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PEGASUS

A NEWSLETTER FOR THE CAUX ROUND TABLE FOR MORAL CAPITALISM
NETWORK LOOKING AT BUSINESS ABOVE THE CLUTTER AND CONFETTI



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Introduction

This issue of *Pegasus* combines the mundane with the sublime. On the mundane level, we report to you on the activities of the Caux Round Table for Moral Capitalism during 2022. We would be grateful for hearing your assessment of what we have accomplished and what we should seek to accomplish in 2023.

Speaking of 2023 and moving to a more sublime level of analysis, we include my tongue-in-cheek, but not necessarily off the wall guestimates as to what might befall us during the coming year. This is my intuitive analysis of hexagrams from the *Yijing*, which apply to the lunar year 2023, which began at midnight on January 22. I wrote a similar prognostication last February for 2022 and was a bit surprised at how accurate it was for Vladimir Putin, Xi Jinping, Joe Biden and American high-tech companies. So, a year from now, I can look back to assess the accuracy of my predictions, included in this issue.

Thirdly, we include an essay by our associate editor, Michael Hartoonian, on perhaps the most sublime questions facing each of us: Am I free? Am I moral?

Where there is no possibility of choice, where we are compelled or mechanized to move as directed by others, how can there be actual moral integrity? We do as we are told, not as we decide is good or right. If totalizing structures, institutions and cultures deny us the power and the inner authority to make moral decisions, we have neither freedom nor genuine morality. Just responding, as instructed, by a master or an ideology doesn't make us moral. Maybe obedient and dutiful, but in what sublime application of the moral engine of our integrity and our spiritual agency?

As Michael assumes, freedom for moral decision-making makes moral capitalism, moral government and moral society possible. I suggest to you that freedom is a necessary condition for moral living.

Stephen B. Young
Global Executive Director
Caux Round Table for Moral Capitalism



2022 Year in Review

Introduction

During 2022, the Caux Round Table for Moral Capitalism found itself confronted with changes in the world – in international relations, in thinking about capitalism and in the rise of new cultural dynamics seeking post-modern “transformation” of Western societies.

The major theme which emerged is the end of something, leading to an interim era of confusion and upset, which will, in turn, resolve itself into a new global paradigm for the next 250 years.

Books and articles in major media were written on the collapse of the post-World War II liberal international order and the post-collapse of the Soviet Union globalization of finance and commerce within that order. Russia’s invasion of Ukraine, a throwback to darker ages of ethnic chauvinism, provided a metaphor for this collapse of order. China’s ambitions to provide global leadership based on “Chinese characteristics” was a similar emergence of the parochial in place of the universal.

Growth has slowed in the U.S. and narcissism, as a cultural norm, is on the increase. Concern faded for the Sustainable Development Goals of the United Nations. National socialisms, following Hegel’s deification of the state, are once again in vogue in many countries (see the October issue of *Pegasus*). In September, when we sought advice from our fellows, they were united in proposing that there is a trust deficit around the world which is causing people to withdraw from active commitments.

Round tables among Caux Round Table participants brought forth a question as to the need for a “renaissance,” a return to the fundamentals of moral integrity and a deeper humanism. The current transitional era of inflation, supply chain interruptions and populist nationalisms has created a difficult environment for leaders to focus on and implement the principles of a moral capitalism. Jargon – “ESG” – has replaced serious thinking about stakeholders and the proper division of labor between private markets and government funding of public goods.

We need vision before taking action. If you don’t know where you are going, it is said, any road will get you there. Vision, forethought and design thinking still depend on *ethos*, as Heraclitus said while, far from Greece, Confucius came to the same conclusion. The Book of

Proverbs, in the Judeo-Christian Bible, says in one verse that where there is no vision, “the people perish.”

There is much to be gained by searching for that “truth,” which does not vary with opinion, in addition to shaping, for more internalized personal reasons, our own “narratives.” We need to modulate the duality which juxtaposes individuals with systems, not surrendering to the intransigent absolutism of either polar extreme.

Thus, in our newsletter *Pegasus*, we began to explore fundamentals of civilized living: mindsets, design thinking and the moral sense, as these provide the motivational foundation and guidance for any moral capitalism and its necessary twin – moral government.

We have heard repeatedly in recent years comments on the failure of elites and leadership across the board – in academia, culture, politics, government and business. Since we believe that leadership depends on the core values of individuals, giving them vision and inspiring courage, building out new confidence in the power of the moral sense is most needed right now.

