

Rational Evaluation of Human Values, Morals, Emotions and Motivation

By Steve Hinrichs (<http://home.roadrunner.com/~rrr33/homepage.html>) Revised 10/30/2000 Printed: 7/25/2001

1.	Definition of terms.....	1
2.	Introduction.....	1
3.	Values.....	1
4.	morals Derived from values.....	3
4.1	Morals derived from a knowledge of human psychology (psychology category).....	3
4.2	Morals derived from observation of results of human behavior (empirical category).....	4
4.3	Morals derived from perfect knowledge and plan for humans (ultimate intelligence design category).....	4
4.4	Examples.....	4
5.	Value based THINKING and Decisions.....	4
6.	Emotions.....	5
7.	Motivation.....	6
7.1	Determining Motivation.....	6
7.2	Examples.....	7
8.	Teaching Values and Morals.....	7
9.	Special consideration of People of influence.....	8
10.	Political Issues.....	8
11.	The Benefit of Rationally Developing Good Morals.....	9
12.	Conclusion.....	9
13.	References.....	10

1. DEFINITION OF TERMS

- Values- Things considered important and given priority to.
- Morals - Guidelines set up and tried to follow in order to promote rather than diminish certain values
- Moral Behavior – Behavior that promotes rather than diminishes certain values
- Immoral Behavior – Behavior that diminishes rather than promotes certain values
- Amoral Behavior – Behavior that has no significant affect on certain values
- Emotions – Human feelings which may or may not be directly or indirectly caused by a process of thinking through one's values and morals.
- Motivation - The true intended goal that causes a person to behave a certain way.
- Self-serving- Behavior that has an interest just in serving oneself which may or may not affect others.
- Selfish- Behavior that benefits self and has a detrimental effect on others that favors the needs or desires of self over the needs and desires of others.
- Aselfish behavior - Behavior that may or may not benefit self, but does not have any significant effect on the needs or desires of others.
- Unselfish- Behavior that intends to benefit others without an interest in favoring the needs or desires of self over the needs and desires of others.
- Laws- Enforced rules which typically apply to whole population governed by the government which set up the law.

2. INTRODUCTION

This article discusses values and how morals can be derived from them and the role of emotions. Based upon this understanding, ways to determine motivation and how to teach morals are discussed. Also, the implications for public issues such as laws and politicians are discussed and the benefits of following good values.

3. VALUES

A person's values are the things they considered important and give priority to. Values are the fundamental things that a person thinks are important and motivates them. It is a person's values that determine what personal morals one has which affects their behavior.

Since values are so fundamental, determining values depends upon basic presuppositions. The presumption that humans are important is a required fundamental concept for human values and could be used as a fundamental basis for determining humans values. Based on this presumption that humans are valuable, one could assert more general values such as human survival, human satisfaction, human happiness and a healthy human condition. Aside from basic survival, humans put most of their effort into relationships with other humans. Good relationships are

important for human satisfaction, human happiness and healthy human condition. Thus, this article will consider the human value of good relationships and investigate how morals and laws can be derived from this value.

My three fundamental social values are being satisfied with myself (self-satisfaction value), others being satisfied with themselves (other-satisfaction value), and humans having good relationships with other humans and God (relationship value). If I truly value these values, then my true motivations would be to promote rather than diminish them which should be evident in my behavior. Another value I have is knowing and believing the truth. If I truly have this value, then I would be truly motivated to make my beliefs consistent with things that are definitely determined to be true. This value is crucial for developing a genuine and honest understanding of oneself which helps in making the development of morals genuine. I do not mean to say these values are a comprehensive list of good values, nor do I think all people should have the exact same values; however, since these are my fundamental values, any value that is not consistent with these, I would not consider a good value. These values I think are some of the most universally appreciated values.

These three social values of mine are often interdependent. If a person is not satisfied with themselves, it is difficult for them to have good genuine relationships. If a human does not have good relationships, then it is difficult for them to be satisfied with themselves. It is quite evident that most all people are interested in their own satisfaction; thus, I think it is appropriate to assume in general that if a person has any values at all, then at least they have the self-satisfaction value. If a person is truly interested in a good relationship with others, then they would truly like others to be satisfied because for this relationship interest to be genuine the person should be satisfied when others are made happy. Thus, if the person has these three social values and is interested in being consistent in determining morals from these values, they would not just consider how their behavior affects themselves and their own relationships, but also how it affects others that they may not even know, otherwise that person interest's in relationships is only for their own satisfaction. Thus, if a person truly has these three social values, then they would be consistently following principles that care for all people which should be consistently evident in their behavior.

