed with the collapse of consensus on these basic principles. Mark W. Cannon, administrative assistant to the chief justice of the United States, says that the stakes are high: "Since decision-making power belongs to the entire citizenry, our system requires widespread responsibility and wisdom. Yet, responsibility and wisdom are not ours by nature. They must be learned. If our society neglects this teaching, we do so at our peril. . . . We can educate citizens today to civic virtue, moral responsibility and voluntary support of law. You should call their attention to the reasons to abide by the law and to make responsible, ethical contributions to improve our society. Hopefully, this will not only deter law breaking, but will also enrich the quality of life and happiness of our citizens. May we all rise to the challenge ahead!"

Questions for consideration:

1. If most people are unaware that a dependable moral standard exists, is it reasonable to expect general improvement in conduct?
2. Is an individual moral if he believes there is such a common sense standard, but is not actively sharing the knowledge with others?
3. Would it be beneficial if, after careful consideration, 80 to 90 percent of the community chose the same principles of a moral standard which you accept as desirable?

Varied perspectives don't void consensus

"The fact that everybody looks at values differently is proof that it is impossible to discover general agreement on a common, desirable moral valuing standard."

Community Consensus Ballot Question 14

"Isn't the sun ever going to shine again?"

Most of us understand the intended meaning of this common expression. However, the question does convey a limited perspective. The sun is shining as brightly as ever, when it's cloudy or fair, night and day.

A more correct statement might be, "When will local environmental conditions permit me to experience more direct sensory impact of the constant radiation of the sun?"

EVEN THEN A person living in a particular area may have a considerably different mental picture of the sun than one living somewhere else. Such relative/changing stimulus does not alter reality.

Or consider the person who lives in a community where fog, smoke and other pollutants maintain a constant filter of the sun's rays. His perception of this burning sphere of hydrogen gas 92 million miles distant is different from that of the sun bather on a Florida beach.

Each of us filters what we see and hear through our personal combination of beliefs and values, knowledge and experience. This perceptive filter is woven and shaped by education and

religion, desires and goals, work and play, and all of our relationships.

PLATO OUTLINED a picture of reality in his famous "Theory of Knowledge" in order to show how perception relates to the real world. He identified more precise knowledge as that found in mathematical forms and symbols and in principles requiring abstract reasoning.

By contrast, knowledge acquired by the senses is usually inaccurate and uncertain since sense perception is in continual flux. For example, my perception of a cow or tree changes as I observe them from different points in space over time. However, verbal or written descriptions of the cow or tree, including drawings, are changing even more because they reflect uncertain and limited opinion based on complex value judgments.

"No man is an island to himself." We all partake of the common grace of dependable seasons, sun and rain, seedtime and harvest, energy and time. People who form a community cannot effectively put their heads in the sand and say, "I'm right," without examining the evidence of what their neighbors believe.

IN SPITE OF our individual different perspectives on life, we are all involved in the same kind of valuing process (thinking-feeling-choosing), observing dependable operation of similar principles. Attention to a common standard for valuing will not necessarily place in jeopardy a person's religious convictions or political commitments or his personal code of ethics.

On the contrary, it should provide a new level of confidence for the person who has given attention to these ideas. It should help him live out his religious convictions in a practical way and give a foundation to understand and influence the changing political issues.

From the far eastern cultures we inherit a fable that graphically demonstrates the problems of perception. Six blind Hindustani were trying to identify an elephant that stood in their path.

ONE FELT HIS trunk and said, "It's a snake."

"No, it's a wall," said another, leaning against the elephant's side.

"Quite the contrary, it's a rope," said the man pulling the tail.

"I think it's a fan," replied another, waving the ear.

Holding the tusk, one said, "It's obviously a spear."

And the last man, with his hands around a leg, said, "It's quite clearly a tree."

Questions for consideration:

1. Although each person differs in appearance, manner and ability from others, can one usually recognize and identify a human being?
2. Can most Americans identify the letter "B" no matter who writes it or where it appears in a newspaper?
3. What percent of the community do you think would choose freedom with accountability as an essential part of a common standard?

The Daily Journal, Tuesday, February 8, 1983

Perceptions change; standard remains same

"Nearly everything in the world is changing including the desirable standard for moral valuing."

Community Consensus Ballot

Question 11

Did you ever stop to think that you remain one distinct person throughout your entire life from birth to old age?

Your appearance, weight, ability, and attitude are involved in continual change while you are still the same person. Even though you change your name or have a heart transplant or lose your appendix, you are you.

As you breathe, eat, perspire, and are involved in the normal life processes of growth and change, the atoms that make up your physical body are constantly interchanging with different atoms from the constantly changing environment. You retain the recognizable structure of a human being with a specific identity because of the dependable operation of certain essential, inextricably interrelated principles of physical phenomenon.

SIMILARLY, THE continual environmental shifts of wind, temperature, light and growth in nature take place on the same planet. Scientific research demonstrates that these principles can be identified and are measurable. Planet earth continues as a useful habitation for mankind only because of the dependable operation of physical principles.

One's understanding of true principles is always significantly different from the principle itself. When Columbus set sail to search for new trade routes, he had an idea that the world was round. Few people agreed with him. The earth was flat to the extent the eye could see. Convinced by the evidence he perceived in his extensive studies, Columbus opened up a new era of world history and economic

growth. Man's understanding changed and he perceived that the earth was spherical and in the very center of the universe.

But again, understanding of true principles shifted when Copernicus discovered the earth was not the center of a universe, but was only a relatively small planet circling around the sun. During this time, the physical principles involved in the universe and planet Earth were apparently constant, while man's understanding was growing and changing.

ALTHOUGH MOST observable aspects of the world are changing, there are also other phenomena which we take for granted and are unaware of their critical importance. Buckminster Fuller points out that the physical universe operates "by a complex code of weightless generalized principles. The principles are metaphysical" which are interrelated and always dependable.

Just as human physical growth follows the structural pattern identified by the genetic code DNA, a structural pattern appears to exist in one's conscience. Increasing evidence suggests that a latent matrix of moral common sense resides within each human being. This moral matrix may remain dormant or be smogged over with current cultural mores that communicate conflicting signals. Frequently, we become overly conscious of our changing culture and tend to overlook the available empirical evidence that a dependable, unchanging, common sense moral standard continues to exist.

The generalized principles involved in the metaphysical (idea) aspect of our universe are observed and measured in the physical implementation of these principles. To discover the principles of a latent matrix of moral

common sense requires a personal investment of time to observe and measure the results of the valuing process.

ONLY TO THE extent individuals become aware of the structure of this moral matrix will increasing consensus on a moral standard be demonstrated. It is hardly proper to suggest that one "changes his values" when he discovers the moral matrix. Rather, he becomes aware of and can act consistently with the moral norm which has always been present within, though dormant.

In his book "Future Shock," Alvin Toffler observed, "We are witnessing the crack-up of consensus. Most previous societies have operated with a broad central core of commonly shared values." His recommendation is that, "The time has come for a dramatic reassessment of the direction of change. . . We need, quite literally, to 'go to the people' with a question that is almost never asked of them. Let us convene in each nation, in each city, in each neighborhood, democratic constituent assemblies charged with defining and assigning priorities to specific social goals for the remainder of the century."

Questions for consideration:

1. Are you aware of the existence of many dependable physical principles in operation, like electricity and gravity, which are not changing?
2. Do you agree knowledge of such dependable operating principles is based not just on feeling or opinion, but on evidence from careful measurement?
3. Are you willing to examine similar evidence that, despite anyone's initial opinion, dependable structural moral principles also exist and can be discovered?

The Daily Journal, Wednesday, February 9, 1983

Age not a factor in behavior

"Essential guidelines for desirable moral valuing differ for youth and adult."

Community Consensus Ballot Question 13

The parent-child arrangement is only a temporary one. The years between childhood and maturity fly by. Suddenly, it seems Joe is driving his own car, buying his own clothes, and conversing intelligently with our friends.

During the childhood years, Joe gradually learned how to cope with the affairs in his world. He developed his skills, both physical and mental, and began to take greater responsibility for his actions and attitudes. The "generation gap" closes as youths assume their places in the enterprise of mature individuals.

We think we have different standards because we are over-impressed with surface values. We focus on secondary values that result from the choices of many unique individuals.

WHETHER OR NOT these secondary value choices are desirable and moral, for either youth

or adult, can be determined by whether or not they are compatible with the essential guidelines for moral behavior.

Secondary values vary not only between youth and adults, but between each youth and each adult.

We live past each other in our busy-ness, investing our time and energy and ability in those things that we think are important from our different perspectives, experiences and levels of growth. We take for granted any core standard for valuing and have overlooked its significance in what we choose.

WE WOULD ALL agree that each individual from either age group should tell the truth, should be responsible for his actions and attitudes, and should respect the property of others. Although adults may fail to model a good example for youth, they do not thereby modify the unchanging guidelines for acceptable behavior. Basic guidelines for moral behavior do not differ; they apply to youth and adult alike.

Essential guidelines are necessary for a healthy community where people exercise their freedom to choose without infringing on the rights of each other, meanwhile, using their differences to build a wholesome community on a firm foundation of dependable principles. No matter where a person is in his physical and moral development, there are elements that are consistently part of the life process and common to everyone regardless of age.

Moral development is the maturing process that should go hand in hand with physical and mental growth. It begins at the cradle and continues as long as we have breath. The stages of moral development are the same for us all in spite of changing circumstances and unique personalities.

standard

AS THE CHANNEL of life's energy, parents provide food, clothing, shelter, love, education and direction during the early stages of moral development. Until the child becomes self-supporting and responsible for his actions, he must depend on his parents for direction and help. Effective parenting requires spelling out the guidelines for youth's growth to full potential and, at the same time, requiring accountability from the youngster. Reinforcement by educators at school of community consensus on sound guidelines for the behavior of youth is a reasonable expectation of parents and taxpayers.

The struggle to find and maintain the balance between authority and self-governance is a most pressing challenge in the relationships between youth and adult. Self-governance is necessary for moral development and for educating youth to become responsible members of the community. But self-governance for both youth and adults falls within the limits of the same principles of human action. Both live in the same world.

For example, both process between 1,000 and 3,000 calories of human energy within each day of 1,440 minutes. However, abilities vary from person to person as well as between stages of physical and moral development. Since we do not know or cannot do all things, we must choose the most legitimate authority to help us with our lack. The child needs to recognize the authority of the parent who provides for him.

THE REASON FOR rules and laws is to teach each person how to channel his own energy and ensure his protection from the person who may not have yet learned or accepted this responsibility. The spelled-out guidelines whether in the home, the community, the school, serve to maintain orderly relationships as individuals develop moral awareness of dependable principles.

As adults model these principles in their actions and attitudes, the impressionable, observant youth will learn to intelligently govern his own actions and attitudes. Adults are entrusted with the moral development of the citizens of tomorrow, whether in the school, the community or at home. Identification of this common sense standard for valuing will provide a mature and healthy reference point for cooperation by everyone involved.

Robert W. Cole, editor of *The Phi Delta Kappan*, says that such core values do exist. "They must, else we cannot hope to continue as a society. And our youth are quick to perceive the difference between sham and substance, between mere social convention and a true moral standard. . . . There are legal — and moral — certainties. We must consent to be governed by them; we are entrusted with transmitting them to our children. Without those certainties as a foundation, our system of education is hollow at the core, a castle built on sand. Without those certainties, our motions are random and essentially meaningless. And the children in our charge know it."

Questions for consideration:

1. Although adults and youth may have different degrees of experience and varied perspectives on life, is it reasonable to assume both like to make their own choices to sustain and enhance their lives?
2. Is it desirable for both youth and adult to understand they must be accountable for their choices in life?
3. Is it possible part of the irresponsible behavior of youth must be assigned to adults who are not setting a good example?

The Daily Journal, Thursday, February 10, 1983

Solution to woes lies in realizing cause

Which group contains the most serious cause of problems?

X: War, crime and pollution.

Y: Failure to think logically and then act consistently.

Z: Starvation, poverty and unemployment.

Community Consensus Ballot Question 19

"I give up, the world is going to the dogs."

"Things are worse than they used to be. We need to get back to the good old days."

"If we could just come up with a master plan, we could eliminate problems."

"I'VE GOT enough problems of my own, without getting involved with anyone else's."

Everyone is faced with problems every day. Problems come with the growth and change that are an inherent part of life. Usually we are aware of the many current problems that affect our lives and fail to remember that history is made up of attempted solutions by men and nations.

Sometimes it becomes difficult to separate the big problems from the little ones. This is true when problems are presented with equal emotional fervor or when they are close to home. It is especially confusing if we have not yet developed our own satisfying valuing structure as a reference point for both judgment and action. It is frustrating to work at solving one problem only to find it replaced by two others, often originating from the same cause.

AN ON-GOING discussion between a grandmother and the generations that gathered at her dinner table was whether the world was getting worse. Television takes us to the massacres in Lebanon, bread lines in Detroit, airline hijacking in Florida, struggles of striking truck-

ers. News media report only headlines of the unusual and the exceptional happenings. Electronic circuitry has given us a window on the world and we see and hear problems we would never experience in any other way.

One of the arguments that Grandmother could not refute was that since there are twice as many people in the world than in her day, the effects of increasing problems are multiplied by the increasing population.

We are nearly drowning in the sensory impacts of almost equal emotional appeals to action. What action should we take on which problem and given what priority? We feel the need to help find solutions to all these problems — now. How and where should we invest our limited economic resources, not only money and materials, but more basically, our primary economic factors of time, energy and ability?

GUILT AND frustration produce a feeling of hopelessness. Or we defensively turn to criticizing the efforts of others. Some pull down the shades of apathy in order to preserve some small shred of self-respect. At other times, with a great burst of adrenalin, we join forces on one problem. And just when we think we have it solved, more serious ones crop up in its place.

Where do we begin?

The crux of most problems lies in understanding and exercising the human quotient of freedom. Only the individual can control and direct his own energies.

AT THE SAME time, there would be no way out of our plight if no order existed in the universe. Physical and mental growth follow in dependable stages. Economic growth results from interrelation of observable factors. Industrial and techno-

logical expansion consist of dependable variables.

Things don't "just happen." There are dependable guidelines for relationships between people and with our universe. We can even identify the parts of reality well enough to put together a dependable standard to use in our freedom to choose.

As the exponential curve of technological advance rises, the same degree of potential for problems increases. If we are not able to find agreement on a moral standard for making decisions about how we use that technology, the result may be great destruction.