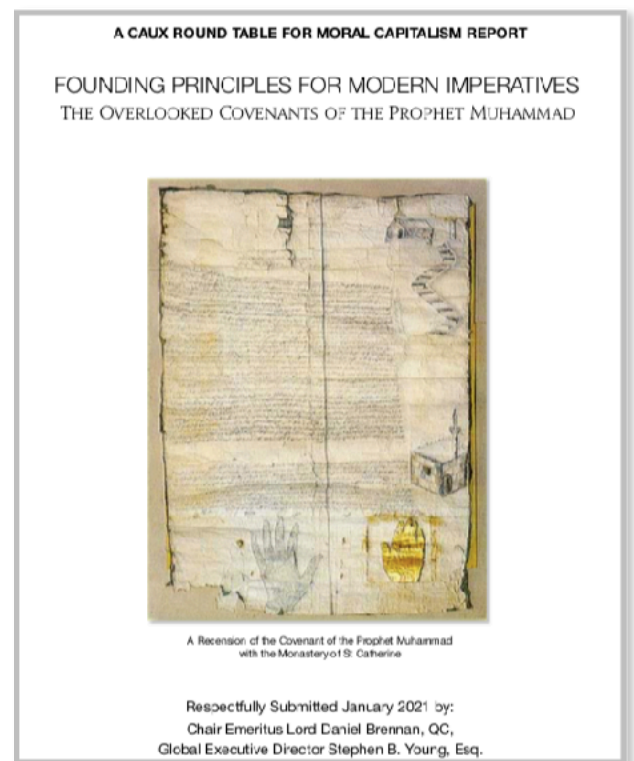
Thus, our work in 2022 began to focus on proposing solutions. We started developing a new self-assessment instrument for a “moral capitalist.” We will continue on this course in 2023 and ask for your guidance and help.

Covenants of the Prophet Muhammad

Our initiative to promote a greater understanding of the covenants given by the Prophet Muhammad to respect and protect Christians was brilliantly carried forward by our colleagues, Professor Ibrahim Zein and Ahmed El-Wakil of Hamad Bin Khalifa University in Doha, Qatar. Routledge published their book bringing to light information on existing copies of the prophet’s covenants and on the historical circumstances of his making such commitments.

In a letter of August 3, 2020, Pope Francis wrote us of his hope that “such covenants will serve as a model for the further enhancement of mutual respect, understanding and fraternal co-existence between Christians and Muslims at the present time.”

Late in the year, Kufa University in Najaf, Iraq, a leading Shi’a university, extended to us an invitation to collaborate on a seminar there to present Professor Zein and Ahmed’s book and also review the constitutional arrangements among communities which the prophet adopted for the city of Medina. The seminar will be held in early 2023.



Safe Communities

Our fellow, Matt Bostrom, former sheriff of Ramsey County, Minnesota and now an Oxford Ph.D. for his research on police-community relationships, collaborated on a strategic vision statement on making communities safe. The strategy field tested by Dr. Bostrom is to prove, with focus group discussion, the intersection of core values such as cultural competence and servant leadership between community members and sworn police officers. The strategic vision aligns with the Caux Round Table's Principles for Government that public office (in this case, policing) is a public trust to benefit the community and not officeholders.

Building Social Capital in St. Paul, Minnesota

The Caux Round Table has come to the firm conviction that social and human capitals are the foundations of wealth creation through enterprise and entrepreneurship. In our city of St. Paul, an institution which created the social capital of community leadership was abandoned in the mid-1990s. It was regular, informal brunches of persons from different walks of life in St. Paul, but centered on business leaders, professionals and more socially prominent families. For many years, there has been no mechanism in the city to recruit, engage and broaden the stock of leadership social capital. This void had a negative impact on human capital, as individuals were not given opportunities to build their interpersonal skills and good faith relationships around addressing community concerns and promoting solutions to perceived problems. Trust is perhaps the essential energizer of social capital. When it is not cultivated, social capital stagnates or even dissipates.

The Caux Round Table received a grant from the St. Paul & Minnesota Foundation to explore ways of restoring intentional formation of leadership social capital.

The Atkinson School of Business

The Caux Round table has entered into a collaboration with the Atkinson School of Business at Willamette University in Oregon. We plan to work with Dean Orn Bodvarsson and his faculty in integrating the principles and metrics of moral capitalism into business education, especially in online modules for micro-certificates.

Towards a New Global Ethic

The Caux Round Table opened discussions with the Venerable Anil Sakya, a Caux Round Table fellow, former Thai Foreign Minister Kasit Piromya and Nick Pisalyaput, a deputy director of the Sasin School of Management, Chulalongkorn University, Bangkok, to adopt Theravada Buddhist insights into the middle way, seeking balance and equilibrium for better stakeholder capitalism. The planned collaboration between the Caux Round Table and Sasin will highlight the principles of sufficiency economy, proposed by His Majesty King Rama IX of Thailand.

In 2023 and subsequent years, the collaboration will seek to draw upon other Asian wisdom traditions such as the *Doctrine of the Mean* and the *Tao Te Ching* from China and Shinto insights into nature and our place in the cosmic flow of circumstances.

The Moral Capitalist

Recognizing the need to shift emphasis from systems to individuals – promoting human and social capitals – the Caux Round Table began development of a self-assessment metric using criteria of being a moral capitalist. Rich Bents, a Caux Round Table fellow and a partner at Future Systems Consulting and Michael Hartoonian, associate editor of *Pegasus*, are leading the design effort to select appropriate criteria and formulate questions for a self-assessment instrument.

Pegasus

We published 12 issues of our monthly newsletter, *Pegasus*. Some of our more unique articles included:

- “The Art and Architecture of Moral Capitalism”
- “The Charmed Structure of Friendship”
- “The Moral Capitalist: Dimensions, Attributes and Assessments”
- “Moral Capitalism and the Middle Class”
- “History of the Study of Business Management (Administration): From a Discipline to a Potential Profession”
- “The Mindset of the Moral Capitalist”
- “The Design of Ethical Behavior and Moral Institutions”

Dayton Award

In 2022, the Dayton Award recognizing leadership was presented to retiring Minneapolis Police Chief Medaria Arradondo and retiring St. Paul Police Chief Todd Axtell for their leadership in community policing consistent with the Caux Round Table principle that public office is a public trust and in recognition that no moral capitalism can thrive in conditions of lawlessness, including abusive government.