The development of values in this section so far presumes humans are important. The deterministic and indeterministic principles that scientists have discovered that govern the natural world are impersonal. The governing natural principles of chemistry and physics are mathematical formulas and relationships. Mathematics can determine whether something is bigger or smaller, but it has no basis for determining whether something is important, in other words should be given priority to. Given a certain value is important, these governing natural principle certainly can be helpful to determine if certain behavior will promote a certain values. For example a scientific test can be made to check if the drinking water supply has a deadly poison which would help to determine if humans should drink the water. However, these governing natural principles cannot ultimately determine if humans are more important than anything else such as a rock.

These natural governing principles cannot produce a free will; thus, if there is no influence on humans except for the natural phenomenon, then humans do not have a genuine free will. This would make the idea of human morals and responsibility meaningless, because humans decisions would not be their own responsibility, but rather completely due to forces that are out of their control which were predetermined before they even existed.

The purely natural evolution process is ultimately a result of impersonal random processes as explained by the leading evolutionist Richard Dawkins (7), "All appearances to the contrary, the only watchmaker in nature is the blind forces of physics, albeit deployed in a very special way. ... Natural selection, the blind, unconscious, automatic process which Darwin discovered, and which we now know is the explanation for the existence and apparently purposeful form of all life, has no purpose in mind. It has no mind and no mind's eye. It does not plan for the future. It has no vision, no foresight, no sight at all. It can be said to play the role of the blind watch maker." According to the theory of evolution, if some impersonal molecule did not randomly interfere with the DNA replication of some past creature's (i.e. single cell bacteria or ancient primate) DNA, then humans most likely would have never come into existence. Thus, chance is a crucial part of the evolution process. Chance inherently is not related to or derived from purpose and has no opinion about what is important. Therefore, the purely natural evolution process cannot provide a basis for determining values.

Since natural principles do not consider anything more important than another, human values cannot rationally be derived from just an understanding of the natural world. Thus, it is no wonder why the leading evolutionist Stephen Gould stated, "(natural) Science as an enterprise is a discipline that deals with the factual state of the (natural) world, and you don't derive ethical beliefs from factual statements (of the natural world). The most (natural) science can do is to supply information that may be relevant to ethical decisions, but it is never going to tell you what proper behavior is. It just can't."

For there to be an ultimate rationale basis for morals it must be produced by a real cause and effect sequence. Since there is no basis for causes with no purpose to intentionally produce results with a purpose, all cause and effect scenarios without an entity which exist in the eternal past with a purpose have no ultimate basis for morals.

Thus, all purely natural explanations are ultimately based on a cause and effect sequence with ultimately no purpose. Since purpose or values cannot ultimately be derived from just the natural world, if there is a non-arbitrary fundamental basis for human values; thus, morals, then there must be some intelligence in the past that had a purpose in mind for humans in the future which the present and today's future now exist within. Also, this supernatural intelligence could have given humans the ability to have a genuine free will. This requires some intelligent being to have existed eternally in the past. Such a being is typically referred to as God. If there is a God that planned humans, then there is an ultimate purpose for humans that is related to an ultimate cause.

I do not mean to say inherently atheists or agnostics cannot be moral people or are necessarily less moral than theist. They can still have morals even though they may not have an ultimate basis for them just as theist can believe God exist even if they had no rational basis for God's existence. However, if there is no God as described above, then without such a supernatural intelligence in the past there exists a point in time in which there was no intelligence for having an opinion on values and one is just left with impersonal forces that have no basis for having a purpose. This would mean whatever morals and values exist today are ultimately the result of chance or impersonal deterministic forces.

Since purpose or values cannot ultimately be derived from the natural world, if there is a non-arbitrary fundamental basis for human values; thus, morals, then there must be some intelligence in the past that had a plan in mind for humans in the future which the present and today's future now exist within. This requires some intelligent being to have existed eternally in the past. Such a being is typically referred to as God. If there is a God that planned humans then there must be a purpose that God has for humans.

If God played a crucial role in the creation of humans, then everything humans have or are capable of doing is provided to them by God; thus, God would deserve respect from humans. If good relationships is truly a purpose for which God created humans, then it would be appropriate to value a good relationship with God as well as humans.