A PRUDENT investment of time would be to sort out the cause from the resulting problems. This involves critical examination of the problems at hand, asking ourselves and each other the crucial question, "Why?"

Such an exercise may enable us to push back the screen of evidence to identify the cause of problems. An understanding of the roots of our discontent should not excuse anyone from being involved with effective solutions to the current problems that lie at our doorstep.

But such awareness can help us view problems as challenges and give direction for moral action in coping with the dilemmas that face us. Perhaps we will even come up with some equitable and moral solutions.

Questions for consideration:

1. Are there any logical steps required in order to solve problems of unemployment or poverty?
2. Does effective solution of almost every problem require a logical examination of the facts?
3. If one is not already aware of the essential guidelines for moral behavior, would he benefit from logical reflection?

Privileges differ from inherent rights

To ensure a better quality of life in relationships, people should:

X: Have their rights protected from being infringed upon by others.

Y: Understand the difference between inherent rights and claimed rights.

Z: Be required to fulfill the responsibilities that go with their rights.

Community Consensus Ballot Question 24

What do people mean when they say, "This is my right?"

How are my rights different from yours?

Are there any rights that are common to the essential nature of each person?

WHICH RIGHTS are equally inherent and which vary according to our unique differences and our relationship with one another?

We can start with the right to life — a "given." Within any community, there may not be agreement about the source of human life — whether created by God in his image or evolved from primal mass over time — or the moment human life begins. But each person obviously has the stewardship control of his own life processes.

Along with the breath of life, each has power to choose and is housed in a physical body which must obtain physical energy to stay alive. And we need to add to these "givens" the urge for well-being, meaning and purpose.

THESE "GIVENS" were brought into focus at the beginning of the "Great American Experiment" in the Declaration of Independence.

We live in an age of much confu-

sion about the subject of rights and responsibilities. Political and ideological leaders often promote the idea that certain people have entitlements. Members of special interest groups frequently band together to make demands for claimed rights. We seem to have lost sight of what is involved in the concept of inherent rights upon which our nation was founded.

Claimed rights are those that flow from the assertions or demands of people who want some privilege or thing beyond the essential "givens." Sometimes rights which may or may not be compatible with inherent rights are bestowed by law and are called civil rights. As members of one organization or another, a few people are granted special rights and are expected to fulfill the attendant responsibilities.

PRIVILEGES ARE special benefits, favors or luxuries. They provide opportunities to exercise our inherent rights without infringing on those of others. As we experience more options in our culture, we sometimes mistake the privileges we enjoy for the core inherent

If we can clearly distinguish between the primary inherent rights and all the other claims, privileges, demands and entitlements, we can begin to resolve the present confusion. Until this first priority step is taken, it does not appear possible to determine who is infringing on someone else's inherent rights or how to protect people from such infringement.

We might even immorally restrict someone from preserving his own inherent rights because, in confusion, we are supporting improper demands for claimed rights or entitlements.

NEITHER IS IT possible to determine what responsibilities must be filled until effort is initially directed to clearly define what the inherent human rights are. When the inextricable relationships between the basic inherent rights become obvious, the corresponding responsibilities cannot be ignored.

Most of us are interested in experiencing the best possible quality of life. The quality of our lives depends to a great extent on our relationships with other people — with the members of our family, our neighbors, our friends, our career contacts, and those in our community, in our nation and even the world as a whole. However, if each of us have different ideas about rights — our own and other's — and about which responsibilities always accompany those rights, we can expect confusion, crisis and conflict in all our relationships.

Because violation of the inherent rights of another is immoral, it seems imperative to understand their place in a standard of what we ought to value in our relationships with one another. Inherent rights must be recognized in every relationship and form the basis for all other rights and responsibilities.

Questions for consideration:

1. How can one be sure what inherent rights are and their implications?

2. What would be the result if everyone demanded a right to food stamps and no one was willing to work?

3. Does my equal inherent right to make my own choices ensure I will be equal with others in every respect?

The Daily Journal, Sunday, February 13, 1983

Opportunities in life correspond to unique circumstances

All persons, initially endowed with equal inherent rights:

X: Should thereafter be equal in every respect in a just and healthy world.

Y: Are thereafter unequal and extraordinarily unique in the real world.

Z: Should thereafter have equal opportunity in important matters in the world.

Community Consensus Ballot
Question 22



Since the beginning of recorded history, the idea of equality has captured the imaginations of people everywhere, but different individuals have different views as to just what things they should be equal in.

We are born equal as human beings with certain rights that are inherent in our nature. The assumption is that each unique person has the right to live his own life. No other person or group has the right to live your life.

For a human being to live his own life requires the right and opportunity for him to have the freedom to make his own choices. However, this right is often morally violated by governments as well as by other persons.

AS SOON AS we take the first breath, we begin a unique combination of choices that make us more and more unequal in every respect: in experience, ability, beauty, health, possessions, knowledge, friends. We proceed to rapidly become extraordinarily unique through our different value choices in how we invest the limited energy we have.

Since we each live in a physical body at a different place and time in a physical universe that is changing, each choice we make results in changes in us and in our environment, making us different from all the others, who are making different choices.

Roger J. Williams, biochemist and author of "You Are Extraordinary," assembles a conclusive assortment of evidence that "on our arrival as newborn babies each of us brings along a host of highly distinctive inborn characteristics. Inborn individuality is a highly significant factor in all our lives — as inescapable as the fact that we are human."

IN THIS FACE of this uniqueness, who is going to decide what are the important matters? Who should consider which are important matters for a Mother Theresa, a Michelangelo, a Martin Luther, a Thomas Edison or a Bob Hope? Further, if it were possible to agree on the important matters that others should pursue, who would underwrite the cost and expense for the implementation of such activity or who would enforce the action?

Henry Grady Weaver says, "Few people would consciously try to force the entire world into line with their own pet ideas. But almost every individual, at one time or another gets the feeling there should be some kind of centralized authority which would control human energies as a unit and 'run things the way they ought to be run.'"

But he goes on to say that when human energy and individual initiative are put in a strait jacket, the inevitable result is poverty and distress. To demand equality fails to recognize the real nature of man.

WE ARE IMMORAL in attempting to impose some type of equality one may value on others who have different abilities and who value different ideas. Morality cannot be legislated. Morality comes from the freely chosen judgment or action by the individual of how he will invest his own time and energy. The energy he produces may take the form of teaching children, building houses, manufacturing paper clips, selling clothes, growing food, writing books, preaching a sermon or playing a guitar — his choice.

When the important moral principle of impartiality is replaced with the political ideal of equality, it too often removes the moral power from

the individual to the group. No group or government has moral power apart from the reflective choice of the individuals who assent to give their vote to the group.

Sometimes political focus on equality in one aspect of any group of people will increase inequities in other areas. For example, to demand equality of income will affect the ability of each of the others to invest his resources and energy in accordance with his unique ability.

OUR PRINCIPLE of "equality before the law" stems from the precept that equal offense or merit should receive equal punishment or reward and that our political system should respect the inherent rights of man. Some of these key ideas have been spelled out in our national documents, most notably the Declaration of Independence: "That all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness."

The phenomenon of change and action so vital to the total life experience can only work in the presence of the genuine respect for a realistic inequality. If each element in life were equal and balanced in all respects, there would be no opportunity for progress or need for comparison.

Robert Ardrey points out that "Equality of individuals is a natural impossibility. Inequality must therefore be regarded as the first law of social materials, whether in human or other societies. . . Every vertebrate born, excepting only in a few rare species, is granted equal opportunity to display his genius or to make a fool out of himself."

Questions for consideration:

1. If one thinks he should have equal rights, does he also normally assume he will achieve equal results?

2. How many people in the world have equal physical strength? Or mental ability? Or heritage?

Results to be published

Preliminary results recorded in Century III Foundation's data banks.

Back issues of the Journal are available at both the Journal office, 362 S. Schmale Road, Carol Stream, and the Wheaton Public Library, 225 N. Cross St., for those who would like to read any "Something to think about" columns they may have missed.

Comparisons will also be made between the local consensus and the nationwide consensus to date, as

recorded in Century III Foundation's data banks.

Back issues of the Journal are available at both the Journal office, 362 S. Schmale Road, Carol Stream, and the Wheaton Public Library, 225 N. Cross St., for those who would like to read any "Something to think about" columns they may have missed.

The Daily Journal, Monday, February 14, 1983

Diversity doesn't eliminate common bonds

"Different personalities require different basic moral standards."

Community Consensus Ballot
Question 15

Who am I really?

That question haunts each of us as we uncover new attitudes and aptitudes in the crises of life. We are continually in search of understanding the mysterious person we really are. Every day new knowledge and experiences open up fresh horizons and insights.

The identity crisis has always been a problem, but it is intensified by the increasing number of choices that crowd in upon us. We try to cope with the awesome implications of the diversity of our choices.

WITH MASS production and instant communication we feel lost in the abstraction called "the public." With pressure to conform, we feel loss of personal worth and character. We become so far removed from the consequences of our choices that we fail to recognize how cause and effect are related.

On the other hand, we are urged to become self-fulfilled or to shake off restraints of traditions and institutions and choose the values and lifestyles that suit us best for the moment. The search for identity is one of the most perplexing problems of our culture.

We identify with specific labels and roles that reveal what we value. The identities we choose convey the idea that we have rights and responsibilities within those relationships. The way we fulfill our responsibilities reveals something about the person we are.

NOT MANY OF us really want to be considered irresponsible. We need self-respect and desire the appreciation of others.

We choose which values and beliefs we will allow to influence our decisions and our goals. And the values we identify with change from time to time as we mature and relate to different people and circumstances.

Each of us is unequal to each other person in almost every respect. No two persons are identical. Each is different in fingerprints, sense of smell and taste, weight, shape and appearance. Abilities, both inherited and acquired, vary between persons and over time as each develops his potential.

OUR LABELS communicate our diversity of ethnic backgrounds, family traditions, our political and religious beliefs. We often hear that since we are a pluralistic society, there can be no agreement on any valuing standard and that "all values are relative."

Beliefs, values, labels, roles, relationships combine with our physical, mental and spiritual differences to reveal the unique personality of each of us.

However, there are some truths that do not change. There are some constants that are dependable in each person's growth pattern and in our relationships with each other and with the environment. Understanding, acceptance and balanced implementation of these elements will do much to ensure the freedom we desire for healthy growth and a satisfying life.

MORTIMER ADLER points out that in spite of our difference in physiques, minds or possessions, in

our talents and virtues, "Each of us shares in the special characteristics of human beings, with personality, rationality, free will and responsibility."

We are mutually dependent on one another in our choices in both physical and moral areas in life. Trust is essential to any self-ordering community. And there can be no trust until there is a consensus on fundamental principles.

We must recognize a common standard of minimum requirement in order to allow for our maximum diversity. Within a cohesive community of uniquely different personalities, we need to identify the practical considerations that we share in the everyday decisions that affect us all.

The great British clergyman, J.B. Phillips, asked the question: "Can it not be more widely recognized that we are all in the human predicament together and that the pooling of knowledge and experience might lead to considerably more light being shed on the business of living which faces every one of us?"

Questions for consideration:

1. Although everybody has a unique set of fingerprints, can most people still identify a finger?
2. Would recognition of a common desirable moral standard by everyone reduce the potential for an infinite variety of constructive personalities?
3. Can people with different personalities live peaceably together in the same community unless a basic moral standard is used to establish public policy?

Ideas, not capital, heart of economics

Which statement is most nearly correct?

X: The unique heart of our historic economic system of capitalism is "capital."

Y: More than 80 percent of U.S. citizens reject identification as "capitalist."

Z: It is practical to attempt to reduce starvation without using capital.

Community Consensus Ballot Question 21

Are you an American?

Most people will answer "Yes," without hesitation.

Are you a capitalist?

ASK THAT QUESTION of the next 10 people you meet as you walk down the street or in the hall at school or at the next party you attend. You might be surprised at the negative response to this question of identity.

Repeated surveys in all parts of the country, asking the man on the street, the clerk in the store, the collector at the tollway booth, the student or the homemaker, reveal that the majority will spontaneously reject the identity of "capitalist." It makes little difference whether one is uninformed or confused or envious, alienation from one's economic system is the crippling result.

Words like "community," "social," sound good. We all want to be part of community; we all recognize our need for social involvement. The suffix "ism" which denotes "the adherence to a system or class or certain principles" has been added to these attractive words and branded by a specific economic and political ideology.

WE DON'T OFTEN take time to understand what we really mean by the words we use, much less comprehend what another person means. Like Alice in her Looking Glass adventure, who was puzzled over Humpty Dumpty's semantic problem, we find

it difficult to understand another's meaning. Both meaning and identity are vital to communication and understanding.

The word "capitalism" was coined by Arthur Young in the 18th century when he sought to describe the owners of much land for raising and selling cattle. The words stems from the Latin "caput" meaning "head, lead, first."

All economic exchange involves use of capital, which is "any form of wealth owned, whether in money or property, employed or capable of being employed in the production of more wealth." The distinction between economic systems lies in who makes the decision of how to invest capital. In Communist Russia, the decision is made by the small governing elite who control and represent the proletariat.

ON THE OTHER hand, the enterprise of free men and women in our country has flourished on the ideal of the individual, singly or in corporate cooperation, making the decision of how to use capital for production of goods and services. Such freedom of choice has resulted in the greatest advance of material welfare in the history of mankind.

Since food is property, a form of wealth, it is not possible to attempt to reduce starvation without using this type of capital. For instance, a bag of potatoes is a form of wealth. They can be used as food or could be used as capital and planted to produce more food.

Capital is whatever property one has to invest to produce well-being for himself, his family and his community. Capital may be words and ideas for the author, blueprints for the architect, knowledge for the professor, pipes and skills for the plumber, produce and canned goods for the grocer. It is more than money and goes beyond materialistic considerations.

ECONOMIST LUDWIG Von Mises provides a logical summary of our historic economic system. "It is not the capital employed that creates profits and losses. Capital does not 'beget profit' as Marx thought. The capital goods as such are dead things that in themselves do not accomplish anything. If they are utilized according to a mistaken idea, no profits or losses result. It is the entrepreneurial decision that creates either profit or loss. It is mental acts, the mind of the entrepreneur from which profits ultimately originate. Profit is a product of the mind, of success in anticipating the future state of the market. It is a spiritual and intellectual phenomenon."