Zoom and In-person Round Tables

We held a number of Zoom and in-person round tables throughout the year, which included:

- Zoom with Klaus Leisinger on his new book, *Integrity in Business and Society*
- In-person on “What is a Civic Business?” at Kowalski’s Markets
- In-person on Ukraine
- Zoom on “ESG – Salvation or Wishful Thinking?”
- In-person on “What Might Make for Moral Capitalists?”
- Zoom on “Banana Republics: Worthy of Note these Days”
- In-person on “Why Can’t We Talk to Each Other?”
- Zoom honoring former co-chairman Bob MacGregor
- Zoom on Mindsets

New Video Playlists

There are now 190 videos available on our YouTube channel. These videos explore factual, definitional and normative attributes of recurring social themes that impact people all over the world. From bitcoins to deficit spending and to the role of monopolistic misinformation, these discussions afford a deeper look into the complexities of social/political/economic relationships. Taken together, these videos form an intellectual synergy that can serve citizens well and provide an excellent complement to any advanced study of ethics and economics. The videos are categorized into the following working content areas:

- The Decision Styles Inventory
- Global Markets
- Humans & Technology
- Prices & Valuations
- Sustainability & Growth
- Religious & Philosophical Perspectives
- Ethics & Markets
- Round Table Principles & the Moral Community
- Money & Finance

Email Notices

Email notices on relevant and timely topics were sent out two to three times a week throughout the year.

Website and Social Media

[Our website](#) received 26,425 visitors throughout the year. Our [Twitter](#) and [Facebook](#) pages were updated, on average, 5 to 10 times a week and we released several new videos on [our YouTube channel](#) every month.

New Board Members

In 2022, both David Kansas and Kendall Qualls joined the Caux Round Table's board of directors.

A graduate of Columbia University, David has been president of American Public Media. Previously, he was an editor for the Wall Street Journal, focusing on markets and investing. He was editor in chief of TheStreet.com, writing *TheStreet.com Guide to Investing in the Internet Era* (1999), which was an Amazon best seller. He has also written *The Wall Street Journal Guide to Money & Investing* (2004), *The Wall Street Journal Guide to the End of Wall Street as We Know It* (2009) and *The Wall Street Journal Guide to the New Rules of Personal Finance* (2011).

Kendall Qualls is the president of TakeCharge, a non-profit organization promoting the idea that the American dream is alive and well for all Americans, regardless of race or social standing in life. TakeCharge strives to unite Americans, regardless of background, toward a shared history and common set of beliefs.

Previously, Kendall was an executive in health care companies, serving as chief commercial officer and executive vice president of PotentiaMetrics; vice president of global marketing for Covidien Products (part of Medtronic); and as sales director for oncology products at Roche Pharmaceuticals. He also worked for Bristol Myers Squibb and Johnson & Johnson.

After graduating from Cameron University, Kendall served in the U.S. Army (field artillery), rising to the rank of captain. He attended the University of Oklahoma, where he received a master of arts in communication (1988); Oklahoma City University, where he received a master of science in economics (1990); the University of Michigan, where he received a master of business administration (2011); and completed executive education programs at the University of Pennsylvania's Wharton School (2016).

Mr. Qualls' articles have been published in the New York Post, Washington Times, the Federalist, Real Clear Politics and the Minneapolis Star Tribune.

Leadership

Board of Directors:

Brad Anderson, Chairman – United States
Doran Hunter – United States
David Kansas – United States
Kendall Qualls – United States
Mark Ritchie – United States
Devry Boughner Vorwerk – United States
Steve Young – United States

Advisory Council:

Brian Atwood – United States
Daniel Brennan – United Kingdom
Karel Noordzy – The Netherlands
Anand Panyarachun – Thailand
Noel Purcell – Australia
Heribert Schmitz – Germany
Frank Straub – Germany
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Domingo Sugranyes Bickel – Spain

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Ronald Baukol – United States
Kevin Cashman – United States
Morihiisa Kaneko – Japan
Bob MacGregor – United States
Fred Senn – United States

Fellows:

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Michael Bates – United Kingdom
Richard Bents, Ph.D. – United States
Matt Bostrom, Ph.D. – United States
Yury Blagov – Russia
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John Dalla Costa – Italy
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Michael Hartoonian – United States
Arkady Izvekov – Russia
Stephen Jordan – United States
John Knapp – United States
Michael Labrosse – United States
Alexandra Lajoux – United States
Baocheng Liu – China
Alistair Macdonald-Radcliff – United Kingdom
Lester Myers – United States
Chris Pierce – United Kingdom
Anil Sakya – Thailand
Robert Scarlett – United States
Recep Senturk – Turkey
Kazuhiko Togo – Japan
Gaurav Vashist – United States
Eraj Weerasinghe – United States
Michael Wright – United States
Ibrahim Mohamed Zain – Malaysia

Staff:

Steve Young, Global Executive Director – United States

Jed Ipsen, Associate Director – United States

Patrick Rhone, Director, Technical and Internet Support – United States

Michael Hartoonian, Associate Editor – United States

Bethany Gladhill, Bookkeeper – United States



What in Heaven's Name is in Store for Us All in 2023?