4. MORALS DERIVED FROM VALUES

Morals are guidelines humans set up and try to follow in order to promote rather than diminish certain values. Thus, to determine morals one must evaluate if following certain guidelines actually do promote rather than diminish certain values. This can be done by using a knowledge of human psychology to determine what behavior promotes rather than diminishes certain value. Also, by observing the correlation between the results human behavior and certain values one can determine if there is a correlation between certain behavior and values. Finally if one has a source of perfect knowledge about humans, then one could possibly be informed of morals from this source. The following sections discuss each of these three categories. The development of morals may not just involve one of these categories, it could involve the combination of all three categories. If all three categories agree on a certain moral then definite substantiation has been made that the moral does indeed promote a certain value. This approach for deriving morals from values is rational because it is based on a causal relation between values and morals.

If a person is thinking through their decisions about how to behave, then each decision at least involves some consideration of their values. This involves thinking through the things involved and prioritizing them to determine how they should or should not behave which this article defines as morals.

Typically morals are defined for guidelines that involve more serious issues while this article defines morals in a general way that covers trivial and serious issues. The general definition of morals in this article is not intended to imply all moral guidelines have the same importance. Their importance should depend upon how significant their effect is on the relevant values and how significant the relevant values are.

4.1 Morals derived from a knowledge of human psychology (psychology category).

Human psychology involves studying the human mental process to understand what causes humans to respond the way they do. If one has a knowledge of human psychology, then from this understanding one can determine if certain behavior will promote or discourage certain values.

This article does not intend to discuss the very involved issue of human psychology; however, the academic community of psychologists has developed an extensive understanding about human psychology. Information from this field could be quite useful in gaining a better understanding of what causes humans to be satisfied and have good relationships. However, it should be pointed out that Psychologists could be uncritical of their own views or biased and promote psychological theories as true when their theory has not yet been objectively shown true. One should not just assume a theory true just because it is published in a journal. One should also compare the theory to what they observe to check if it is accurate. A person's own knowledge of themselves is a valuable source for understanding their own psychology and others. However, one should never assume that there is nothing new or significant that they could learn about themselves or others. Ref. 6 describes the scientific method which has the potential to substantiate claims about human psychology.

Some human characteristics are inborn and others are developed. Some characteristics can be easily changed while others take more work and some may be impossible to change. Thus, morals should consider what can and cannot be changed.

Because of personal motivations there are many false claims about human psychology. It is a common characteristic for people to deny they have a problem and just claim they are happy when they are not. For example, it is quite common that alcoholics are the last to admit they have a drinking problem. Admitting to a problem involves pain which people often prefer to avoid. This results in people putting off dealing with their problems which allows them to grow worse.

4.2 Morals derived from observation of results of human behavior (empirical category)

Without an understanding of psychology, one can still determine if there is a correlation between certain values and human behavior by observing the results of human behavior. This knowledge can provide information that indicates if certain human behaviors correlates with certain values. For example, the divorce rate is a good general parameter for detecting characteristics that have a significant effect on relationships. This is because a divorce most often means that a relationship where two humans originally planned to make a good relationship has failed. Lack of divorce does not prove a good relationship; however, this parameter can be used to check if certain human behavior correlates with good relationships. One could compare divorce rates of people with certain behavior to those without it to see if there is a correlation. For example, if a sufficiently large survey could be taken that compares the divorce rate amongst drug addicts to non drug-users, I suspect one would find by using statistics that definitely there is a significantly higher divorce rate amongst drug-users than those who don't use drugs. This would provide information that drug users are in general less successful with relationships. This would imply that the behavior of drug use diminish the relationship value; thus, supporting the view that the use of drugs for entertainment is immoral.

Sometimes a statistical correlation is not due to a direct relationship between the things being considered. There may be something else ultimately causing the correlation. However, if there is no good psychological argument that something else is causing the correlation and there is a good psychological argument that there is a direct relationship, then it is most straight forward to conclude that there is a direct causal relationship between the two items that have been shown to correlate based upon statistics.

For example, in the case of drug use, the correlation could be direct or there may be some other ultimate cause. Drug use can create emotional cravings that are difficult to control which would make it more difficult for people to keep relationships with others a priority over their own interests of satisfying their own emotional cravings. This involves emotions produced by drug use directly affecting one's thinking about relationships. Use of drugs for pleasure involves just satisfying one's own emotions, thus, it could be that drug-user has a mindset of just focussing on satisfying one's own interests. A mindset of just focusing on self does not in general promote, but diminishes good relationships. Thus, the ultimate cause for the correlation could be either a direct effect of emotional craving from drugs or ultimately due to a selfish mindset.