Von Mises' explanation seems to provide good evidence that the unique and critical heart of our economic system is the idea of the one who makes the investment. If ideas are the key to all economic transactions, is not awareness of a common-sense standard essential to the effective operation of the economic system of free people?

Some may think that this ~~is~~ ^{is} a very item wasn't a fair question. It is included as a crucial example of the misunderstanding that exists among people in everyday life. Confusion in understanding the terms and concepts can create negative attitudes and produce increasing immoral action. We need to define the meaning and consequence of a commonly recognized moral standard for judgment and action.

Questions for consideration:

1. What type of capital do you have to invest?
2. Can one be materialistic if he doesn't have much capital in the form of physical property?
3. Is there a better name than capitalism to give to an economic system which says to the individual concerning his investment, "It's your choice?"

The Daily Journal, Wednesday, February 16, 1983

Happiness depends on use of property

To pursue or achieve happiness, a person must:

X: Be able to use some form of his own property and energy.

Y: Be provided an education, either public or private.

Z: Be protected from fear and want.

Community Consensus Ballot
Question 26

Happiness is a state or condition of well-being. According to Webster's Dictionary, happiness differs from joy in that it is a condition of being rather than a feeling.

This state of well-being that we pursue throughout life includes our purpose, goals and aspirations. It is the quality of life that we produce for ourselves and our communities as we exercise our liberty to direct our life energy.

There is no way anyone can be guaranteed happiness, whether by protection or education or provision of all his needs. Included in the meaning of life is not only the energy to develop one's ability, but the illusive, personal attitude affecting one's behavior and the continual change over time that can only be managed by a person for himself.

WHAT HAPPINESS means to each of us will depend on our understanding of those dependable principles which are in operation in the real world as we relate to others and to our environment. Our understanding and awareness will affect what action we will choose to take in this life-long pursuit of well-being, called happiness.

The right to life and liberty become a mock, as does the right to pursue

happiness, if, in fact, we do not also have the right to maintain that life by utilizing property in some form, such as food and shelter. Since each of us lives in a physical body in a physical universe, we must be able to use physical materials to sustain and enhance our lives.

Many students are not aware that the original triad of inherent human rights — the right to life, freedom and property — was altered by our nation's leaders by substituting pursuit of happiness for the term property in our Declaration of Independence to assure cooperation of some states in creating our union. However, this diplomatic gesture in no way removed one's inherent right to use property to sustain and enhance life in one's free choices without infringing on the rights of others.

MOST PEOPLE think of land, buildings, equipment, jewelry and such tangible things as property. However, the dictionary defines property as ownership or possession of something tangible or intangible to which its owner has moral and legal title. What about the painting an artist has created, or a poem, or an engineer's drawing? Written materials can be copyrighted and mechanical designs can be patented as property.

It follows that the person's ideas which preceded the painting, the poem, or the engineering design are also his property. A person also owns his services to teach a class, repair an automobile, cater a dinner or set a broken leg. He has both the right and responsibility to do with his present energy/property as he will.

Each person owns his own time, energy, ability and attitude. As he invests these primary economic ingredients, he produces useful ideas, services, products and tools. He can exchange them for the property others

own.

HE HAS THE moral right to consume his property or save it or give it away or invest it for future production. He makes the decision. He is also responsible that his choice of action be in harmony with dependable physical and moral principles.

Just as property cannot exist without physical law, it follows that there are principles of human conduct, involving both the physical universe and our neighbors. The idea of a natural moral order is one of the most ancient and universal notions.

Rational benevolence — wanting good for others to the best of my ability to think — is one of these universal moral principles. Wanting good for others certainly includes desiring for them both education and protection. But neither education nor protection can be adequately provided by another without the individual's personal investment of time, energy and ability, with a loving attitude that is positive, alert, creative and productive. Fear and want are both unavoidable and relative elements in life that can help motivate us to make choices that are wise instead of foolish.

Man does not live by bread alone, but he must have bread to live.

Questions for consideration:

1. Can a parent attempt to protect his youth from fear and want or provide an opportunity for education without use of property of some kind?

2. Which is more valuable property, a \$10,000 electronic computer or the ideas required to create it?

3. In our world are the same interchangeable units of energy required in growing a potato, driving a car and thinking a thought?

Each decision involves economic choice

When do economic transactions involve moral valuing choices:

X: Never.

Y: Sometimes.

Z: Always.

Community Consensus Ballot
Question 25

We are all engaged in the business of life. We invest our resources to produce the greatest results for ourselves and those we serve. In our complex culture we tend to lose sight of the primary economic forces that we deal with every day.

Whether we are in the business of homemaking, of teaching, of selling clothes, or law enforcement, or whatever route we take as we pursue our well-being, we are involved in economic decisions.

Economics is not just a course in college or a concern of political leaders. It's more than balancing the checkbook and keeping a budget. Whether with money or materials, buildings or land, labor or services, business or education, communication or the arts, relationships in the family or in the community — economics deals with management of resources.

LIFE IS TOTAL economic involvement. It involves the voluntary control, exchange and sharing of the investment of four primary factors which are:

- Time — the investment of 1,440 minutes of time in any day.
- Energy — the direction of the flow and amplification of approximately one large calorie of energy per minute.
- Ability — the use of present ability and development of potential ability.
- Attitude — the key to all relationships.

These are the primary resources we all have to invest in the process of life.

THINKING A thought requires energy. We each possess and control our own ideas, even if it's an idea about someone else's idea. We can share our idea with others or limit its distribution. An idea is a form of property organized in a specific energy pattern.

We may choose to convert some of our ideas into services. Combining energy with ability, we can sell our services as a banker, doctor, teacher, plumber or fireman. Our services are another form of energy/property.

Further, we can invest our ideas and our services to write a book, build a house, invent a mousetrap, grow potatoes, produce plastic cups or electric drills — all different forms of energy/property, which we call products.

WHENEVER WE make a choice, our valuing converges with our power to think and act. This convergence produces results for which we must be accountable. Liberty without accountability is license, and results in conflict and infringement of other's rights.

Since each person is limited in time and understanding, no one can ever measure up to being fully accountable for all his free choices of utilizing energy/property forms. Therefore, each person should deal with others as he wants them to deal with him — with love and humility, ready to admit and remedy his own mistakes and, as a person of good will, to forgive and help others in their failures.

The root word for economic comes from the Greek word meaning "management of the household." We have come to understand it as a system for management and development of resources and property. Webster defines property as "something tangible or intangible to which its owner has legal title."

ECONOMIC CONSIDERATIONS are involved in sharing by production, distribution or consumption of some material or spiritual thing, whether

ideas, services, products, or any other kind of property. The exchange is good if what is shared has a practical significance for both parties. Each person involved in the economic exchange should make a wise choice and use his own limited means to accomplish his objective.

By our choices, small and large, each minute of the day, we are helping to determine the quality of life by our direction of life's energy and the quality of the results we produce. My choice will affect not only my own well-being, but that of my family and community as well.

Within a community, processing the flow of energy in a desirable direction involves boundless, diverse human action creating all forms of energy/property, but always compatible with physical and moral principles. Choice of the amount and manner in which energy/property is produced and shared in all relationships is an index to moral character as well as to the type of wealth one values most.

Life is not static. When there is repeated loss of well-being, the result is poverty; when there is continual gain, the result is wealth. The concept of wealth correctly applies to wisdom, knowledge, health, friendships and any other thing that enhances the well-being of the individual and society. True wealth starts with sound ideas and is combined and shared with love. Profit and wealth are essential for maintaining and improving the well-being of any community.

Questions for consideration:

1. Does a human being have an unlimited supply of time, energy and ability to invest in order to satisfy all his desires?
2. Is each person faced with the continual need to make choices of how to invest his limited primary economic ingredients?
3. In this physical universe, does every choice involve, consciously or unconsciously, reference to one's moral valuing guidelines?

The Daily Journal, Friday, February 18, 1983

Views, not concept, of truth changing

Truth itself is:

X: Relative.

Y: Changing.

Z: Dependable.

Community Consensus Ballot
Question 23

What is truth?

Some people say truth is what most people think is so. But this consensus is only a sign of truth. It is not always the best one, especially if the opinion has been made hastily, without adequate observation and thought.

People of all walks of life think about truth. A statement is true which accurately describes "reality" — the way things are.

SOCRATES TANGLED with sophists of his day who claimed that truth is whatever anyone wished to think. He asked them, "Then why does not the one who denies truth walk over a precipice or into a well rather than avoiding such things?" He was pointing out that people's views of truth affect the way they live.

Most early philosophers appear to agree that dependable truth exists and should be reported as reality.

Truth is not part of physical reality. It is part of metaphysical reality, what we commonly call ideas. An idea is said to be true if it accurately reflects reality. If it does not accurately reflect reality, it is false.

TRUTH ALSO IS reflected in principles for human action. Respect for one's neighbor is one primary rule that is codified in nearly every culture throughout time. Others are self-preservation and interdependence.

Truth also is reflected in the conscience, that faculty we have which distinguishes between what we ought

to do and what we ought not. We all have a common sense of moral duty or obligation, even though temporarily inactive or hidden from our attention. This "latent matrix of moral common sense" appears to be inherent as a signal for moral development, just as DNA is a signal for physical growth.

Truth pervades our total being. We cannot objectively set it on a table and pronounce judgment on it or label it and store it away. However, there are signs of truth that we can observe, and we can test for the reliability of that evidence.

IN SUMMING UP the philosophical search for the meaning of "truth" as recorded in *The Great Books*, Mortimer Adler says that "truth is agreement with reality." It is gained through experience but depends on the existence of things apart from our comprehension and understanding.

Some statements can be tested by experience and observation, such as the temperature of water or the depth of snow. A scientific generalization is considered true so long as no contrary facts are observed.

On the other hand, there are some statements that cannot be known to be true by observation or experience, but we can see some probability of their truth, such as the statement, "Jane loves her dog."

FEW THOUGHTFUL people will disagree that each person will have a different perspective on a physical thing or metaphysical idea. Each will base his understanding on sensory stimuli received from looking at a chair, touching a table, tasting a chocolate cake, listening to a lecture.

Since we are living in a universe which involves continual change, affected by age, weathering and the relationships of one object to another, we must be alert to the principle that what we examine carefully 10 years

ago may be much different today or 10 years hence.

What we have discussed so far is not "truth itself" but one's perception of truth. But the survey question concerns only "truth itself." Does truth exist apart from our perception and from changing matter?

SOME STATEMENTS we know to be true by definition. A bachelor, we recognize, is always an unmarried man, and we needn't ask thousands of bachelors whether they're married. A tetrahedron will always have four sides, four corners, six edges, and 12 60-degree angles.

Objective truth is the one common meeting ground for the minds of humanity. Without dependable truth, each person can construct his own system of right and wrong with the result of isolation and rejection from his neighbors and eventually destruction of the idea of community.

Although a majority vote never makes something true, never makes an act moral, in the laboratory of life, truth can be confirmed by repeated observation by many different people. If upon reflection and without peer pressure, almost every individual selects what he is convinced is desirable for everyone and then discovers that almost everyone else has selected the same guidelines, it may indicate that there is indeed such a moral common sense within each person.

Questions for consideration:

1. Do science, history, nature and experience communicate that there are in operation dependable physical principles and laws (gravity, electricity, etc.) waiting for man to discover?

2. Since each person has only limited time, energy and ability, how much truth will any single person ever understand?

What They're Saying



The Rev. Van Gale, Wheaton: "Yes. That standard has been set forth by Jesus in the Bible. For example, the Golden Rule spells out one way to distinguish between right and wrong."



Bernice Baran, Streamwood: "You must have a standard to tell the difference between right and wrong."

The question was asked at Stratford Square, Bloomingdale.



Heidi Getty, Glendale Heights: "I'm not too sure about that. Youth and adults often seem to disagree on this subject."

IS AWARENESS OF A DEPENDABLE MORAL VALUING STANDARD NECESSARY TO DISTINGUISH BETWEEN RIGHT AND WRONG?



Mike Haag, Winfield: "There should be basic guidelines available for each person to interpret in his own way as he makes choices."



Gary Fendrich, Roselle: "Awareness of a dependable moral standard is very important. One cannot assume just any behavior is OK."



Carole Kwilinski, Addison: "These things are things you really need to think about. I am aware of a dependable moral standard — I learned it from my family growing up. I think it is desirable for everybody in the community to have a basic kind of standard."

The Daily Journal, Sunday, February 20, 1983

Guidelines for behavior

In this world of different cultures:

X: No common sense moral law or desirable valuing standard exists to determine right from wrong.

Y: Dependable principles for evaluating right and wrong behavior are always in operation.

Z: "Might makes right" is a desirable means to achieve moral ends.

Community Consensus Ballot Question 27

Morality is and must be voluntarily chosen. Power to choose resides in the will of the individual, who alone can direct his personal energies. He is responsible for the direction of his own physical body and for the flow of life's energy that empowers him to act.

We cannot ignore this awesome responsibility without serious consequences to our well-being. We can use it but never abandon it for another to use for us.

In a democratic republic, people use their votes to lend power to a representative who speaks on their behalf in the affairs of government over community and nation. They will often lend their vote-power to an organization or group which speaks to a particular cause or issue.

POLITICAL POWER among opposing groups addressing any single issue ultimately resides in the number of votes they can accumulate. This is true regardless of the merit of the cause or of how it lines up with any common moral precepts.

"Might makes right" was the attitude of the authoritative rulers through the centuries of human struggle that make up our history. The weight of power that accumulates in any state is too heavy for any mor-

tal man to deal with or for any group to carry with ease. As H.G. Wells put it, such power throughout history has reverted to "the normal state of palace crime, blood-stained magnificence and moral squalor."

By his very nature, mankind cannot live in anarchy — without any government at all. Hence, in every group, whether local, state or national, one of three forms of government must develop: monarchy (or dictatorship), in which one person rules over all; oligarchy, in which a few (usually the wealthy) rule over all; or democracy, in which the votes of all people are counted in establishing laws and public policy. Most people naturally prefer democracy because it allows for individual freedoms.

BUT, AS WAS demonstrated in the horrors of the French Revolution, the mere fact that a policy gains the support of a majority of the population does not make it right. There can be, in Alexis de Tocqueville's words, a "tyranny of democracy."

To rectify this, many nations have turned to a form of government called "constitutional democracy," in which some document names what are accepted as universal underlying moral values which cannot be violated even by the majority of the people. Thus, the rights of the minorities are protected by the might of the majorities.