Stephen B. Young

January 23 began the new lunar year of the rabbit for Chinese and cat for Vietnamese. It is believed by some that the intersecting flows of yin and yang, starting at midnight January 22 and ending midnight before the first day of lunar 2024, will influence the doings and goings of humanity every day of 2023.

Fortunately, we have a diagnostic tool which can help us uncover just how yin and yang will affect our lives during the coming year. It is the ancient Chinese text of the *Yijing*. The *yi*, as it is called, consists of 64 sets of lines, six each, called hexagrams. Lines are either solid as a proxy for yang forces or broken as a proxy for yin forces.

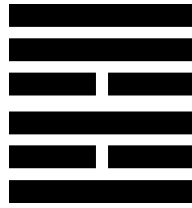
Now, one can correlate each lunar year with a hexagram so that analysis of that hexagram brings insight into the action probabilities and possibilities inherent in that year. The analysis can help us better place our energies and avoid contrary or unhelpful circumstantial modalities.

Last February, I analyzed the hexagram associated with 2022 in the cycle of years in the lunar calendar. I advised: "So, this is a year for all of us to cross the stream, to get in a new position to do good, to give it our all and not complain. But – most importantly – to prepare for difficulties, diversions, break-downs, losing the way and just wandering randomly from here to there and back again, in the months of November and December 2022 and January 2023.

Was it only a coincidence that Vladimir Putin's war against Ukraine turned very sour for the Russians; that Xi Jinping had to reverse his prevention of covid policies of quarantine and draconian lockdowns; that U.S. high-tech corporate giants lost market value and laid off thousands of employees; that the Republicans did not do as well as they had hoped in the U.S. November elections; and that President Joe Biden was just blindsided by a scandal of having wrongful possession of classified documents?

So, what does the *Yijing* foretell for 2023?

The hexagram associated with our current water rabbit/cat year is #37 – *Chia Jen*. The form of the hexagram is:



The earliest Chinese characters used to explain the meaning of this hexagram were: a dwelling occupied by people; human persons; advantageous to self-interests/beneficial/nourishing; the female; being tested and found firm, correct, reliable.

Later texts interpreting the implications of this hexagram state: 1) the bottom three lines taken together point to fire and light radiating warmth and brightness leading to awareness; what is inner spreads outwards; awareness leads to adjusting; and 2) the top three lines taken together point to penetrating and pervading effects, engendering a new generation, grounded and ready for growth.

Other older written interpretations are: polarization between the inside and the outside, as the lower trigram is inside, as forces flow from there to the upper trigram, the outside; those who seek dwelling are very much on the inside; on moving from inside to outside influences on mood and morale center on being yourself, original, intrinsic; those with virtuous self-governance use words to gain objectives, support and to move forward successfully with perseverance.

A written commentary on the hexagram emphasizes correct proportions and attention to role responsibilities, as the female (yin) role is in the inside, distinct from the male (yang) role on the outside. Men and women counterbalance their different essential dynamics and optimal capacities, imitating the great proper reciprocating proportionality of Heaven and Earth. Those who dwell within take guidance from a leader who speaks truth. Fathers and mothers keep to what is essential to their natures. Persons attend to their duties – fathers father; mothers mother; sons son; daughters daughter; husbands husband; and wives wife. The Tao is followed and all-under-Heaven is settled in felicitous rest.

My generalized deduction as to what this hexagram implies for us all over the next 12 months is that this is not going to be a year of rest and success for narcissists and nihilists. In the U.S., it may bring the peaking and then the initial decline of “wokeness” in business, education and government. Critical race theory will continue to lose its hold over the public’s mind. Diversity, equity and inclusion programs for differential treatment of individuals will encounter growing resistance. Gender fluidity too will be more and more compartmentalized. Americans will become more demanding that individual merit, intellectual rigor and blindness to skin color determine success in educational institutions. Those who teach should be teachers, not baby-sitters. Those who study should be students, not coddled wards of the state.

President Biden would be well advised to stop illegal immigration across the U.S. border with Mexico, as such an inflow of strangers will not contribute to reassuring ordered liberty in the American “dwelling.” Similarly, the hexagram indicates that advantages will come, in general, from reducing criminality in American cities to restore the confidence of Americans in feeling “at home.”

The year will not be auspicious for Vladimir Putin as long as his “dwelling” is in disorder and fails to provide warm radiance across the community of Russians. The hexagram indicates that reaching peace in Ukraine and providing a good “home” for its people will be well rewarded with achievement.

In general, it will not be a year of success for hard-fisted, dictatorial rulers who ignore the moral needs and dignity of those they rule. It will, however, be conducive to governments providing with correct justice what is called “populist nationalism,” which seeks to provide a secure “home” for a people.

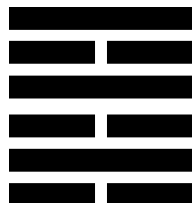
2023 may be more auspicious for Xi Jinping if he focuses on the economy, the well-being of the Chinese and gives individuals more autonomy to be dutiful to one another.