4.3 Morals derived from perfect knowledge and plan for humans (ultimate intelligence design category)

If there is a God that created humans, then this God would essentially have perfect knowledge of humans and would know if certain morals actually do promote rather than diminish certain values. If good values are a priority then category 1 & 2 should always be part of the decision process. If God's plan for humans can be determined then from this information it may be possible to derive morals from this divine revelation. If God's plan is good then good morals could be derived from it. The stronger the evidence that one does have a reliable revelation from God who does have a good plan for humans the stronger the case for making this perfect intelligence category a priority. Ref. 1 presents an objective rationale for checking if there is evidence that indicates there is a God that has a plan for humans.

4.4 Examples

Typically for there to be a good personal relationship between people, they need to respect and trust each other. Thus, any sort of behavior that shows respect or indicates trustworthiness would be moral and any that indicates the opposite would be immoral. For example, a husband choosing to have an affair would in general indicate a lack of interest in respecting his wife which at least implies an affair should in general be considered immoral.

5. VALUE BASED THINKING AND DECISIONS

If a person is thinking through their decisions about how to behave, then each decision at least involves some consideration of their values. The better a person considers their values in their decisions the more their decisions are value based. When a person makes a decision they typically have many different choices they could make. Some of the choices would not support their values at all while other choices support their values to different extents. There are different levels at which people can consider their values. A minimal level is where a person just requires

that there is something of value in what they are doing. For example, a person could spend a 100,000 dollars on a car and considered it consistent with their values because the car provides the means for them to work so that they can support their family. The next level up is called the prioritized approach which is where a person considers if the way they invest their resources is prioritized in a way that is consistent with their values. Under this approach the person considers more than just whether or not there is something of value, but of the available choices which one is prioritized in a way that is most consistent with their values. The highest level up is called the optimized approach which is where a person considers if the way they invest their resources is the most efficient way to promote their values. For example, if the person does not value the car's appearance, then they will just pay what is needed to provide the function of safe, comfortable and efficient travel and not pay extra for the other things they do not value. The higher the level of value based thinking the more effort one does in evaluating the choices and opportunities. This will make the person aware of more different choices and it will also make them realize more that certain choices promote their values better than others. This should result in improving their ability to better promote their values through their decisions.

6. EMOTIONS

Emotions can be a result of thinking through one's values or may just occur naturally without any thinking through one's values or a combination of both. For example, one planning out getting a gift for a friend could involve thinking involved with categories 1-3, but the moment of giving the gift could involve a lot of emotions. Humans do have emotions that are not necessarily developed by some thinking process involved with category 1-3 such as those involved with natural desires or pleasures. For example, desire for sex, food or itching a scratch, the pleasure of listening to music or observing something beautiful commonly occurs just naturally in a human. If there is no thinking through category 1-3 involved with trying to satisfy these basic desires or pleasures, then the decision is purely emotionally based.

At least the thought of satisfying self is usually involved when one is satisfying natural desires and pleasures; thus, most of the time the decisions to satisfying natural desires and pleasures are not purely emotionally based. It is people with psychological problems that are the most prone to making decisions that are just emotionally based. For example, depressions can cause such strong emotions or negative feelings, that a person may have no good feelings or thoughts when they meet a friend who they would have been happy to see if they had not been depressed.

One's natural emotions may or may not be consistent with good values. Emotions do tend to vary depending upon the conditions and environment the person is in. Having satisfying emotions as the highest priority makes one quite susceptible to whims of their feelings. Also, focusing on just satisfying one's emotion can be just self-serving which could foster a selfish mind-set. Having values as the highest priority puts one in a much better position to consistently follow good values. If the values are good and not selfish then one is also in a better position to live out these good values and not be selfish. As one matures, their emotions can also mature and become more consistent with their values. Thus, I think that giving good values the highest priority provides one the best opportunity to satisfy all parts of their life such as the intellectual, spiritual, physical and emotional parts.

There are many examples where keeping values and morals a priority over emotions is beneficial. For example, thinking through ones morals before reacting when one is made upset or angry gives one an opportunity to respond better. The enjoyment of listening to music can be made more full because one can choose songs that don't just satisfy the emotions, but also the intellectual or spiritual part such as song with interesting harmony, melody and lyrics. An intimate sexual relationship that also involves an intimate and committed personal relationship can satisfy the whole person rather than just a part leaving the rest neglected.