The Magna Carta, a charter of fundamental rights that was forced on King John in the 12th century, "made England a legal and not a regal state. It ejected the power of the king to control the personal property and liberty of every sort of citizen, save with the consent of that man's equals."

THE PRINCIPLE that power lies in human rights inherent in each individual

implicit through ages

was outlined in this body of statements declaring those rights. It was an attitude toward power different from that which says power resides in any one man or ruling group who could direct human energies of those under their control without limitation. It might be better said that "right makes might — eventually, if not now," when one speaks of a constitutional democracy.

Whether we review Plato's "Ideal Form," Aristotle's "Supreme Good," the Ten Commandments, the Golden Rule, the Tao, the Natural Law, Kant's "Categorical Imperative," the Magna Carta, the U.S. Constitution, or the United Nations Statement of Human Rights, certain essential structural parts are present. These parts represent principles.

Some principles are assumed and implicit; others are stated clearly in the documents. Certain critical structural parts of a morality paradigm are universally recognized throughout recorded history up to the present time.

PSYCHOLOGIST CARL Jung said, "Morality was not brought down from Sinai in the form of tablets and imposed upon the people. Morality is a function of the human soul which is as old as mankind. Morality is not imposed upon us from outside. We carry it *a priori* within ourselves, not the laws but the moral essence, without which life in a community would be impossible."

The more respect there is in a community for an underlying moral valuing standard, the more effect that standard will have on life in that community. Increased respect for it brings increased well-being, while decreased respect decreases the

community's well-being, and that of each individual in it. Each individual, then, is accountable, in a community which respects a moral valuing standard, to that standard, not to an arbitrary "will of the majority."

It is this accountability which keeps the moral right of freedom from becoming mere license to do as one will without thought of others' rights or of consequences. But accountability makes no sense if there are no dependable principles against which behavior can be measured. To make wise decisions, we must understand and apply the essential structural principles of a valuing standard.

To the extent that one understands the deep meaning of reality which draws together into oneness all the parts, the principles of order, cause and effect, time and change, and other aspects of the universe make more sense. In Jacob Bronowski's words, "A scientific civilization like ours cannot exist unless it accepts truth to fact as its cardinal value. If our civilization did not have this value, then it would have to evolve it, for it could not live without it."

Questions for consideration:

1. How can anyone determine right from wrong if no moral law exists?
2. Even if cultures disagree on what is right and wrong behavior, does that mean no dependable principles exist to evaluate the cultures?

The Daily Journal, Monday, February 21, 1983

Survey stimulates, measures ideas

The opinion polls conducted by Gallup, Yankelovich, Harris and others provide an important service to society. They can be an objective indication of reaction from a representative sample of the population to a product, service, political leader or an issue.

However, such spot-test surveys often catch the impulsive reactions to questions that would not be the same if answers followed careful thought. One pollster observed that too often such responses become self-fulfilling prophecy with potential for adverse as well as good effects. People often mistake the results of the polls, thinking they represent an acceptable valuing standard.

In contrast, the purpose of the Community Consensus program is to encourage citizens to identify elements in a common moral valuing standard that are basic to making sound decisions and solving problems.

THE CONSENSUS survey is designed to measure response on ideas related to valuing and is divided into four parts.

The Profile portion of the ballot provides a way for each participant to identify his or her self-chosen labels in nine separate categories. This records the different groups and combinations of labels represented in the community.

The participant privately chooses a three-letter code to correlate his initial ballot with a final one after a period of careful thought and in-depth discussion. This method preserves the privacy of each participant while making it possible to study the results for differences and similarities between groups. Such data is more reliable than public opinion about behavior or attitudes about groups, for example, youth's attitude toward drugs.

THE MORAL Valuing Attitude portion of the survey measures consistency of attitude toward the existence of a valuing standard. In addition, it records the degree of agreement between members of the community. This survey does not neces-

sarily measure intelligence or morality, but reflects attitude and awareness.

The Moral Valuing Attitude survey attempts to reveal whether a person's mind is focused primarily on changing cultural value norms, or if he is aware of an over-arching moral standard.

It is important for members of the community to agree first whether there is a common moral valuing standard. If they can't agree that one exists, then it is almost hopeless to proceed further. They lack a dependable basis for public policy and a means of communicating good value judgments to youth.

HOWEVER, EVEN though agreement on the existence of a dependable standard is necessary, it alone is not sufficient. The next logical requirement is to identify the principles or elements that make up that standard.

The Cognitive Spot Check portion of the ballot measures understanding of some important generalized principles operating in the everyday world. Each of the nine items include three options, one of which represents a key reality concept inter-related with essential elements affecting a moral standard.

Finally, the "free choice" description of a "desirable moral standard" records each participant's current identification of a common standard. They range from names of values, to ideas, to names of codes of behavior.

OF THOSE WHO have responded to date locally, 75 percent demonstrate on the Moral Valuing Attitude survey an attitude of consistency in belief that there is an over-arching valuing standard, although individual scores range from 0 to 100 in degree of consensus. The Cognitive Spot Check pretest average score is 44 percent (range 11 to 100), indicat-

ing a lower awareness and agreement on essential parts of a standard.

These local pretest scores are considerably higher than the national pretest average of 56 percent for the Moral Valuing Attitude survey and 38 percent for the Cognitive Spot Check. However, in workshops to date, after participants were involved with in-depth consideration and interaction on these questions, the national posttest scores moved to 84 and 82 percent, respectively.

Posttest ballots for this western DuPage community are being sent to all those who have registered with their pretest ballot to date and will be recorded along with the posttest results from participants involved in the three-day Valuing Analysis workshop.

In the free-choice selection of a desirable moral standard, 33 percent indicated the Golden Rule and 8 percent preferred honesty. By contrast, in a survey of 102 educators, 26 percent chose honesty and 5 percent chose the Golden Rule.

THE QUESTIONS remain: How can we translate the Golden Rule or honesty in our every day valuing? How do these ideals relate to other elements of a desirable valuing standard?

If there is a 75 percent agreement that a standard exists, but only 44 percent agreement on the principles it represents, there appears to be need to identify the structural elements that make up that standard.

Questions for consideration:

1. Is it wise to claim there is no common moral valuing standard without first investing time to carefully and objectively examine the available evidence in this critical area?

The Daily Journal, Tuesday, February 22, 1983

All communication carries meaning

Among the first words of a child is the urgent question "Why?" Parents often become frustrated trying to communicate adequate answers to fulfill the youngster's probing quest for meaning.

Communication and meaning are elements in life's experience that most people take for granted. Yet no one would be willing to leave out these essential parts from a moral valuing standard.

Victor Frankl underscores the existence of this supra-cultural core of truth when he said, "Man's search for meaning is a primary force in his life. . . (it) is not invented by ourselves, but rather detected."

VALUING MAKES sense only if meaning exists. "If the whole universe has no meaning we should never have found out it has no meaning." Valuing is the activity of relating meaning and purpose to life.

We can value only because something has meaning for us. No one can value without relating meaning to the thing, idea or person he values.

Just as naturally as we breathe, we are continually making choices, valuing one thing instead of another. As we make choices of what we will say and do and think, we reveal what meaning we value.

S.I. HAYAKAWA distinguishes between "extensional" and "intensional" meaning. Extensional meaning can be collected by the senses and observed in the physical world. Intensional meaning is the person's subjective idea about the data he perceives — what he thinks, the inferences he draws and the judgments he makes.

The tension between the extensional meaning of objective facts and data and the subjective inference and judgment is the setting for the whole problem of valuing. The tension sets the balance of the loom upon which the fabric of life is woven.

When we travel into unfamiliar territory, we use a map to show the

way we want to go. The map is not the territory, but translates the vast expanse of land into our perception by way of the generalized principles involved in cartography. The lines, symbols and words on the map communicate the meaning of the territory (extensional) to us so we can choose the way we want to go (intensional).

VALUING THAT IS moral requires an awareness of the territory in which we choose to move. Moral valuing requires an awareness of the interrelatedness of the parts of the structure of reality that can be observed and through abstraction, to generalized operating principles. Within this structure of reality a person has the freedom to assign his own combination of intensional meaning.

In our search for meaning we continually try to express the sum and substance we gain from our experience. Dictionaries, encyclopedias, books on every subject under the sun, computers, thermometers and the multitude of other tools developed — all convey our inherent human desire to discover meaning and also to communicate what we find.

When we observe the complex entity of a human being — mind, body and spirit — and all of nature with its interrelated principles, it only seems logical that there must be a wholeness which frames the purpose of life. Smaller meanings and valuing are apparently interrelated in many ways with each other and with larger, more complex meanings, and even to some over-arching, ultimate meaning.

THE LOVE OF A mother, the

painting of a picture, or the exhilaration of a football game all communicate meaning. Our thoughts, translated into words and action as well as the results we produce in all of our activity are the four modes of communication. As a basic function of life, we are communicating 100 percent of the time, both now and by our impact on the future.

Communication involves four parts: a sender, a message, a receiver and a response. We have no choice about *whether* we will communicate; the only choices we have are how and what we will communicate. By what we wear, how we sleep and if we don't sleep, what games we play and how we play them, our choice of vocation and vacation, and how we invest our time and energy, and even by refusing to talk — we are communicating some meaning.

The message we communicate can be in harmony with the moral valuing standard or in conflict with this framework. Those who say, "There is no meaning," are communicating an inconsistent message in making this value judgment, since value can only exist in the presence of meaning.

Albert Einstein is reported to have said, "The man who regards his life as meaningless is not merely unhappy but hardly fit for life."

Questions for consideration:

1. Does communication of ideas involve personal direction of energy in organized patterns of property?
2. Is all meaning in the universe interrelated?
3. Does existence of meaning imply an intelligent source of meaning?

What They're Saying



Linda Kennel, Wheaton: "Sure. When people make decisions, values always are involved. You make a decision based on your values. They can't be separated."



Debra Hruby, Wheaton: "I think a good percentage of people do, but I'm not sure governmental bodies do. I think a governmental body is more a job than it used to be or was meant to be. They're basing their decisions on what will help them keep their jobs."



Steven Corso, Wheaton: "Very little. They (governmental bodies) make decisions off the top of their heads without taking into consideration what the people who put them into their position really care about. They're narrow-minded."

DO PEOPLE OR GOVERNMENTAL BODIES MAKE VALUE JUDGMENTS WHEN THEY MAKE ECONOMIC DECISIONS?



J. Richard Dirks, Wheaton: "Always. The government's decision to withhold aid to individuals in need in favor of weapons of war was an economic decision and a value judgment."



Peggy Harvey, Wheaton: "I guess. In any kind of decision, you have to consider your own values and the values of others. You have to think 'How will this affect others?'"



Marie Tajbl, Wheaton: "I think it depends on the individual. Some people think things through because they're better educated or up on things. Maybe it's not necessarily education, but common sense."

(This question was asked in front of the Jewel Food Store in downtown Wheaton.)

Accountability coexists with freedom

The principles that underlie moral action can be brought together in a formula of representative elements. The interrelation of all these parts can be demonstrated by the use of multiplication signs. Respect for or ignorance of each portion makes our behavior more or less compatible with the desirable moral standard.

For example, the inherent right of freedom cannot be understood apart from an understanding of accountability; freedom without accountability becomes license. Further, freedom is an empty mock if we do not have a right to live and the right to direct our own energies to sustain that life. And all the interrelated principles which apply to moral action by one person must also be applied in honoring the equal inherent rights of others.

Ask the next 10 people you meet, "Do you want to make your own choices, or do you want someone else to make them for you?" Without exception you will find that everyone desires to make his own free choices of what ideas he accepts and what actions he will take in living his life. Even with the more difficult choices, he wants to make certain he will choose who will make the choice for him.

FOR MOST PEOPLE, freedom is obviously an essential value affecting each of the six areas of potential well-being: spiritual, mental, physical, economic, social and political. The free choice principle provides for unlimited diversity in secondary valuing choices from person to person in a community as well as from minute to minute within each person.

By our very nature, we desire to choose how to invest our time, abil-

ity and energy and what forms of property we will use in achieving our own sense of fulfillment. Our will as demonstrated by our free choices controls the flow of most creative energy. Such creative human energy helps shape the other available natural and human energy forms into a resulting quality of life, whether poor or excellent.

The alternative to freedom of choice is the presence of coercion, which is incompatible with the essential human characteristics of morality and volitional consciousness. Although free choice is the channel through which most problems are introduced, it is also a requirement of every moral action.

WITHOUT FREEDOM to choose, there would be no morality. The alternative of robots, preprogrammed to specific tasks and purpose is contrary to the nature of the meaning of humanness.

Most concepts that people identify as a most desirable value have to do with responsibility: honesty, respect, truth, the Golden Rule, justice. Freedom seems to be assumed.

Yet without liberty we could not be accountable. Moral action is voluntarily chosen with some framework of accountability.

LEONARD READ, whose ideas about freedom have inspired many to pursue excellence in their enterprise of life, writes, "The very first step in knowing how to use our liberty is self-government." Ability to govern oneself requires understanding the principles that are essential in our relationships in the whole realm of life.

We all want others to be accountable for their free choice when it involves us. Ultimate moral principles

require the same condition of accountability apply to all.

In order to experience a more fulfilling life, we need to be accountable for our choices in six general relationships: with others in society, in the special area of our career or vocation, with our family, with ourselves, with nature, and with any possible source of all in the cosmos. We must be accountable just as we expect others to be in their dealing with us.

THE QUALITY OF life improves as each of us accountably makes wise choices, individually and together. Conversely, if we do not maintain a minimum condition of accountability for the wisdom of our free choices in how we invest our time, ability and energy, we may even starve to death.

From wise choices we have more options and greater well-being and even more wealth of some kind to share with others. To the extent we fail in our accountability to make wise investment of our time, ability and energy in creative and productive activity, to that extent we will likely contribute to inflation, recession, depression, poverty and a decreasing quality of life.

Questions for consideration:

1. Do you increase your well-being by ignoring physical laws as you make free choices?
2. Do you like to do business with people who refuse to be accountable for their wrong choices?
3. Are you aware of a more effective arrangement than public discovery and recognition of a common sense moral standard to guide behavior?

The Daily Journal, Thursday, February 24, 1983

Energy use choices affect well-being

Life and the universe could not exist apart from the continual flow and interchange of energy. Too often this "prime mover of the universe" is taken for granted, yet it is involved in every thought and action. Consideration of such a key element in all its aspects is essential to moral valuing.

The human mind resides in material brain, but is not bound by it. Using measurable and definable physical energy, the human spirit can produce metaphysical ideas that work in harmony with the overarching principles.