For the global economy, the hexagram implies growth and prosperity in well-organized communities. Businesses too should benefit from providing goods and services facilitating “hominess.”

Now, some lines in a hexagram have special importance. They are called “moving lines” – changing from a yin to a yang line or vice-versa. If you change the lines as indicated, you will derive a new hexagram. I was taught to do that, as the new hexagram resulting from the changes gives an indication of how yin and yang will evolve next.

To better understand your future circumstances, you need to study the currently applicable hexagram and then the one it changes into. What may happen in the more distant future as the year progresses can provide more thorough and comprehensive data for estimating your best course of action.

Now, in hexagram 37, the moving lines are the bottom one, the second from the bottom, the third, the fourth and the fifth. Converting these lines to the opposite yin or yang valence gives us hexagram 64 – *Wei Chi*, which is this arrangement of yin and yang lines:



This hexagram is called “not-yet fording.” It refers to not yet crossing the stream of opportunity to venture into what is on the other side.

The Chinese characters anciently associated with this hexagram connote: coming up to an obstacle; not yet starting a course of action; bring to full growth; but being small, out of the way, inobtrusive, moving with the vicissitudes of life; mud and a soaking; meeting crafty and elusive others; occupying the tail position; not having a plan to take advantage of whatever comes along.

Other images suggested by the ancient interpreters are of not being exhausted if you stay on this side of the stream; crossing the stream will lead to manliness becoming exhausted from arduous labor; those with virtuous self-governance will act carefully and circumspectly and divide one thing from another to keep up with the times, with different people having their own separate zones to themselves.

I would say that the import of this hexagram builds on the warning of hexagram 37 that the year will be difficult if too much selfishness is indulged in. Precipitous action will lead to difficulties. We are warned not to cross the stream, to stay where we are and make the most of our situation by restraining the serving of our needs and feelings out of tolerance of others. We should not impose ourselves on them.

Together, the two hexagrams say to me that we should put things in order so that we can dwell in security and with prosperity.

Stephen B. Young is Global Executive Director of the Caux Round Table for Moral Capitalism



Designing the Link Between Conduct and Morals

Michael Hartoonian

Never give a sword to a man who can't dance.

-Armenian Proverb

(This essay is an expansion of the discussion of moral design which was presented in the December issue of Pegasus.)

Introduction

Have you ever wondered why some people are simply nice to be around? They are also good for business and for all the institutions in which they live, work and play. Have you ever noticed their connections with happiness, manners (etiquette) and wisdom? Addressing these questions demand engaging the arts, as understanding this behavior is only possible through metaphor.

To begin, individuals who know how to “dance” are likely to be in this group of **nice to be around** because they understand that the dance respects history, traditions, contemporary rhythms and exhibits an innate aesthetic, manifested in an exquisite balance. The ancients used dance to chronicle culture and to tell the next generation what was expected of them. The dance provided an identity and the practical knowledge to survive. These performances were not unlike the honeybee’s “dance” that communicate the information needed to keep the hive prosperous. The dance, like theater and other forms of art, reveals through performance the meaning, truth and relational balances needed to sustain and enhance harmonious culture.

Design as Performance

Emerson’s words give us a good starting point for understanding performance: “I can’t hear a word you’re saying because who you are is speaking too loudly.” In other words, your performance is out of balance. Your principles and practices are out of sync. Something more is needed. That something more is the understanding that nature is dynamic – in constant motion – and without accounting for speed or change, you have no graceful flow. You stumble, turning opportunity into embarrassment or worse. What **knowledge** is necessary here and what attending **conduct**? How does one establish and retain balance in civil and civic **relationships**?

Balance, Design and the Triad

Design is the key to achieving balance and it starts in the triad. There are several interesting triad designs that can illuminate the relationships between acts or performances and transcendent ideas upon which actions are based. Here are some important, three-part harmonies. Consider the integer triples which satisfy the Pythagorean equation, $C^2 = A^2 + B^2$.

The most well-known examples are **(3,4,5)** and **(5,12,13)**. Then, there is the debate of the trinity of God.

“In Buddhism, the trinity of body, speech and mind are known as the three gates, three receptacles or three vajras and correspond to the western religious concept of righteous thought (mind), word (speech) and deed (body/hand). Islam considers the concept of any “plurality” within God to be a denial of monotheism and foreign to the revelation found in Muslim scripture.” Rich Wilkinson, author of *Creation: Theory and Theology*, notes that: “Jehovah’s Witnesses, the Church of Jesus Christ of LDS, Iglesia Ni Cristo, Christadelphians, Christian Scientists. Also, Unitarians believe that the Father is the sole deity and the Savior was not God. Virtually all other Christians believe in a trinity.”