It is amazing sometimes how much extra people pay for the emotions associated with a label or prestige. For example, certain "high class" cars functionally (safety, comfort) are essentially the same as much cheaper models, but cost thousands or tens of thousands more. Committing resources to satisfy emotions involved with having prestige often comes at the expense of the values I have proposed. For example, one may not have as much time to spend with their family or friends because they have to work more to pay for the prestigious item. Also there are many real needs that could be cared for by these resources spent on the prestige; for example, a poor child can be significantly supported in a third world country for about 30\$/month.

A common problem most all people deal with is items that produce cravings. Areas where there are a lot of emotions and strong desires are often susceptible to forming cravings that can become more consuming than they should be which is not best for the persons psychology. For example, sex and food items such as caffeine, sweets or chocolates can cause cravings or desires. Having these items satisfies the craving in the short term, but the problem is the cravings will come back just as strong or stronger a little bit later. It is these situations where a pattern can keep being repeated which can grow to the point where it is more consuming for the person than it should be. One good way to identify if something is more consuming then it should be is if the desire keeps popping up in their

mind or it often distracts them from other things they should be thinking about or it causes them to satisfy the craving more than they should

One should not deny the problem exists, rather, just realize what it is, an emotional problem that many people have had including myself and based on values decide what is best to do. I think there are several solutions for these types of problems that can help. At the point in time when the person is having the emotions associated with the craving, it can help for them to focus their mind on something else that is good for them to think about. Another good solution is to stop satisfying the craving or keep it to a minimum where it does not have the potential to become more consuming than it should be.

Emotions are a real and genuine part of being human; thus, emotions should be given appropriate respect and appreciation. Emotions produce some of the most wonderful human experiences. Emotions do often influence people in what they believe; however, emotions do not provide an objective means for determining truth. Rational reasoning as explained in Ref. 6 does provide an objective means for determining the truth. Thus, rational reasoning rather than emotions should be the preferred means for determining the truth.

7. MOTIVATION

7.1 Determining Motivation

Consistent with the values I have proposed, there should be a good purpose in critiquing people to determine their motivation. It should not be for just the purpose of exposing them, but for the purpose of allowing people to have a more honest and truthful understanding of themselves and others so that people will have a better opportunity to genuinely be satisfied with themselves and have better relationships with others and God. However, I do hope that this article helps to expose hidden selfish motivation so the potential to unfairly take advantage of others is minimized.

From an understanding of the thinking process involved with making a decision one can possibly determine the motivation behind the decision. The ultimate values are the ultimate motivations the person has. Every person knows their own thinking process so can easily know what motivates themselves. Since a person's thoughts can not be directly observed by others, others must determine somebody else's motivation by inference. If one can objectively rule out all other possible motivations except for one then the case has been made that the one plausible motivation must be the true motivation. This method is objective because it is based upon the logical principle of proof by elimination which says if all possible hypothesis have been ruled out except for one then that one plausible hypothesis must be the true one (6). Searching through all hypothesis for motivation should include giving the person being evaluated a respectful opportunity to present themselves a plausible explanation for their motivation. The more honest a person the less others have to rely on inference to determine true motivations. If a person cannot present a plausible explanation for their behavior that is not selfish, then they are not in a position to dismiss an argument that their behavior was a result of selfish motivation.

Determining someone's true motivation involves determining out of all the possible motivations if there is one that is much more probable than all the rest considering the relevant implications of the psychology of the person in question. Humans can be quite complicated and different from each other which makes it in some cases quite difficult to definitely determine true motivation. However, there are cases where the motivation is quite evident.

The more a person's behavior is directed by rational thinking and the less hidden motivation they have, then the more they should behave consistently making their motivation easier to identify. If a person has significant hidden motivations then inconsistencies may show up. The more a person makes decisions based purely upon emotions the more the behavior would be directly related to just natural desires and pleasures which are not necessarily related to good values.

Personal testimony can be unreliable; however, if there is no good argument that the testimony is concocted up and it is consistent with the physical evidence, then there is reason to consider it reliable. Physical evidence cannot be dismissed as unreliable; thus, its implications are more difficult to avoid.

There appears to be no limit on how good a superficial presentation can be made by people with selfish motivations. In fact, it appears to me that people with selfish motivations are typically very aware of the importance of putting on an artificial good show and work quite hard to do so if they need to. If a person truly has good motivation then I do not think they will typically go through extra effort to present an image. To determine what are the true motivations, one should look at what are the things the person is really committed to. If a superficial presentation does not correlate with what the person commits their resources to, then there is reason to doubt if the superficial presentation is genuine.