Buckminster Fuller points out that universe means "toward oneness." Whereas man has been able to define the physical universe by measuring and tracking energy patterns, the "only reality is the abstraction of principles, the eternal generalized principles. Most people talk of reality as just the afterimage effects."

FOR EXAMPLE, when we watch a TV program we are alert to the movement and color on the screen, although some viewers may be aware of the actors on location being televised or the camera and transmitting equipment. However, these are all "afterimage effects" of the reality principles which have been harnessed to produce the desired result.

The challenge and responsibility of each person is to gain increased understanding of the interrelation of those principles which affect life and to implement behavior which will contribute respect for and reinforcement of a universal "oneness," which always provides for responsible individuality.

The illogical conclusion that the presence of a latent matrix of moral common sense in each person is a result of blind chance, over time causes many thoughtful scholars to realize that there is no scientific evidence to date to disprove the idea that there is an intelligent source of energy, the universe, life and the human spirit.

TO DEAL WITH reality, we must recognize that the entire physical universe, including each body and brain, is made up of a continual flow of units of energy in motion from some external source. Such energy flow is available for direction and investment in personal value choices by each individual.

Time and effort on someone's part must be invested to help convert the radiant forms of energy (light, heat, electricity) or the material patterns of energy (coal, wood, water) found in nature into property forms of ideas, services, products or tools, which are all organized patterns of energy.

The particular authority to which one should be accountable in his free choices is that source or channel which provides the required energy to sustain and enhance the individual's life, for example, the relationship of a child to his parents or of the employee to his employer. Based on the common moral law, the one who assumes the obligation of authority is responsible to clearly spell out the specific guidelines required for the desired behavior in that relationship.

AS WE PROCESS energy into temporary organized patterns, we can do so at a profit or at a loss. If we continually put in more time and energy than we receive in return, the result will be poverty and lack of resources. However, if we make an efficient investment for a greater return, the resulting profit will produce wealth.

Moral living is investing our minutes of time, personal resources of energy and our ability — all primary economic ingredients — to produce an almost infinite variety of wealth: knowledge and experience, health and happiness, material things and expertise in the field of our choice.

Our well-being is increased when we can freely share our forms of wealth with our neighbor and he can share his with us, using a dependable medium of exchange.

CONFUSION AND lack of understanding in this area is a major source of conflict in society. Most of us recognize that each individual has the right to live his own life as long as he does not infringe on the same right of others.

Some world views promote the idea that no single individual person should own or control property. However, to hold property in any community arrangement always requires some measure of control and responsibility by someone.

When such control becomes coercive or suppresses creative human energies within a time frame, the result is a loss of morality as well as potential well-being for everyone.

GEORGE GILDER tells how John Masters recently invested his creative energy of ideas and service to locate vast new sources of fuel energy in northwest Canada. He points out that men and governments have attempted to hoard and redistribute material wealth, always looking at something solid that could be seized and held, clutched and monopolized.

He concludes, "Wealth consists not chiefly in things but in thought: in the ideas and application which confer value to what seems useless to the uninformed. . . The crucial capital of the system is always metaphysical: the ideas and creativity of men who find uses and evoke values from what they previously dismissed — as dross, dirt, vapor. . . When a microprocessor system the size a fly can hold the content of 'War and Peace' — and read it to find all the passages in which Natasha talks to Andrei or Pierre talks to God — the ostensibly remorseless constraints of matter fall hopelessly away."

Questions for consideration:

1. What effect do your choices about how you invest your time, energy and ability have on the form of energy/property you acquire and control?
2. Is it moral for a person, without infringing on others' rights, to seek to produce maximum profit in his chosen activity in order to create wealth to share in love with others?
3. In a complex society do people need a dependable medium of exchange in order to share different energy/property forms over time and space?

Attitude determines the quality of life

If we didn't value life, you wouldn't be reading these words and we wouldn't have written them. Any discussion of value is useless without the essential element of "life."

We often take life for granted.

Life involves a continual valuing experience. Unless one values life highly, with a quality which can be described as love, and unless one is fully aware of the interrelation of life and love, the other parts of any valuing standard lose meaning.

WHEN WE ANALYZE what we mean by life, we note four primary ingredients, without which we could not long exist. These include the constantly passing 1,440 minutes of time each day, the limited calories of energy which we are processing to sustain life, our ability to think and act in many useful ways and to develop potential ability, and, the most critical factor, attitude.

Attitude is key because it determines the quality of life which results as we choose how we will invest our primary economic ingredients. It is the spark that activates the energy of life in this second of time. Attitude involves, primarily, one's personal maintenance of a humble, caring love.

Four specifications of such an attitude of love are: alert, not apathetic; positive, not negative; creative, not destructive; and productive, not subtractive.

SOCIOLOGIST R. M. Williams says, "At the very least, even the most harmonious systems of values require selectivity in the balancing of different claims of time, energy and other resources. Not all desiderata can be equally met at any one time." Our attitude communicates our position to continually changing relationships and to the dynamic interrelationship of the elements of living. A loving attitude is the balance wheel for regulating the ten-

sions as we relate to the component parts of life and to each other.

Arnold Toynbee says that "human nature is out of balance." He blames this "morality gap" on human egocentricity, on self-centeredness, "the foremost concern of all great historic philosophers and religions." He points out they all recommend the same remedy — love.

A loving attitude includes respect for others. In keeping with the ultimate moral principle of impartiality, a moral valuing standard must carry the superscript to "honor the equal inherent rights" of others.

IF WE VALUE our own life, it is reasonable that we also value the lives of others, their right to life, to freedom of choice, to use property in their own choice of available organized energy patterns to sustain and enhance life, and to search for increased understanding of meaning in the pursuit of happiness.

None of us can ever measure up to being fully accountable for our free choices as we use energy and property forms to communicate what we mean. We lack full knowledge and understanding as well as being limited in time and place.

We make ignorant mistakes as well as willful ones. It seems prudent that we deal with others as we want them to deal with us, with an attitude of love and humility, ready as a person of good will to forgive the failure of others.

ALTHOUGH ONE may have more truth and be able to communicate more efficiently, he fails in his relationships if he does not maintain an attitude of love in each present moment of time.

A major contribution to immoral behavior is the attitude that all there is to reality is what we can see with our own eyes and hear with our ears. However, as we expand our horizons of awareness, we become

increasingly aware of how much more there is to learn and experience.

Although the guidelines for moral valuing we have been describing are the result of thoughtful investigation and continual confirmation by an 80 to 90 percent consensus from a broad cross-section of people, the resulting paradigm remains available for improvement or correction.

THEREFORE, TO help retain a humble, searching attitude and in keeping with the ultimate principle of each person seeking and choosing for himself, the final element in a desirable moral valuing paradigm is an constant, unspecifiable in detail, which represents ultimate meaning in the universe.

This source of dependable, inter-related principles of moral valuing is much greater than the best moral valuing any person can demonstrate with his limited time, energy and ability.

A Judean shepherd long ago expressed the idea well when he wrote: "I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well."

Questions for consideration:

1. What would be the result if everyone would pause to reflect on the exceptional opportunity and responsibility each of us has to influence the quality of life for ourselves, our families, our community and the world?
2. Since we have to learn how to read, drive a car, or operate a computer, is it reasonable to assume we also have to learn how to respect the inherent rights of others?
3. What should you do if you know someone is infringing on the inherent rights of another person?

The Daily Journal, Sunday, February 27, 1983

Equation a recipe for moral behavior

$DV = 2[FA \times CM \times EP + 1 \times WLL](\text{heir})$ is all less than (n)

Desirable Valuing is equal to the following elements which represent both (2) physical and metaphysical principles that are interrelated in all valuing action and thought: freedom and accountability (FA), multiplied by communication and meaning (CM), multiplied by energy and property (EP), at a profit (+1), multiplied by wealth, life and love (WLL), all requiring that each person honor the equal inherent rights (heir) of every other person. All that we can know about valuing is still less than dependable truth that can still be discovered (n).

In all creative action we use patterns, models, recipes and formulas. For example, in making a cake we follow a recipe as guidelines to create the desired product. The recipe identifies the basic properties of a cake and their chemical cohesiveness. Following these guidelines, the cook is free to be as creative as he desires.

Without too much effort, most knowledgeable cooks would arrive at consensus on the fundamental ingredients and about the essential principles involved in cake baking. Such consensus would even include guidelines for possible variations, all compatible with the core elements and principles.

A paradigm is like a recipe. Philosophers of science call the particular view of reality associated with an academic discipline a paradigm. It is like a model or a formula which one uses to remember the fundamental properties and principles involved in thought and action.

A PARADIGM for moral valuing brings together the essential elements and principles involved in the continual human process of making decisions and solving problems. As a paradigm of moral action, it is germane to all academic disciplines, but is limited to none.

The elements of a moral valuing paradigm can be recognized upon careful deliberation. Measuring the degree of consensus which exists on these elements is one way of objectively identifying them.

Lest we lose the essence of the rights and obligations of responsible freedom that are fundamental to our humanness, the challenge to identify a dependable moral code has been met on objective grounds. The hypothesis that a common moral standard does exist and can be identified has been verified using the methods and principles of science.

THE RESULTING consensus does not create something new, but reaffirms the continuing existence of this matrix of moral common sense. It is an up-to-date translation of the moral code that has been part of the human package from the very beginning of recorded history.

Will Rogers made the observation, "This country is where it is today on account of the real common sense of the big normal majority." It is so common that we tend to take it for granted. As Confucius is reported to have said, "Men do not stumble over mountains, but over molehills."

The moral valuing paradigm is identified after careful individual thought and confirmed by discovering agreement among almost all other individuals who take time to consider the logical consequences of adequate alternatives. The elements all represent principles involved in the relationships of each to all the others.

WHEN A MORAL valuing paradigm has been affirmed by community consensus it means some citi-

zens have given it careful thought and it challenges others to affirm or suggest a better way.

Because we take so much for granted, we are often caught unaware by problems. Then we apply Band-Aid solutions and fail to address the cause of the problems.

The most economical and effective prevention for problems such as drug abuse and vandalism is to establish and communicate a base whereby youth and adults can exercise self-governance, making wise decisions and solving their own problems before they get out of hand.

TEACHERS CAN have confidence in the values they are communicating; there is no such thing as a value-free education. Parents will have an objective base to guide their youth to maturity and self-discipline. Business has guidelines for employee relations, advertising and general operation in the market place.

The community conversation about moral valuing should continue in the market place, in organization activity, in educational governance, in political action, from the pulpit, in the home and in the school. Whether we will be talking past each other and let the problems leak in around the cracks in our consensus or whether we will use the moral valuing paradigm to solve our problems and build our community — will be up to each of us.

Questions for consideration:

1. Are you aware of a more important element which should be included in the desirable moral valuing paradigm?
2. Are you able to consistently apply the ultimate moral principles of impartiality, rational benevolence and liberty as you think and act?

Preliminary survey results tallied

Editor's note: This article is the first of two parts discussing the results from The Daily Journal's month-long Community Consensus Project. Part two will appear Thursday.

Ballots are still coming in for The Daily Journal's Community Consensus project, but it is possible to tally some preliminary results and draw some tentative conclusions. The purpose of the project is to identify the ideas and premises that bind us together as a community, and to find how much agreement exists on these ideas.

Although the sample has been small (150 out of a Daily Journal circulation of 40,000), the data to date have been rewarding. Preliminary results, compiled from ballots completed before the 20 "Something to think about" columns were printed, indicate a high degree of confidence in the existence of a moral valuing standard but a low degree of agreement on the structural elements of that standard.

Forty-three of the 45 possible survey responses in the survey were chosen by more than 10 people. This represents a wide divergence of attitude and understanding of a valuing standard among Daily Journal readers.

OF THE 150 ballots, the largest percentage (70 percent) was from Wheaton, with 17 percent registering from Glen Ellyn. Other communities represented were Carol Stream, Glendale Heights, Winfield, West Chicago and Bloomingdale.

The ballot was formulated through years of research by Dr. Arthur Melvin, executive director of Century III Foundation, a research and education organization based in Oak Brook. The "Something to think about" columns were also furnished by Century III.

The following is a breakdown of local preliminary Community Consensus results, compared to both national pre- and posttest results, which are based on a sample of 9,028 ballots.

LOCAL PARTICIPANTS had a

much higher degree of consensus than the national pretest average on eight of the nine ballot items included under the Moral Valuing Attitude inventory.

Survey items 15 (Different personalities require different basic moral valuing standards.) and 16 (Awareness of a dependable moral valuing standard is necessary to distinguish between right and wrong.) garnered the highest consensus.

Eighty-eight percent of the local respondents disagreed with item 15, compared to national results of 59 percent, pretest, and 89 percent, posttest. This question is designed to analyze the respondent's awareness of the difference between secondary values and core valuing principles.

THE 88 PERCENT agreement for item 16 compared to national results of 54, pretest, and 85, posttest. The consensus on this statement shows the vast majority agreed that we are constantly making valuing judgments in everything we do and that these judgments are made by weighing the alternatives against some standard.

Items 10 (A person can sustain and improve life without making valuing judgments) followed closely behind with 86 percent local consensus. National results were 42 and 90 percent consensus for this item.

Questions 17 (Improved moral conduct requires understanding of a dependable, common standard.) and 14 (The fact that everybody looks at values differently is proof that it is impossible to discover general agreement on a common, desirable moral valuing standard.) also stood out. Eighty-three percent agreed conduct cannot improve without an understanding of a common standard, while 81 percent disagreed that it is impossible to outline just one moral standard. Nationally, the figures were 68 and 95 percent for question 17 and 52 and 86 percent for question 14.

THE CONSENSUS was fairly strong for items 12 (Throughout history, basic principles involved in good moral valuing remain the same.) and 13 (Essential guidelines for desirable moral valuing differ for youth and adult.) Seventy-one percent agreed with item 12, compared to national results of 45 and 85 percent, while 73 percent disagreed with item 13, compared to national figures of 52 and 86.

A close study will show history agrees with the majority in item 12, that similar guidelines for behavior can be traced in cultures throughout the ages. The response for item 13 shows the majority of respondents agree youth must be taught the same guidelines for behavior to which adults adhere if they are to grow up to be responsible citizens.

Question 11 (Nearly everything in the world is changing, including the desirable standard for moral valuing.) is the one which caused the most diversity, perhaps as a result of the much quoted saying, "All values are relative." Forty-seven percent of those surveyed agreed with the statement while 46 percent disagreed. This compares with national figures of 31 percent in disagreement prior to reflection and discussion and 64 percent in disagreement after reflection.