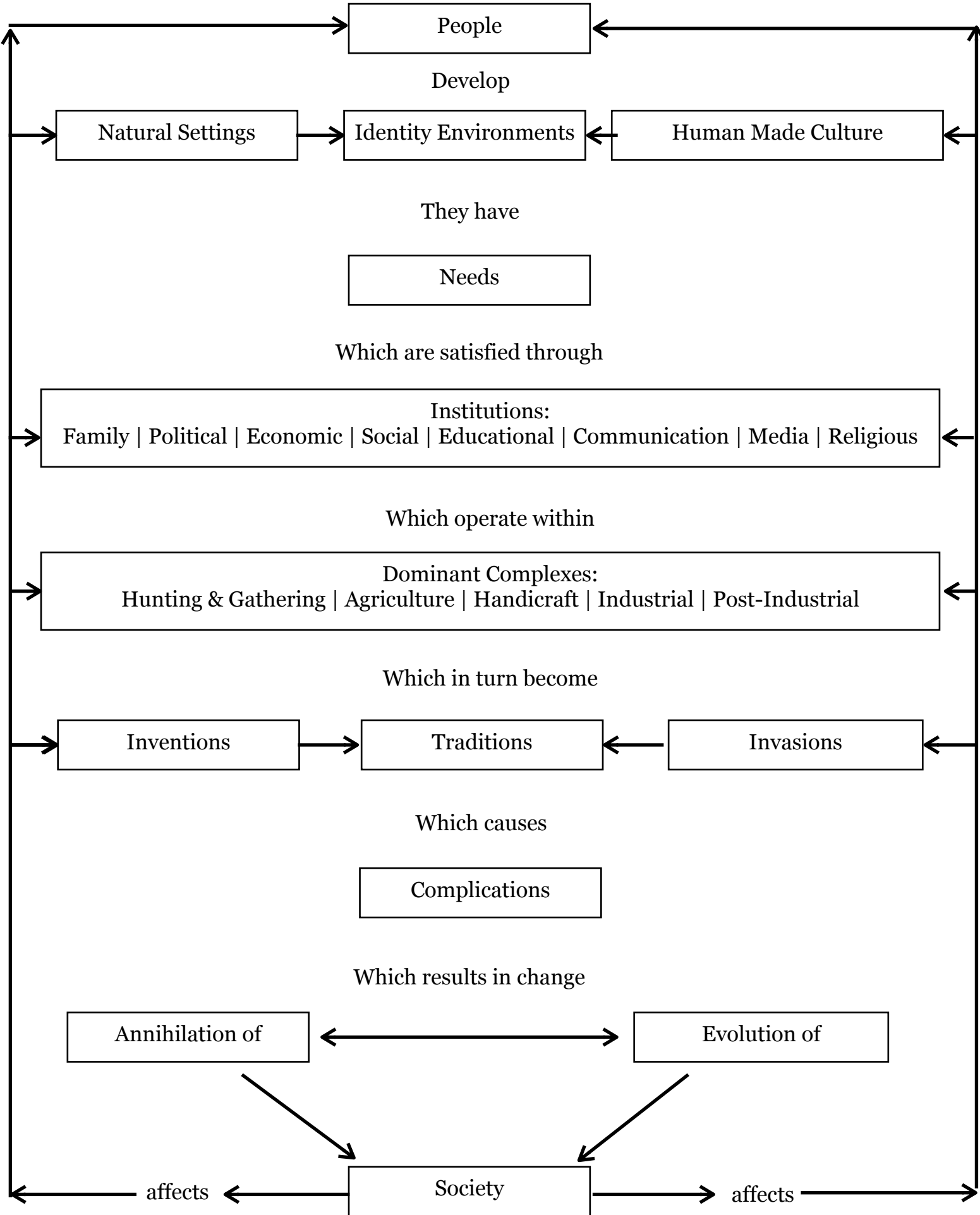


While interesting to think about religion and mathematics in this context, the more important wisdom comes from nature and the triads of classical Greece and the 8th century, during and after the reign of Charlemagne, king of the Franks and Emperor of Christendom. It is not without reason to draw the connections between Athens and the conceptions of the world of early Christianity. While much maligned as simply pagans by St. Augustine and other early Christians, the ideas of Plato and Aristotle played a large role in conceptualizing the transcendent trinity. Plato’s notion of the nature of human nature was based on his understanding of natural law, meaning the essence of “man” was to be found in reason, passion and Volition (will). To Plato, this was simply the soul of a human being. This is a wonderful design of the soul and the inherent tensions among the three points that define the soul.

There is another element of human nature that is based on natural biomechanics – walking or running. Walking could be defined as a dynamic series of falling and reestablishing balance with each step. Here, because of movement and speed, balance is in the triad. The balance is achieved by the plain established by three points: (1) the point of the stationary or planted foot; (2) the point from which the moving foot just left; and (3) the point that the moving foot will land. This three-point balance is a wonder of physics, as it provides stability on an uneven surface because the natural design of a human in the act of walking always puts the three contact points in the same geometric plane. The primary rule of a mountain climber is to *always have three points of contact with the mountain*.

Is there a natural design among the three elements of the knowledge of **etiquette**, the wisdom of **morality** and the **conduct** necessary for a civil society?

A Design of Human Conduct



This design presents the disciplined relationships of people who (all) live at the intersection of nature and culture (human-made environments). This human/environmental interaction defines needs, which are satisfied through the construction and evolution of institutions, all of which serve to meet the needs created by specific cultures and special earth locations. Need is a function of culture, plus nature, $N=f(C+N)$. For example, political institutions are constructed to meet the need of keeping order and to allocate power, resources and values. But depending on the culture, its history and the location of a particular society, the governmental structures will look quite different, one from the other, because the needs will be different. The same would be true for economic institutions or religious and education ones. They address needs specific to the culture in question. It should also be clear that institutions within the same culture complement each other at times, while at other times, conflict with one another. If they are perceived as not fulfilling human needs, particularly needs of intimacy, economic well-being and identity, they will be forced to change or vanish.