A person's most selfish behavior is often the best indicator of their true motivation because such cases are the most difficult to explain by the person trying to present an artificial agenda. However, no person should be generally judged based upon just one of their many decisions.

As explained previously, if a person does have values then at least they have the self-satisfaction value. Self-serving interests are not necessarily selfish interest. However, behavior that benefits self and has a detrimental affect on others that favors the needs or desires of self over the needs and desires of others is selfish.

Some people such as children or the mentally impaired have limited ability to think things through. Thus, special consideration should be used when studying them because they may not be capable of developing certain morals or may not be representative of the general adult population.

7.2 Examples

Stealing is typically for satisfying oneself at the expense of others; thus, is typically the result of selfish motivation.

Taking drugs can temporarily make one feel good, but this is accomplished independent of the intellectual side of the human. If one alters their emotional state regardless of whether or not it is consistent with their natural intellect, then this feeling is only artificial, not honest and avoids dealing with the complete self. Without there being some rational derivation from values, then the feelings are just based upon instincts, which are usually just self-serving without a significant interest for others they are acquainted with or society, in general. Thus, use of drugs strictly for entertainment typically does not involve consideration of others; therefore, is just a self-serving act; thus, implies a selfish mind set. However, drugs used to return a person to a normal healthy physical state can be due to rational process such as a doctor selecting a medicine to cure a physical sickness so the person can be returned to a better position to live out all their good values.

Anybody who did something in secrete for selfish purposes, I think would be willing to lie to cover it up. For example, I think if somebody is willing to steal a car for the purpose of just serving their own desires, then they would be willing to lie about it to cover it up. Thus, as a juror deciding a court case it would not be appropriate to assume the alleged would not be willing to lie about a crime if they did it and thought their lie would not be exposed.

In cases where the motivation is selfish, there is often hidden agendas. Human history is full of examples of hidden motivation and agendas that resulted in allowing people to be taken advantage of, resulting in misery and diminishing all the values I have proposed. I am reminded of political posters from Germany of Hitler kissing babies and Hitler's infamous promise to England's Prime Minister Chamberlain that there would be peace. Chamberlain nievly believed Hitler because Chamberlain wanted peace, not because he had objectively determined Hitler's true motivation. I think Chamberlain should have been more objective and not believed Hitler which may have put the Allies in a better position to defend themselves.

In cases of sex where there is no significant interest in a relationship with the rest of the person, if the decision was rationally derived it would be just from the self-satisfaction value. Since sex does typically have an effect on the other person, such a decision would typically qualify as either selfish or just emotionally based. Sex involves a personal intimate physical relationship. Having sex without a caring commitment to the other sides of the person such as the emotional and intellectual is an indication of just an interest in satisfying one's own cravings; thus, would be selfish. Reserving sex for committed relationships is an indication of an unselfish interest which is part of the reason it has been shown to correlate with lower divorce rates (Ref. 2).

President Clinton presents a well known example of how the implications of physical evidence are sometimes impossible to avoid. President Clinton initially claimed that he did not have sex with Lewinsky, but as soon as it was made known that she had a dress with his DNA on it, Clinton admitted to the affair because he knew there was no other alternative explanation for his DNA on her dress then that he actually did have an affair with her. When Clinton was first asked about this affair on the MacNeal-Lehrer news hour he had to think about 10 seconds and then gave a non-straight forward answer, "I am not having sex with this lady" meaning in his mind he was not at that moment having sex with Monica. Obviously, Jim Lehrer was not asking Clinton if he was having sex at that moment which Clinton knew, but chose to present a deceptive answer. When people are being honest they typically do not need to take extra time to answer simple questions and typically give straight-forward answers.

8. TEACHING VALUES AND MORALS

Coercing others to appreciate certain morals without letting them learn to appreciate the values the morals are based upon often has an opposite effect especially amongst maturing children. In these cases children may get a negative perspective on the morals just because they were not allowed to choose them themselves or shown how the morals relate to the values they are derived from. There is a certain emotional satisfaction that is gained when one asserts independence from authority they feel does not respect them as an individual. They may choose a lifestyle in contrast to those morals just to satisfy the emotions even though the lifestyle may not relate to values they

do have. A desire to be independent can be good, but when the goal of rebellion is just to satisfy emotions, some poor choices may be made because there is no good value providing constraints or direction. Thus, it is better to help people to learn to appreciate values rather than just being told to follow moral rules. For example, a teenager that is taught by their parents the moral rules to make good relationships, but never had an experience of a good relationship with the parents, will be less likely to really understand and appreciate the benefit of the good relationship morals compared to a child who was raised by loving parents.