ITEM 18 (I believe I can describe the essential structural parts of a common moral valuing standard which is considered desirable — after reflection — by almost everyone.) barely scored a consensus, with 53 percent agreeing that they could provide such a description. A large chunk of the respondents, 33 percent, were unsure whether they could describe the standard, while 14 percent said they could not. These figures compare with 53 percent in agreement in the national pretest and 84 percent agreement in the posttest.

This question hails back to the fact that although a majority agree a common sense standard exists, almost half are uncertain how to describe it.

More consensus results tabulated

Editor's note: This article is the second of two parts discussing the results from The Daily Journal's month-long Community Consensus project.

Preliminary results from The Daily Journal's Community Consensus project indicate there is a high degree of confidence in a moral valuing standard in western DuPage County but a low degree of agreement on the structural elements of that standard.

These preliminary results were compiled from the 150 ballots completed prior to the printing of the 20 "Something to think about" columns in February.

Seven of the nine ballot items included under the Moral Valuing Attitude inventory scored a consensus of 70 percent or higher, and the local consensus was equal to or higher than the national pretest response on the remaining two items. These high scores indicate the vast majority of respondents believe there are some common ideas and premises that bind us together as a community.

IDENTIFYING THOSE ideas and premises, however, was a stumbling block for many. The degree of consensus was much lower on the nine Cognitive Spot Check items, although local results were still higher than the national pretest average on several items.

Question 27 garnered the highest percent of agreement, with 83 percent of the local participants agreeing "Dependable principles for evaluating right and wrong behavior are always in operation" was a more correct statement than "No common sense moral law . . . exists" or " 'Might makes right' is a desirable means to achieve moral end." This figure compares with 55 percent agreement nationally in the pretest and 80 percent consensus after dis-

cussion and reflection.

Questions 23 and 26 were close behind, with 65 percent agreement that "Truth itself is dependable" and 63 percent consensus that "To pursue or achieve happiness, a person must be able to use some form of his own property and energy." The national percentages were 45, pretest, and 83, posttest, for question 23, and 35 and 88 percent consensus for question 26.

DESPITE COMMON preachings today that "All values are relative," only a combined 35 percent said truth was relative or changing. The right to be able to use some form of energy and property won out over the right to education or protection from fear and want in the pursuit of happiness.

Survey items 19 and 25 barely earned a consensus, as 53 percent agreed that the most serious cause of problems was the failure to think logically and then act consistently, rather than war and crime or starvation and unemployment. This local consensus matches the national pretest consensus of 53 percent. The national posttest response, however, jumped to 95 percent.

Just 51 percent of the respondents agreed economic transactions always involve moral valuing choices (item 25). Nearly as many said valuing choices are never involved or only sometimes involved. The local consensus compares to national figures of 45 and 82 percent consensus.

THE PRELIMINARY local consensus diverges from the national posttest consensus on the remaining three questions.

In question 20, 62 percent said only 25 to 75 percent of the total population desires to be persons of good will most of the time, while the national consensus (73) percent said more than 95 percent of the population desires to be of good will most

of the time. Thirty-five of the local respondents voted with the national consensus.

In question 21, the local consensus (55 percent) was that the unique heart of our historical economic system of capitalism is "capital," while the national posttest consensus (92) said the most correct statement of the three possible was "More than 80 percent of U.S. citizens reject identification as 'capitalist.'" The national consensus indicates that the heart of the economic system is ideas, which in turn determine how to invest the capital. Only 28 percent of local respondents voted with the national consensus.

THE LOCAL consensus (50 percent) for item 22 said "All persons, initially endowed with equal inherent rights should thereafter have equal opportunity in important matters in the world." Twenty-six percent voted with the national consensus (75 percent) that all persons "are thereafter unequal and extraordinary in the real world," expressing the belief that we are all products of our own unique circumstances. Twenty-four percent chose the option that all persons "should thereafter be equal in every respect in a just and healthy world."

Local posttest ballots are now being tabulated and Century III Foundation Executive Director Arthur Melvin, who formulated the consensus ballot based on years of research, predicts the local group will follow national trends and move toward a greater degree of consensus after having read, considered and discussed the "Something to think about columns." Posttest results will be published as they become available.

Back issues of The Daily Journal are available at Journal office, 362 S. Schmale Road, Carol Stream, for those who would like to read any columns they may have missed.

Century III continues study in DuPage

The Daily Journal's month-long Community Consensus project is nearly complete. Final ballots are being tabulated by Century III, the research and education foundation based in Oak Brook which aided the newspaper in coordinating the community service.

The project included the initial survey, a series of columns, "Something to Think About," a workshop held at the Wheaton Public Library and a posttest survey. The second ballots will measure any increase in consensus after people have had an opportunity to think about the questions. Posttest surveys are still trickling in and results will be reported in a future issue.

The purpose of the project is to raise community awareness of the consensus that exists concerning a common valuing standard so this consensus may be considered when making decisions and solving problems.

CENTURY III Foundation has been recording response to moral valuing questions in western DuPage County for more than 10 years. It has gathered data from a broad spectrum of the population, including students, educators, parents, government and organization leaders, and a random sample of adults.

In 1980, the Substance Use/Abuse Committee sponsored a survey to determine the knowledge of, attitude toward, and behavior with drugs as well as knowledge and attitude toward a moral valuing standard. More than 950 junior and senior high school students and a random sample of adults responded to the survey.

Results showed that a higher awareness and understanding of a common moral valuing standard was accompanied by a lower involvement with drugs. This was true regardless

of the individual's knowledge about drugs.

OTHER GROUPS surveyed have been two groups of superintendents; teachers, students, parents and leaders of Carol Stream Community Consolidated School District 93; Wheaton College classes in government and education; teacher's education class at National College of Education, Lombard campus; Junior League group; and the students, teachers, policemen and realtors at the DuPage County Anti-Vandalism Conference in 1981.

Evidence continues to reveal an initial lack of confidence in the existence and structure of a common valuing standard. However, after careful deliberation, most people will recognize common elements of a community standard. When given opportunity to talk about these ideas with others from their community, the awareness level increases significantly.

Century III was organized as a non-profit research and education foundation in December 1966. It operates under a board of governors which is composed of leaders from education, business and a representative cross section of society. Robert C. Thorne, a former Wheaton resident, is president and Dr. Arthur I. Melvin is executive director.

CENTURY III provides a variety of services to help people identify a commonly-held standard for behavior and attitude that is acceptable and desirable. These services include workshops and seminars, surveys and research on value questions, and projects for solving specific problems.

Statistical data has been gathered during 16 years from more than 9,000 people from all walks of life. Through

a process called Valuing Analysis, developed for use in the National Moral Valuing Research Project, data reveals an 80 to 90 percent agreement on the existence of a dependable standard for moral valuing together with identification of its principle parts. The testing instruments and process have been subject of academic scrutiny and validation in graduate study at Northwestern University.

Century III is a tax-exempt, publicly-supported foundation under provision of IRS Code 501(c)3, and receives its support from individuals, organizations, corporations and foundations in the form of tax-deductible contributions and in payment for services rendered.

IN ADDITION to its board of governors, the Foundation is served by an advisory council which includes, among other leaders, Dr. Richard Halverson, chaplain of the Senate, Dr. Clyde Kilby, curator emeritus of the Marion E. Wade College at Wheaton College, Robert W. and Dee Nelson of Wheaton and David Lindquist, offensive tackle of Duke University football team.

"Community consensus on a desirable moral valuing standard does not guarantee improved behavior," Melvin says. "However, the minimum requirement for moral judgment and action is discovery by both adults and youth of the latent matrix of moral common sense resident within each human being. Personal awareness of these dependable guidelines is essential for one to gain increased competence and confidence in making decisions."

Consensus exists despite different labels,

From the Greek root "demos" meaning people, Webster defines demography as the statistical study of human populations especially with reference to size, density, distribution, as well as vital and social statistics. The importance of gathering demographic statistics is to show the reliability and validity of results despite the diversity of labels.

Too frequently, stereotypes cloud our judgments. Dim-sightedness can create problems for the individual and society as a whole. Are there any similarities in understanding regardless of identification of labels?

How did the voting sample of 161 people identify themselves in The Daily Journal's month-long Community Consensus project? Did a consensus exist regardless of identifying labels?

APPROXIMATELY HALF the respondents were male and half were female. Both recorded nearly equal scores in their belief that a common sense moral standard exists and also in their degree of agreement on the essential parts of that standard.

More than two-thirds of the group considered themselves conservative, with only one in eight labeling himself as liberal, and one out of every six people rejecting both these labels to identify as "other". One person wrote in the the term "moderate" and two people in the total group described themselves as "radical." Approximately the same number who called themselves conservative also chose the Republican label, one in five selected Independ-

ent as their choice.

In reference to religious faith, nine out of every 10 people claimed they "believe in a creator", while the remaining one in 10 checked "don't know," "do not believe in a creator" or "other." Sixty-seven percent call themselves Protestant, 21 percent identify as Roman Catholic, and 12 percent chose "other" or "none" as their church identity.

OF THE 90 percent who considered they have an alert, creative attitude, 85 percent said they were pro-inherent rights and the other 5 percent chose the anti-inherent rights perspective as their label. Only 6 percent of the total considered they have an indifferent negative attitude, and 4 percent made no choice.

Fifty percent of the group which voted identified as having some college training between 13 and 16 years of schooling while 46 percent indicated they had more than 17 years of schooling involved in graduate work of some degree. Only 4 percent of the total claimed nine to 12 years of education as the maximum schooling experienced.

Ninety-eight percent of the group identified as caucasoid (white race) while the black, yellow, and other racial labels were shared by only a few individuals.

COMBINED FAMILY income fell between \$30,000 to \$50,000 annually for the largest portion of the group, 38 percent, followed by 30 percent who indicated \$10,000 to \$30,000 annual income, with 23 percent who claimed \$50,000-plus. Less than one of every 10 voters said they were re-

ceiving less than \$10,000 combined family income per year.

What does the pretest data reveal?

An average of 76 percent, three out of every four pretest ballots, show similarities in understanding regardless of identity labels. The national pretest average score is only 56 percent, so western DuPage County exceeds the national pretest norm by 35 percent.

FURTHERMORE, VOTES under every label indicate consistency in belief in the majority of responses that there is a dependable moral standard. Only one out of every seven pretest ballots, representing individuals from almost every label, registered less than 50 percent consistency in such an attitude.

Posttest ballots can be identical or register higher or lower consistency in belief in the existence of dependable moral law. Any change in response may be influenced by reading of the daily columns "Something to Think About," through participation in the Valuing Analysis workshop or by one's personal experience and reflection during the elapsed time between tests.

Although 16 percent of the post-test ballots reflected a net decrease, 84 percent demonstrated a significantly higher increase, so that even when the negatives are included, the pretest average score of 80 percent moves to 87 percent agreement that a dependable standard for moral behavior prevails.

MEANWHILE, THE workshop group which invested time in concentrated thinking about the ques-

survey shows

tion, confirmed the direction taken by the total community by moving to 100 percent agreement. This compares to the national posttest, post-workshop score of 84 percent.

Why did not any identifying group move in a negative direction, discounting the existence of a common moral standard? This has not occurred, locally or nationally, to date.

The hypothesis proposes that a latent matrix of moral common sense resides under the cultural smog within each individual awaiting personal discovery. The results from this workshop confirm this theory. This mind-set can be helpful or harmful — helpful if people agree on what that the standard looks like, and harmful if they disagree or are inconsistent.

ALTHOUGH MOST of the respondents read an average of seven columns, only three of those who submitted posttest ballots indicated they had read all 20 "Something to Think About" articles. Comparison of these three posttest ballots with each respondent's initial pretest ballot reveals a 30 percent increase in belief that a dependable moral standard does exist and a 40 percent increase in understanding of the essential structural elements of that norm.

A check of the profile elements of these three respondents reveals all are female adults with an alert, creative, pro-inherent rights attitude; two are conservative, independent, believe in a creator, Protestant, with a college education; while one identifies as liberal, Re-

publican, doesn't know whether or not to believe in a creator, and has a graduate school education. Each checked a different income level from \$10,000 to \$50,000 plus annually.

The average pretest scores for the total group of initial respondents for the Moral Valuing Attitude portion of the survey was 5 percent less and for Cognitive Spot Check portion 9 percent less than the scores for those who completed the posttest. This suggests most of those who proceeded to complete the posttest were aware that thoughtful reflection on these ideas was personally helpful.

POSTTEST BALLOTS continue to come in, but the average score on the belief that a common moral standard for acceptable behavior exists will most likely reflect the national posttest scores to date: an increase in consistency and belief.

Dr. Arthur Melvin, executive director of Century III Foundation, who created the Community Consensus survey through years of research and helped coordinated the Journal's project, said a premise of Century III's research is, "A person of good will does not assume those people who identify with his label are wise and moral, and those with different labels are unwise and immoral. Rather, he realizes that almost everyone, if he stops to think carefully, would accept the same common sense moral standard to guide and identify desirable behavior."

Community Consensus project provides model

By Maureen C. Pratscher

Journal News Editor

WHEATON — The Daily Journal's Community Consensus project, published in February, has become the basis of program which may be syndicated to newspapers nationwide.

The project, conducted in conjunction with Century III Foundation, an education and research organization based in Oak Brook, included surveys to measure the local consensus on a moral valuing standard; a workshop to examine the process of valuing and define the principles of moral action; "Something To Think About" columns offering alternatives to consider on valuing questions; and news items and editorials.

Century III Foundation hosted a luncheon last week to announce the syndication plans and to present options for continuing the Community Consensus project in western DuPage County. Clippings of the pertinent articles from The Daily Journal had been sent to several newspapers around the United States, accompanied with an explanation of the project.

"This is a program that can be coordinated in any community by any thoughtful person," said Century III Executive Director Arthur Melvin. Century III provides the training, counseling and materials.

A board of reference has been established in western DuPage and a second workshop has been scheduled in an effort to continue the program here. Board members include Dr. Elsie C. Johnson, retired superintendent of Carol Stream Community Consolidated School District 93; Retired Judge William J. Guild; Wheaton Central High School Assistant Principal Phil Kale; Glen Ellyn Village President Michael Formento; Roseann Tronvig, community relations director for

Family Service Association of DuPage; Gary-Wheaton Bank President Jerry C. Bradshaw; Wheaton College professor Dr. Mark Amstutz; Suburban Buick owner Gabor Bushy; Heritage Cleaners owner Jean D. Connell; Circuit Court Judge Lewis V. Morgan Jr.; the Rev. George H. Cramer; and Wheaton resident Dee Nelson.