All institutions operate within dominant economic complexes. These are overlapping sequences of economic settings, dominated by hunters and gatherers or farmers or industrial employees, knowledge workers and so forth. The dominant economic complex is directly tied to the nature of the culture/environmental interactions and the resulting institutions. However, institutions that hope to shape democratic values must develop and sustain environments where people can achieve ethical conduct and interinstitutional moral relationships. This is the definition of sustainability. As much as most people want these settings or traditions to remain in place, they are always challenged by individual ignorance and social laziness, by new inventions, by invasions, by changes in climate or disease horizons or different ideas that find their way into culture. These changes, in turn, cause complications that change the very nature of civil society which, in turn, change the culture, the environment, the needs of people and thus, the institutions, leading to new changes in (the dominant) economic activities. What must continue, however, is a dynamic consistency to understand and preform the moral dance, without which civility, citizen, city and civilization atrophy.

This is a model that suggests how people (through time and place) have addressed their needs. First, they construct institutions and then reshape those institutions as changes seem to dictate – struggling to hold onto what they have, while at the same time, responding to what we believe will happen in the future.



As a species, we have and always will deal with questions of meaning, beauty, ethics, health, death, power, justice, sustainability and growth, always trying to decide what of the culture to keep, what to throw away and what to build anew. There are attending moral questions of the design, pictured below. These are questions that community and members of institutions must address with honesty, mutual trust and reciprocal duty. Without these three values, the culture forfeits its future.

1. How should we interact with our environments?
 - a. Why/what do people name elements in nature?
 - b. How do people use the natural resources around them?
 - c. How/why do people create communities (inhabitable places)?
 - d. How/why do people continue to construct new knowledge about the natural world?
2. Question 2 is where culture begins – How should we rear our children?
 - a. What are the relationships between parent and child?
 - b. What role(s) do children play in the home?
 - c. What responsibility do children have for their learning (education)?
 - d. How long are they intentionally taught?
 - e. What do they study?
 - f. What kinds of work and play do children do?
 - g. What role does the environment play in the worldview of children?
3. What kind of work do men and women do?
 - a. How/should the work of women differ from the work of men?
 - b. Who makes the decisions about social, economic and political questions/issues?
 - c. How does science and technology define work and changing work roles?
4. How/why do we worship?
 - a. Do people attend group or formal worship functions?
 - b. In what do people believe?
 - c. How do people find meaning in worship and life?
 - d. What are the differences between religion and spirituality?
5. How do people bring beauty to their lives? The place of art in the human experience is fundamental. Once you address aesthetics, everything else seems to function and quite well. In a 2017 book by Rick Rubin, *The Creative Act*, he argues that creativity and the production and conduct of art is not a rare ability, but a human condition available and necessary to all of us. Harvesting this magical data, as Mr. Rubin calls it, can be a blissful process.
 - a. Why/how do people create art?
 - b. How do people use art in their daily lives?
 - c. What is the relationship between cultural identity and art?
 - d. How do people understand the differences between technique and artistry?
6. How should we communicate with one another and our culture?
 - a. How do people use symbols in their communications?
 - b. What are the different ways in which people speak to one another?
 - c. What role does architecture, mathematics, music, art and literature play in communicating cultural aesthetics?

- d. Why/how do people create meaning in their lives?
 - e. What role does language play in the structure of the ethical community and in the creation of meaning?
 - f. How can formal subject fields like science, social studies, mathematics, etc. aid, as well as hinder, communications and understanding?
7. How should we provide for social order, peace and justice in all people's lives?
- a. How does geographic location influence how people construct their communities and their understanding of responsibility?
 - b. What systems of government do people need to practice enjoying a measure of freedom and prosperity?
 - c. What role should people play in rulemaking and rule-judging?
 - d. How can/do people change their government and for what reasons?
8. How should we deal with time?
- a. Do all people believe in a past and future? How can we tell (know)?
 - b. What terms/units of measurement do people use to describe time?
 - c. Are older people seen as wise because they have experienced more time than younger persons? Why? Why not?
 - d. Why is a sense of the past useful to define self and society?
 - e. Should a sense of time be related to the natural world? For what reasons?
 - f. How should/can people understand future time?
9. How should we organize ourselves to provide basic needs and wants?
- a. How are goods and services produced?
 - b. What kinds of markets do people create and use?
 - c. What kind(s) of money (exchange) do people use?
 - d. Why should people create and maintain economic justice?
 - e. How does/should technology alter the ways in which people live?
 - f. How does/should technology (tools) change the ways people use human capital?
 - g. How does technology change the ways people see the world?
 - h. How is technology related to science, religion, philosophy and wealth?
 - i. Why is the economy a moral enterprise?
10. How do people care for one another?
- a. How do people deal with illness?
 - b. How do people deal with and understand death?
 - c. How do people celebrate (special) events, people and ideals?
 - d. How/why do people construct systems of laws and ethical principles by which to live?
 - e. How do people/groups demonstrate reverence to each other?
 - f. How do people/groups resolve conflict?