9. SPECIAL CONSIDERATION OF PEOPLE OF INFLUENCE

People in leadership roles make decisions that affect a lot of people so it is even more important that they have unselfish values. However, because of the money and power involved, often people with just selfish values are more motivated to obtain these positions and will put on artificial images to give them an advantage to gain their desired position. Human history is full of unnecessary misery because of selfish rather than unselfish people obtained the positions of power. History has shown that dictatorships or one party rule almost guarantees that the worst will be promoted to the top. Democracy helps to minimize the level of selfishness in politicians elected to government, but because it is so easy to present an artificial image, it is still important to try to figure out the leader's true motivations.

Most every politician tries to present an image of caring for the people, but this does not mean that behind the scenes where the general population cannot check them out, the politician is following principles that best serve the people they affect. The techniques that prove successful in determining the true motivation of people in general should also apply to politicians who are also people. The character issue is important in determining true motivation because the personal life is an indicator of true motivations. I think the more a politician is willing to promise things that they know they could not accomplish if elected, the more their credibility should be doubted. For example, promising to reduce taxes, increase spending and decrease the budget deficit cannot occur, but this is a promise made quite often. It should also be pointed out there are things that a politician cannot influence. For determining how well the politician has served their constituents, the politician should only be judged on how they have done in the areas where they could make a difference.

A common problem in especially poorer countries is that a politician will put off unpopular decisions that have to be made for the good of the country's future. For example, politicians will not decrease spending or increase taxes even when the country's debt is getting out of control because making these decisions could cause them to be unpopular in the next election. So the debt grows which means later on the problem will eventually become unavoidable which will result in worse conditions. This is why I think all countries should have in their constitution the requirement of a balanced budget so that problems are dealt with rather than being put off to later when they will become worse.

10. POLITICAL ISSUES

I think that laws set up by the government should serve the purpose of providing a community that protects the people's rights and provides for the people. Providing for the people can come by providing a free market where people support themselves or by Government regulation and taxes to fund public programs. The best program is an efficient mix of the two that accounts for the real needs of the people. The more unselfish the politicians in charge the more likely they will choose an efficient system for meeting the real needs of the people.

I think somebody who has never worked and has no children and makes a huge sum of money by just sitting at home and investing his inheritance from his rich Dad in the stock market, should be taxed at a higher rate than somebody who has children, works hard, but was never able to get a job that paid much more than minimum wage.

Rights are ultimately related to values because they claim something should be given a priority. Public laws should focus on maintaining a system that allows for people to pursue their own values. This means that constraints will have to be applied so one person pursuing their values does not infringe upon another person pursuing their own values. The more generally accepted a value and the more it relates to maintaining a system that allows for people to pursue their own values the more reason laws should be made to protect that value. For example, the right to live is a most generally accepted value that is important for maintaining a system that allows for people to pursue their own values; thus, laws should be made that protect people from being killed. Unselfish values which are typically more fair to all, are typically more able to be consistently applied in a governmental system than selfish values.

The system should be optimized in a way that allows people to choose their own pursuits; thus, laws with special preference in promoting or discouraging values that do not help to maintain a system that allows for people to pursue their own values should be kept to a minimum. However, in cases where there is a high level of agreement in the population for a certain value that is important for keeping society civilized, I think it is acceptable to develop laws with a special preference in promoting that value. However, this needs to be weighed against possibly constraining others from pursuing their values. For example, in public schools certain basic values that most all of the general population agrees on and are important for developing a civilized community such as, treating others respectfully, not hurting others, provide for the real needy such as the disabled, etc ... should be promoted. The husband wife

relationship which provides a caring environment for raising children is important. Thus, I think it appropriate to give lower income families tax breaks. I do think alimony payments should be required because the parent should always be held responsible for raising their children to a certain age. Behavior for which there is a strong case that it essentially always causes very serious problems for people should not be allowed. For example, addicting drugs with serious effects should be outlawed from non-medical use because they have such a strong potential to ruin a person's life especially amongst adolescents who make up the biggest percentage of users.

There are many values that I have that I think are good, but I do not think it is the public government role to promote them, rather it should be one's private responsibility and private organizations to promote them where appropriate. Society should allow for the true freedom of expression so that people are given the opportunity to express and communicate their values with others. I hope that good values are the one's that are most expressed and accepted.