BOARD MEMBERS attending the luncheon were enthusiastic about continuing the project.

"About 10 years ago a number of my school staff and the parents of our students participated together in a values workshop conducted by Century III," said Johnson. "It was a privilege to retake that workshop recently (when sponsored by The Daily Journal) and I've found the second time around to be just as stimulating to my reflections as I was reawakened to the idea of the need for our community to develop an awareness of the degree to which we have a consensus regarding moral valuing and the standard of valuing."

Century III Foundation Board Vice President Dr. Donald Reber echoed the benefit of the consensus project. "The Community Consensus project could effectively resolve the problem of misunderstanding. The western DuPage communities' experience with the newspaper is an ideal way of developing a moral consensus. It can be helpful to the schools in development of their own aims and objectives and become part of a meaningful education experience for the young people."

Dr. Melvin urged the board to stimulate continued talk, awareness and consensus on moral valuing, "to use what we've created but to use it in your own way."



The Sunday Journal

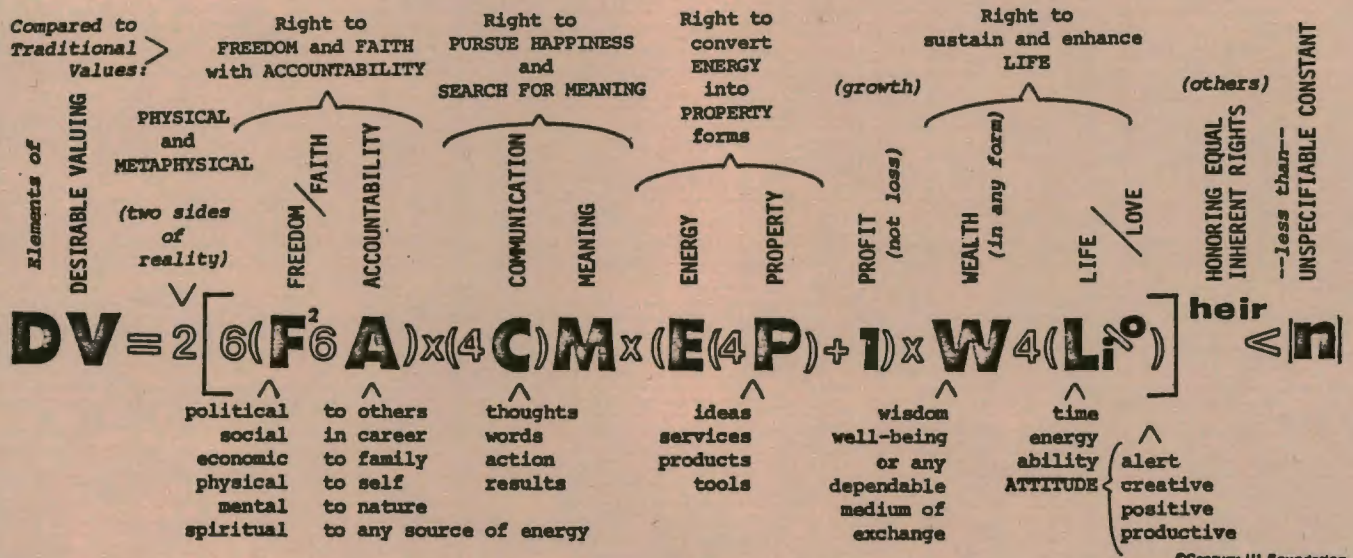
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362 S. Schmale Rd., Wheaton, Ill. 60187 Sunday, May 1, 1983

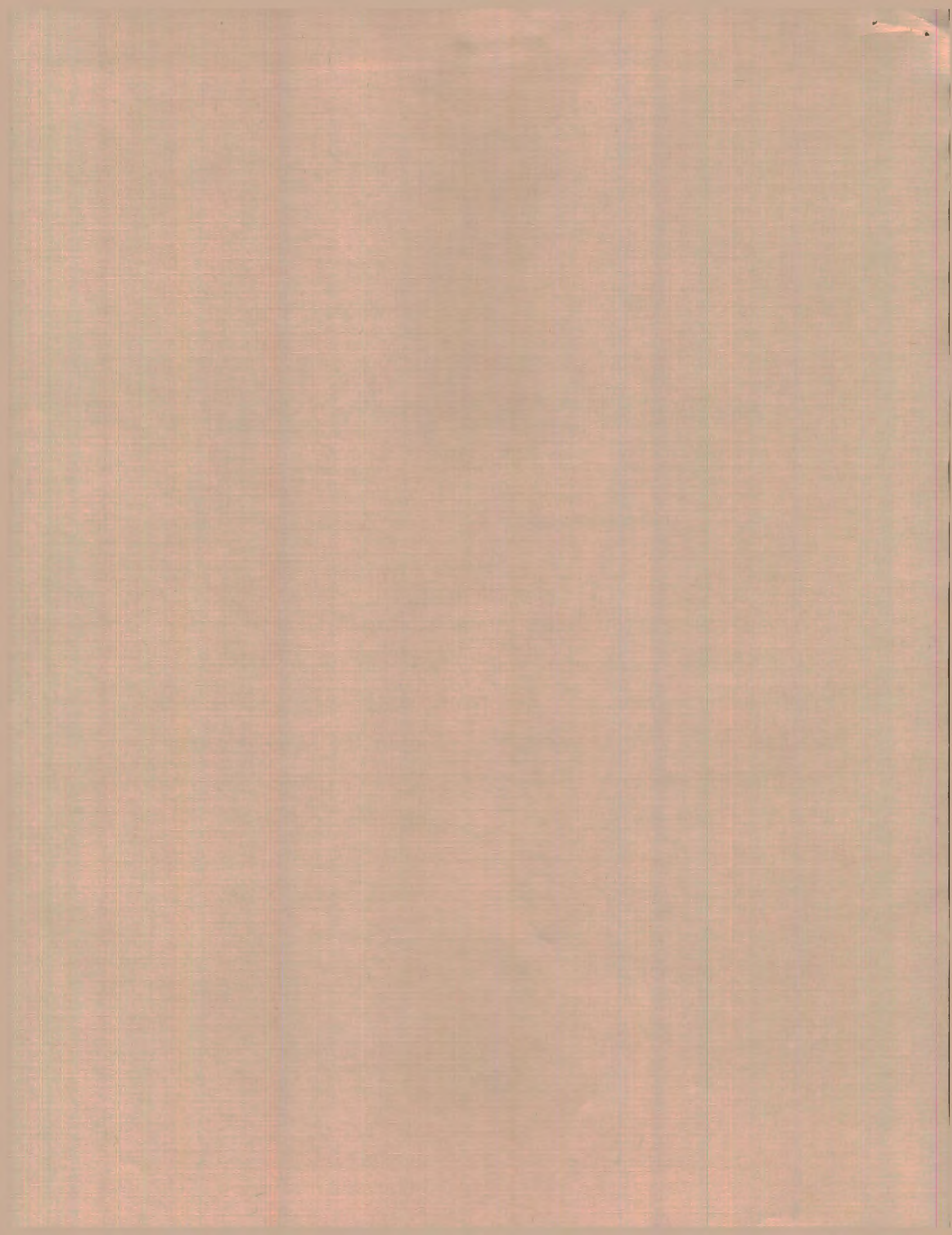
MORAL VALUING PARADIGM*



*a mnemonic tool, not an algebraic formula

Desirable Valuing is equal to the following elements which represent both (2) physical and metaphysical principles that are interrelated in all valuing action and thought: faith that the accountability demonstrated in each free choice (F²A) is communicated and evaluated against a meaningful standard (CM), always requiring the profitable conversion of energy into some form of property (EP+1), creating wealth to be invested in life with an attitude of love (WLⁱ) ---all the while honoring the equal inherent rights of every other person (heir). All that one can do or say or know about moral valuing is still less than the absolute value of an existing constant, awaiting further discovery (<|n|).

From Donald D. Reber, Arthur I. Melvin, Marian R. Melvin, "Moral Education Can Bring Confidence and Competence, Not Confusion and Conflict."



FINAL CONSENSUS SURVEY

ON THE MEANING OF EACH PART OF A DESIRABLE VALUING STANDARD

In the Valuing Analysis workshop each person explores his or her own values as well as the values of others and discovers the consensus which exists on a common valuing standard. Evidence reveals that most people agree that a desirable, generic valuing standard should include the parts represented in this formula:

$$DV = 2[6(F6A) \times (4C)M \times (E(4P)+1) \times W4(LN)] \text{ heir } < \text{Int}$$

Each letter symbol in the formula stands for some key aspect of life that has to do with valuing. Each part of the formula is essential to the structure of a logical standard for moral valuing.

The following survey makes statements about each structural part to help you think through the meaning. You may or may not agree with all of them. You are asked to decide which statements are important to explain the concept represented by the symbol.

How much do you agree with this group on the meaning of each part of a desirable valuing standard? How much do you agree with all persons who have taken this survey to date?

INSTRUCTIONS:

Complete each section before going on to the next section. Write all your responses on the ballot provided, not on the survey copy. Your assignment for each consecutive section is:

1. Read the definition.
2. Read each statement about the word defined
3. On the ballot provided, circle the numbers of all statements which you accept as correctly explaining some aspect of the structural part of the valuing standard.
4. On the back of the ballot, write any suggested changes to the definition. Identify which definition you are writing about.
5. Write any additional statements you recommend to be included in future surveys.
6. Identify your ballot only with your private code.

CONSENSUS SURVEY #1

FREEDOM 6(F²)

Definition: The ability to make choices without unnatural or undesirable constraint or coercion, requiring an element of faith in something.

STATEMENTS OF KEY ELEMENTS OF FREEDOM:

- A. Two essential characteristics of human life are volitional consciousness (freedom) and rational ability. Human well-being is directly related to one's volitional consciousness (ability to make a free choice).
- B. One can gain increased well-being by seeking and freely choosing to use and exchange meaning consistent with desirable reality. To the extent one understands the dependable physical and moral laws, or truth, and freely chooses to accept and utilize the principles involved, he/she can normally experience increasing well-being.
- C. One's judgments and actions involve the moral dimension when there is freedom to choose. Almost all individuals desire to make their own free choices, even to freely choose that someone else should make a choice for them.
- D. Greater love can exist and be put into action when there is freedom to choose.
- E. Freedom in every area of life is interrelated: spiritual, mental, physical, economic, social, and political.
- F. An infringement on freedom in one area can affect freedom and life in other areas. In essence, the moral right to freedom (choice) is the same as the moral right to life.
- G. There is an hierarchy in kinds of freedom, with priority importance normally beginning with spiritual/mental freedom, moving first to physical/economic freedom, and then to social/political freedom.
- H. The concept of freedom is absurd if there is no meaning in the first place to choose and/or if one cannot communicate his/her free choice of such meaning.
- I. One should have a guarantee to the moral right to his/her free choice of how to invest one's own time, energy, ability, and attitude to sustain one's own life, meanwhile honoring equal inherent rights of others.
- Z. (Add any additional statements on your ballot.)

ACCOUNTABILITY 6A)

Definition: The quality of one having to accept the consequences of his/her actions.

STATEMENTS OF KEY ELEMENTS OF ACCOUNTABILITY:

- A. The physical body contains an automatic accounting mechanism which measures calories of energy. Evidence of the human desire for accountability is indicated in the development and use of numbers, standard weights, measures, thermometers, contracts, time clocks, computers, credit cards, passports, money, rules, grades, etc.
- B. Rational morality requires one to be immediately and/or eventually accountable to his/her channel/source of energy. Each person is accountable for his/her every conscious or unconscious energy-using choice and action to one or more of the following: (1) others, (2) career, (3) family, (4) self, (5) nature, (6) creator.
- C. To be accountable, the existence of a common moral valuing standard is required. A just and dependable valuing accountability standard will indicate the direction of energy flow which is more desirable.
- D. To be accountable, dependable measurement is necessary. A dependable valuing accountability measurement tool will indicate the net total direction and time of flow and amount of energy that is involved in a choice, together with the attitude maintained in that choice.
- E. A desirable valuing standard for determining accountability will enhance the present and future well-being of mankind without violation of inherent rights. This is love in action. When one has failed to demonstrate accountability, loving and rational correction from the existing energy channel/source is desirable in order to insure the development of mature self-discipline.
- F. It is useful for realistic self-evaluation in a universe where accountability is required that each individual achieve a rational understanding of the theory and mechanics of a desirable valuing standard and dependable measurement.
- G. The concept of accountability is absurd if there is no relationship to meaning (a standard). It is also absurd if meaning (or the degree of compatibility with such meaning) cannot be communicated or if one does not have a free choice in determining if or how he/she will communicate that meaning.
- H. Individuals profit by encouraging others to utilize their energy to develop valuable property in ideas compatible with reality and then to implement such ideas, without infringing on the inherent rights of anyone else. In this manner, one demonstrates better accountability.
- I. Since each human being enters and leaves physical existence without bringing or taking with him/herself any measurable forms of physical energy/property, he/she is accountable for performing a temporary stewardship function on earth with his/her given forms of energy/property. This stewardship will influence direction, flow and amount of energy/property available for sharing with others, now and for the future.
- Z. (Add any additional statements on your ballot.)

CONSENSUS SURVEY #3

COMMUNICATION (4C)

Definition: The act of conscious or unconscious sharing of meaning by thoughts, words, actions and results.

STATEMENTS OF KEY ELEMENTS OF COMMUNICATION:

- A. There is no value for human beings to be able to communicate unless meaning exists, and vice versa.
- B. Communication is a process requiring a sender, a message, a receiver, and a response.
- C. Communication requires the use of sensory receptors: eye, ear, touch, taste and smell.
- D. In a human being, the ability to communicate is centered in the brain and nervous system. Communication depends on the formation of perceptual and operating structures in the brain.
- E. For human beings communication involves the use of (1) thoughts, (2) words, (3) actions, and (4) results. Communication is a primary function of each human being, continuing 100% of the time whether or not one is conscious of that fact.
- F. Communication is transmitted by light waves, sound waves, heat waves, electricity, chemical reactions, physical contact, and spiritual phenomenon.
- G. Communication includes talking and writing, language and grammar and publication. Communication is present in: advertising, art, billboards, books, clothes, conversation, discussion, designs, entertainment, experiments, films, games, graphics, history, ideas, law, lectures, legislation, letters, logic, magazines, music, nature, newspapers, opinion, personal appearance, pictures, photos, poetry, products, programs, radio, recordings, revelation, science, sermons, services, signs, songs, surveys, symbols, surveys, theater, theory, TV, etc.
- H. Communication involves speech quality, tone, speed, facial expression and gestures. Communication usually conveys the attitudes and indicates the valuing perspective of humans in some manner.
- I. Communication requires the flow and direction of units of energy containing a message about some specific flow and direction of the form and quantity of other units of energy. Communication, to a marked degree, can be amplified, controlled, measured, and interpreted by the use of tools.
- Z. (Add any additional statements on your ballot.)