These questions are, first and foremost, questions of **morality** and attending **conduct**. Therefore, any designed system, framework or model that involves people and the environment must establish an ethical and moral DNA within said design, based on relationships of **honesty**, **trust** and **reciprocal duty**. Without these three modes of conduct, there is no civil or meaningful future.

Can Morality Be Designed?

This is not a question about making soup or building a home, although it's similar because people and the environment are involved, but it's also quite different. To understand the difference, we must engage the majestic magic of the metaphor. Here, the dance will do nicely. The dance is designed from notions of step, rhythm, balance and harmony. When learning how to dance, each element is broken down and the novice practices and practices until each technique is learned. It's habit-forming or what we call muscle memory. However, this is not the dance. The dance appears when technique morphs into artistry. To put it in terms of simile and metaphor – we might say that life is like a dance (simile). Metaphorically, life **is** a dance.

In a similar way, moral design is the evolution from technique to artistry, muscle memory to moral conduct. How can this happen? We do it through practice. We practice the elements of manners and etiquette. It starts with “please” and “thank you” and “I’m sorry.” And it starts early in life. The temple of morality can only be entered through the courtyard of manners. The etymology of moral begins with manners (from the book of Job; from Cicero; “proper behavior;” from the Latin “mos” meaning “custom;” from Confucius; “Tao” meaning “moral force” or “Tien” (heaven). Perhaps Norman Maclean said it as well as any “... ***all good things... come by grace; and grace comes by art; and art does not come easy.***”

Now, some might be quick to say that manners and morality are culture specific. One can have manners without being a moral person. History has many examples of this contradiction. But I contend that this belief/behavior is simply an arrogant way to say that you or any person is too important to act properly and too lazy to teach children the grace of living in cultural harmony. When it comes to morals, the child is, indeed, the father of the man. This is the case regardless of cultural context. Within a family, tribe, company or community, relationships are a prerequisite. And those relationships must be imbued with morality or harmonious relationships decay.

A Working Design

We might deduce from the discussion above that sequences in life are sufficient to turn children with manners into moral people. This assumption would be incomplete and insufficient. Causality here is not linear. It is a function or correlative view of causality. The function view may be represented thusly, $x = yz$ or $y = x/z$ or $z = x/y$ (where X = honesty;

Y = mutual trust; Z = reciprocal duty). One element must be defined and acted upon in concert with all other elements in the triad.

This notion is not unlike the trilogy advanced by Plato regarding the concept of justice. In the dialogue between Meno and Socrates (e.g., Jowett, 1937), Socrates defines justice in terms of temperance and courage. He asserts that an understanding of justice is possible only within the context of temperance and courage; that to be just is to be courageous and temperate; that to be courageous is to be just and temperate; and so on. The defining qualities of one value are held within the other values. This notion of defining one value in terms of other values holds for the qualities of moral relationships, as well as for the elements developed within the discipline of philosophy (see any edition of Aristotle's *Nicomachean Ethics* and Plato's *Republic* and their other works). If we address the three values of **honesty, trust and reciprocal duty** as an inclusive set that defines the necessary attributes of moral relationships, we can better understand, create and sustain harmonious relationships.

All people tacitly and naturally know this, but hubris and ignorance often and always destroy meaning, love and of course morality. Another thing that people naturally know is that **personal happiness, within the context of morality, is a contradiction in terms.** Human happiness, that is, public happiness, is only possible within the inclusive design of the value triad of truth, trust and duty. These three points of contact are necessary to perform the moral dance.

The Design in Action

How is the design of the moral triad made operational? The beginning of an answer to this question is to understand that every culture, every city, every family and every company is a **school**. If this is not clear, nothing wonderful will happen. We are educated every time we walk down the street; every time we dine with family or friends; every time we make a business transaction; every time we are used by social media; every time we speak or listen to each other; every time we drive a car or fly an aircraft; every time we celebrate the achievement of others; and every time we love. This is where and how we learn to be a moral actor. It's simply and profoundly the education we receive. We pretty much get what we learn (forgive the pun), either trash or treasure. Trash comes without effort or thinking, while treasure evolves from intentional work. Not "What is my job?," but "What is my life's work?"

If I'm correct in my assertion about the "school," what should constitute the curriculum? What is the knowledge of most worth that should be taught by the city, the family, the company, the media and so forth? Well, we could just say truth, trust and duty should be taught. That should be the content for every lesson, of every institution and the larger culture. And the question of every instructional design is "How is the triad of truth, trust and duty taught?"

First, the dynamic triad is foundational to the teacher and learner. From learning and performing music, art and history, to learning and performing science, mathematics and economics, every story, lesson and performance must engage truth, trust and community and individual duty to content and persons. Secondly, being a moral actor demands a moral context. Like learning to be a democratic citizen, it can only happen within a democratic setting. Morality, like citizenship, is a contextual enlightenment and like morality, it cannot happen – it can never happen – individually. The individual alone can never be moral. In classical languages, the individual acting alone was known as an idiot.

This idiocy the moral capitalist understands and develops the company into a learning institution, where individualism is developed withing the team, using the triad of the moral design. Within this understanding, wealth (excellence and worth) is created simply as a by-product of the moral design.

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