The abortion issue involves two different perspectives that see a difference on the priority of the right of the unborn. This involves the most basic value of human life and freedom to choose. It also raises the basic question of how to define human life. Ref. 3 attempts to deal with these issues in a way that is consistent with the ultimate goal of respecting the legitimate rights of all humans.

11. THE BENEFIT OF RATIONALLY DEVELOPING GOOD MORALS

Much of a person's circumstances are not in their control; however, thinking through developing ones own moral system helps to develop guidelines that provide the best opportunity to develop a life that lives out one's values. The sooner this is done the better the opportunity that person has for getting their life on a track that promotes their values. Parents teaching children good values make a big difference in getting their children's lives started on a good track. Not thinking through developing one's own morals and just leaving it up to the emotions or how one feels is not necessary. Emotions vary allot and are often affected by uncontrollable circumstances. For example, a child raised in an unloving home is going to have a lot of negative emotions toward relationships. This child will have to put more personal effort into developing good morals otherwise these negative feelings could carry into adulthood and affect the rest of their life.

Once one has established their values and develop morals to follow, they can make choices that will continue to build a life that lives out and promotes these values. For example, they can choose friendships or communities that share the same values which could help them to live out and promote their values. If the values are good and work well for humans then this will build relationships and characteristics that continue to grow well. After going through this process, as a person matures, emotions typically fall inline. Thus, they will be less susceptible to following emotions when the lead to poor choices and their emotions are more likely to become more supportive of good values. For example, they will feel more happy when the meet with good friends or experience good things they value. A mature state where one's life is established on good values and the emotions corresponds, I think is the most genuinely fulfilling and satisfying experience a human can have. I think the more people are following good morals the more people will be supported of each other. For example, people will be more responsible with their work or responsibilities which in general helps to make life better for others.

Those that claim my morals are too modern, too old fashion, too moderate, too extreme, too conservative, too liberal, intolerant, too tolerant, too open minded, too close-minded, uncaring, etc ... without showing that my values are no good or my morals are not rationally derived from my values would qualify as making an unsubstantiated judgement. I am not aware of any good value in such superficial spin-doctoring and labeling. However, if someone points out that my morals do not properly consider relevant information that helps to promote or keeps from diminishing good values then it is of value for them to point it out to me because it could help me better promote rather than diminish good values.

12. CONCLUSION

If people are thinking through their decisions it is possible for them to derive morals that promote rather than diminish their values. Not thinking through decisions and just following emotions that are not established by some rational thinking process leaves ones own behavior up to the whims of their emotions. Such an approach is less likely to promote good values than the one of rationally deriving morals from good values and trying to follow these morals. This article describes three basic categories that cover ways morals can be rationally derived from values. If all three categories agree on a certain moral then definite substantiation has been made that the moral does indeed promotes a certain value. It is my hope that this article will help people to better promote rather than diminish their good values.

By rationally thinking through one's values one is in a better position to live out their values. The sooner this process gets started and maintained the more likely the person will be maturing themselves emotionally and

intellectually and developing friends and communities that they can share in promoting these values. I think this gives one the best opportunity for living out a satisfying, fulfilling and happy life.

Knowing how people think whether emotionally or rationally helps to understand what truly motivates them. In some cases it is possible to infer somebody else's true motivation. I hope this knowledge helps people to better understand themselves and others.

I think there is a lot of room for improvement in making my life more consistent with the values I proposed in this article.

13. REFERENCES

1. Hinrichs, S.C., Rationale Methodology for Identifying Super Natural Intervention, <http://home.roadrunner.com/~rrr33/spntid.pdf>
2. Hinrichs, S.C., Why Wait?, <http://home.roadrunner.com/~rrr33/social/whywait.pdf>
3. Hinrichs, S.C., Abortion and Consideration of Rights, <http://home.roadrunner.com/~rrr33/social/abortion.pdf>
4. Hinrichs, S., Compelling Evidence for Common Descent, <http://home.roadrunner.com/~rrr33/descent/descent.pdf>
5. Hinrichs, S., Serious Difficulties for Abiogenesis, <http://home.roadrunner.com/~rrr33/abiopb.pdf>
6. Hinrichs, S.C., Rational Reasoning for Reality, <http://home.roadrunner.com/~rrr33/reason.pdf>
7. Dawkins, R., The Blind Watchmaker