CONSENSUS SURVEY #4

MEANING M

Definition: The object of communication and/or discovery which does not contradict the proven and workable principles in reality.

STATEMENTS OF KEY ELEMENTS OF MEANING

- A. Human beings are continually searching for meaning. Human beings desire to share meaning.
- B. Meaning in the universe is interrelated. There is ultimate, universal meaning.
- C. Determination of meaning requires the use of reason and logical reflection. There are degrees of understanding of meaning.
- D. Meaning must exist and people must accept its existence to sustain and/or improve life. Problems and confusion result from the lack of awareness or agreement on meaning.
- E. Meaning is communicated by a consistent flow and direction of energy, including organized patterns of energy in forms of property.
- F. The existence of meaning implies an intelligent source of meaning.
- G. The existence of meaning is implied by the existence of dependable physical and moral laws, truth, order, cause and effect, time and change.
- H. Reflective consensus on a generic norm comprised of essential structural elements circumscribing behavior identifiable as moral is evidence of the existence of meaning. Meaning must exist for one to be able to value.
- I. The intended purpose of each human being is to communicate meaning in harmony with reality 100% of the time. The opposite of "meaning" is "meaninglessness."
- Z. (Add any additional statements on your ballot.)

CONSENSUS SURVEY #5

ENERGY E

Definition: The quality of power in action, measurable, as in calories, for example.

STATEMENTS OF KEY ELEMENTS OF ENERGY

- A. The physical universe is made up of a very great amount of interchangeable units of energy in motion. The human body is composed of interchangeable units of energy in motion (5,000,000,000,000,000,000,000,000,000).
- B. The human brain requires a flow of energy to operate, much like an electric current. Although only 2% of average body weight, the brain uses up to 20% of the total energy consumption of the body.
- C. The life process involves the continuous consumption and expenditure of energy.
- D. Energy cannot be created or destroyed, but can be changed in form and place through time. The flow and direction of energy/calories can be sensed, measured and tabulated.
- E. There is a continual interchange in the physical world between radiant and unorganized patterns of energy found in nature and organized patterns of energy (property) actually useful to human beings. There is an inseparable relationship between energy and matter; matter is energy temporarily retained in specific patterns, organized for use by human beings or as found in nature.
- F. The human will is a primary controller of the flow and direction of human energy, and also of some other energy in the physical universe.
- G. The human mind can initiate the organization of some forms of energy into patterns, such as tools (property). Subsequently, tools can amplify one's control of other energy forms, thereby providing more options for free choices.
- H. Energy must exist in the physical universe for the communication of meaning, for making free choices, and for the accountability of such choices.
- I. Energy exists in many forms as evidenced in the electromagnetic spectrum, from beyond radio waves at one end, through visible light, to beyond radio waves at the other end.
- Z. (Add any additional statements on your ballot.)

PROPERTY (4P)

Definition: A tangible or intangible possession of some organized energy form to which its owner has legal and/or moral title with the personal responsibility/right to its temporary stewardship control, enjoyment and disposal.

STATEMENTS OF KEY ELEMENTS OF PROPERTY

- A. Every human being must utilize property in some form of energy to sustain his life and pursue happiness. Such continuing activity is required in order to gain an education or to gain freedom from fear or want.
- B. To a great extent one determines the form of energy/property he will control or have the freedom to acquire by the prior choices of how he invests his primary economic ingredients of time, energy, and ability.
- C. To share meaning one must always communicate via energy/property in some form for which he is accountable.
- D. Logically, there is an inseparable physical and moral relationship which exists over the entire uninterrupted spectrum of energy/property stewardship.
- E. Ideas (1) are the most valuable and important starting place of creative energy/property. One must make a choice of when, why and how to invest energy to think thoughts.
- F. Services (2) are the essential form of energy/property which has been organized into sharing skilled activity in relationships.
- G. Products (3) are the organized patterns of energy/property, natural or manufactured, useful to mankind.
- H. Tools (4) are the productive amplifier and transformer of energy/property.
- I. Since each person desires to make his/ her own free choices on how to invest energy to become wealthy in unique combinations of energy/property forms, there is need for a dependable medium to exchange these forms with other people over time and space.

PROFIT +1

Definition: Some desirable good that can be given, acquired, or earned, tangible or intangible. Syn.: gain, a valuable return, benefit, advantage.

STATEMENT OF KEY ELEMENT OF PROFIT

- A. To sustain and enhance life, it is essential that human beings convert energy into useful property forms of their own choosing -- at a profit, not a loss. It is moral for each person, without infringing on the rights of others, to seek to produce maximum profit in his/her chosen activity in order to create wealth to share in love with others.

WEALTH W

Definition: Abundance of valuable, tangible or intangible possessions and resources, involving or influencing exchangeable economic utility, resulting from conversion of energy into property forms, profitably. (Syn.-Wisdom,well-being, etc,)

STATEMENTS OF KEY ELEMENTS OF WEALTH

- A. Since energy/property is dynamic, control will result either in profit or loss. True wealth results from wise, loving and effective stewardship control of available energy/property -- at a profit, not loss.
- B. To the extent one can generate useful, creative idea forms (1) of energy/property consistent with reality, one can develop profit and wealth.
- C. To the extent one can develop specialized service forms (2) of energy/property he /she can normally exchange these personal skills in appropriate relationships to produce profit and wealth.
- D. To the extent one can translate useful and creative idea forms of energy/property into useful natural or manufactured material product forms (3) of energy/property, one can develop profit and wealth.
- E. To the extent one can convert creative idea forms of energy/property through physical action/service forms of energy/property, which can then be used as tools (4) to amplify and transform existing forms of energy/Property into increased quantities of useful products or services to share with others in society, one has great potential for increased profit and wealth.
- F. As one wisely invests primary economic ingredients (of time, energy, ability, and attitude) in accountable free choices, he/she should be able to generate wealth in secondary economic ingredients, such as knowledge, experience, products, tools, and any medium of exchange.
- G. Since there is apparently an unlimited amount of truth and energy available in the metaphysical and physical universe, there is also great potential for increased wealth. Greater wealth provides more options for free choices.
- H. One will be more successful in stewardship of wealth to the extent he/she possesses an understanding of reality, measured by acceptance and implementation of free choices and actions consistent with a desirable, cross-cultural valuing norm. Wise and effective stewardship control of available energy/property (resulting from one's free choice without infringing on the rights of others) may result in a loss in one form of energy/property to gain profit in another form.
- I. Idea forms of energy/property which are compatible with a desirable cross-cultural moral norm are the most satisfying wealth. Such wealth is essential to successful stewardship of both material and other intangible forms of wealth.
- Z. (Add any additional statements on your ballot.)

LIFE 4(Li

Definition: The state of existence beginning with conception in the physical universe and continuing until the condition of volitional consciousness within a human organism permanently ceases.

STATEMENTS OF KEY ELEMENTS OF LIFE

- A. Each individual has the primary moral ('one ought to') right to attempt to maintain and improve life in his/her own body.
- B. In the pursuit of happiness, life always involves big and little, real and imagined problems and/or challenges. The attempt to maintain and improve life (overcome problems) requires continual personal valuing choices of investment of one's limited, available amount of primary economic ingredients of (1) time, (2) energy, (3) ability and (4) attitude.
- C. One has the right to voluntarily exchange these personal economic ingredients with others to try to obtain for oneself a desired intake of air, food, water, sleep, exercise, plus possible additional profit to sustain and improve life, and to overcome problems.
- D. One's right to life in one's body includes the right to move eyes, mouth, arms, legs and the rest of self, and act in any way one desires as long as he/she does not infringe on other's inherent rights.
- E. One's right to life in his/her body is meaningless unless one also has the right to sustain and develop life in one's brain, to attempt to think and learn the things of one's free choice. One's brain provides most data for the intelligent control of thinking, speaking, acting, publishing, assembling, and/or worshipping in life. Key areas located in the brain which affect life functions are: intellect, memory, aims, valuing, reason and judgment.
- F. One's right to life in the body and brain is meaningless unless one has also the right to life in the non-material aspect of personality--will, emotion, attitude.
- G. Attitude is the key primary economic ingredient. Even with available time, energy and ability, if one's attitude includes an inconsistent anti-inherent rights perspective, the quality of life for self and others is diminished.
- H. Life requires economic productivity and profit for one to survive and achieve increasing well-being, sharing in love with others.
- I. It is unreasonable to expect one to possess satisfying self-esteem or to communicate love in life unless one is accountable for his/her own free choices and understands what inherent rights are, together with their implications.
- A. (Add any additional statements on your ballot.)

LOVE (9)

Definition: The act of alert acceptance of the inherent worth and rights of a person, creatively willing his/her informed, true well-being.
The essential characteristic of a good life.

STATEMENTS OF KEY ELEMENTS OF LOVE

- A. If one's attitude is apathetic, negative, subtractive and destructive, less real wealth will be generated and love shared than if the attitude is alert positive, creative, and productive.
- B. In a human being, a loving attitude is based first on one's perspective toward life, one's viewpoint based on the understanding and acceptance of the existence of a desirable, cross-cultural moral standard which respects the inherent rights of others. The degree of one's implementation of actions consistent with this desirable valuing norm will reveal one's attitude.
- C. The most important time period for one to use his/her energy to will to have a loving attitude is this second of time, not perhaps tomorrow, or yesterday, but now.
- D. A loving attitude includes a spirit of humility in which one will forgive any infringement on his/her rights by others. A hostile, arrogant attitude of envy or greed does not completely forgive infringement on his/her inherent rights, and/or may condone continuing bitterness about violation of imagined or desired privileges.
- E. For love to exist and be most effectively communicated, one must be able to make free choices and will to do that which he/she knows ought to be done.
- F. To the degree the opportunity to communicate love in free choices is reduced, the potential for gratitude is also decreased. Love cannot be legislated or coerced into existence.
- G. More love can be shared if more real wealth is generated through accountable free choices.
- H. Even though one has much knowledge of meaning and truth, but does not have a loving attitude in this second of time, he is performing much less profitability than is possible.
- I. Coercive manipulation of real wealth, and/or its medium of exchange, reduces free choice, morality, the effective communication of love, and gratitude.
- Z. (Add any additional statements on your ballot.)

HONOR EQUAL INHERENT RIGHTS heir

Definition: Universal sanctions morally transcending relative human understanding and subscription of them, always referring to some action; impose on others the reciprocal obligation of non-interference.

STATEMENTS OF KEY ELEMENTS OF HONOR EQUAL INHERENT RIGHTS

- A. Human inherent rights include one's right to life, one's right to free choice in living that life, and one's right to utilize any available form of energy/property to sustain and enhance that life in his/her search for meaning and the pursuit of happiness, without infringing on other's equal rights. There is a significant psychological importance to one's clear understanding of inherent rights and any source of such rights.
- B. There is much confusion between secondary privileges, demands, and civil claims and these essential inherent rights which are frequently infringed upon in pursuing desired secondary valuings.
- C. In essence, the inherent right to life, to free choice, to utilize property in order to sustain and enhance life, to search for meaning and to pursue happiness without infringement are one and the same, --logically, physically, chemically, and morally.
- D. Recorded history indicates that human beings have always possessed these inherent rights, even though government, cultures, or even individuals have not always recognized them. A majority voting for the infringement of inherent rights does not make the action morally correct or acceptable.
- E. Free choice to continue residence in an area requires compliance with the prevailing civil laws, even though they may involve some infringement on inherent rights. Society normally involves a complex interrelationships of accepted infringements.
- F. If one ignorantly or inadvertently infringes on the inherent rights of another, he should voluntarily offer to compensate for the violation as quickly as it comes to his attention.
- G. If a second party's inherent rights are clearly being infringed upon by a third party, the observing first party should support the second party from continued infringement by the third party.
- H. If one's own inherent rights are infringed upon, he/she should continue to maintain a humble, forgiving attitude of love as he/she attempts to correct the understanding and action of the infringing party.
- I. A youth possesses the same inalienable inherent rights as an adult, but also has a clear responsibility to respect and obey normal, non-infringing parental decisions since parents are the channel of continuing energy/property supply to support the youth's life and maturing process.
- Z. (Add any additional statements on your ballot.)

LESS THAN AN UNSPECIFIED CONSTANT <|n|

Definition: Ultimate true truth and/or its source, which can be assumed to be an absolute constant, but which is beyond complete human specification.

STATEMENTS OF KEY ELEMENTS OF AN UNSPECIFIED CONSTANT

- A. Although humankind has gained considerable understanding of generalized principles that operate in the universe, there is apparently much more they may yet learn.
- B. Because no human knows all truth, each person's valuing will be less than wholly moral.
- C. Because no human lives up to the truth he/she has, or even wills to, valuing judgments and action will be less than wholly moral.
- D. Since ultimate truth applies to each human being, a common moral norm must be impartial, rationally benevolent, and permit liberty in specific details of conformance if compatible with the general structural principles.
- E. Although someone may attempt to take moral action in a matter, the result may actually be immoral because he/she lacks adequate understanding of the details or principles involved.
- F. Since anyone may err in moral judgment or lack will power to perform moral action, a primary requirement of morality is a humble, loving, forgiving attitude each second of time.
- G. An adequate understanding of the essential structural principles incorporated in the common moral norm, together with their interrelated implications, reveals no inconsistency.
- H. It is desirable for each human being to continually gain more understanding of physical and moral principles operating in the universe and share this understanding with others.
- I. No scientific evidence has been produced to date to disprove there is an intelligent source of the universe and human life. It would appear reasonable that a creator who placed a latent matrix of a moral norm within each person would also communicate an effective program to correct any discrepancy resulting from human failure to obey the moral law.
- Z. (Add any additional statements on your ballot.)