

VALUES & ETHICS

Book Project Extracts

Chapter 4

The place of ethics

The concept of values has a fundamental meaning for the study of ethics, aesthetics and morality. Ethics is related to the conceptions of “good” and “evil” or “right” or “wrong”, while the aesthetics refers to the concepts of “beauty” and “harmony”. Morals (moral, morality) refer to the standards of behaviour, which are valid for a given society in reflect the accepted principles of right and wrong. Classic philosophical fields of ethics and aesthetics depend crucially on notions of value. If someone will behave ethically or morally, which means “good” or “right”, he or she must know, which categories of objects, events or behaviours can be as conceived as the guiding principles for identifying what is “good” or “right”.

The values, therefore, refer to the categories or classes of objects, events and behaviours that ultimately represent the “good”, “right”, “beautiful” etc. As said before, the values can be conceived as the guiding principles for the life of the individuals, groups and society. As such, they form the basis of ethics, moral norms and aesthetics. Consequently, we can speak of ethical, moral and aesthetic values.

The values represent the base of ethical and moral behaviour. They are intimately related to the ethics and morality, ethical and moral standards, including bioethics and ecological ethics (ecoethics), which deserve increasing attention in modern society.

4.1 Values as the basis of ethics and morals

Ethic or ethics can be defined as a set of spiritual and moral principles that guide the thoughts and behaviour of a person, group or society and that relate to the corresponding values, e.g. dignity of life, love, truth, freedom, justice, integrity, health, knowledge, wisdom and many others. Although the basic values have a universal meaning, respected in different cultures, they can differ from the individual to individual and from the culture to the

culture in their relative positions on the scale of importance. The values are thus organised into value systems or value hierarchies that can be of great variety. These systems and hierarchies are characteristic for different cultures and also for different schools of ethics. In the western philosophy, for example, the following broad schools of ethics made their distinct value-systems:

- **Platonic and Aristotelian:** ethical conduct is based on the hierarchy of fundamental virtues. The virtues, when respected, lead to the happiness or benefit of the individual and society. The ancient notion of a virtue is therefore very close to the modern denotation of the value.
- **Hedonistic:** ethical conduct represents behaviour that maximises pleasure and minimises pain. Sensual pleasure means the ultimate value. Yet, interestingly, Epicurus, the founder of hellenistic hedonism, definitely claimed that “pleasures of the mind” are more important than “pleasures of the flesh”.
- **Deontological or Kantian:** ethical conduct is grounded on the notion of moral duty of the person as a rational being, which respects the categorical imperative to behave in a manner that can be universally accepted (and therefore no harming other human beings).
- **Utilitarian:** ethical conduct is defined as the behaviour leading to the achievement of the maximal happiness or benefit for the maximal number of people.

The differences in the value systems were in the history often the reason for tremendous cultural, social, religious and other conflicts. The establishment of a stable, consensual yet also tolerating and conciliating value system is therefore the crucial duty of human civilisation. The efforts aimed to build a stable ethical on the basis of universally acceptable values is characteristic for the European or western humanism. Although the humanistic tradition in ethics has been criticised in the waves of philosophical doctrines as positivism, existentialism, structuralism and postmodernism, the notion of universally acceptable values is probably the necessary condition for a stable maintenance of the societal system. Thus, the definition and respect of basic values is an obligatory objective of human civilisation. The European Ethics and Values Framework (EEVF), which will be explained in one of the following sections, represents a special project aiming to the accomplishment of this civilisation goal in the perspective of contemporary society.

4.1.1 Values and dignity

According to some important philosophers, especially Immanuel Kant, the notion of values should be upgraded with the concept of the dignity. Some things are valuable not as a result of the subjective evaluation, that could be relative, but as a result of an absolute, intrinsic worth they have per se. They have dignity. These things represent the ends in themselves. The dignity or human dignity is the core essence of ethics and morality.

According to Kant, the free will is essential feature of human dignity. The ability of humans to freely choose their own actions represents the human dignity, that, in turn, constitutes the morality and ethics. As Kant stated in *Fundamental Principles of the Metaphysic of Morals*: "Morality, and humanity as capable of it, is that which alone has dignity." Human dignity is therefore a crucial ethical term connected with the most distinguished acquisitions of the human civilisation like the dignity of life, human rights, freedom, and tolerance. Some most evil ethical transgression subsume the violations of human dignity: aggression, torture, physical abuse, rape, discrimination, social injustice, social exclusion, poverty, exploitation, forced labor and slavery.

4.1.2 Values and ethical or moral standards

The enduring problem of ethics is to determine what activity or behaviour is best to do or to live (the question of deontology). Another aim of ethics is to describe the valuableness of different behaviours or actions (the question of axiology). Ethics treat our behaviours or our activities as general (abstract) categories by putting the respective value to them. Consequently, a valuable action is estimated as ethically proper or "good", as well as the action of no or low value is regarded as ethically improper or "bad". The values are the conceptions of the general grounds that make the linked behaviour ethically acceptable or not acceptable. We may also conceive the values as the ultimate reasons for the ethical justification of our behaviour.

The values are the constituting principles on which the ethical and moral standards are based. With respect of the underlying values, the ethics can be specified into different ethical and standards. Ethical and moral standards may be denoted as the principles that promote the respective values. There are virtually neither ethical standards nor moral norms that are not linked to the corresponding relevant values. For example, we can speak of ethical standards in all categories of values, including:

justice:

“treat everybody equally”, “be fair”

integrity:

“be always honest”

human dignity:

“respect the dignity of human being”, “don't violate the human rights”,
“respect human privacy”

love:

“love your neighbour”

tolerance:

“respect people with the beliefs and customs different from yours”

concern for others:

“be kind to others”, “try to help someone in distress”

freedom:

“respect the freedom of other person”

respect of life:

“do not endanger the life in any way”

truth:

“always speak the truth”, “do not lie”

concern for nature and environment:

“try to preserve the natural environment”, “respect the beauty of nature”

peace in the world:

“try to contribute to the world peace”

creative work:

“try to do your best in the work”

responsible citizenship:

“respect your duties and responsibilities as a citizen”

aesthetic values, beauty:

“respect the products of the arts”, “respect the beauty”

culture:

“respect the products of the culture”, “behave politely”

traditional values:

“respect your parents”, “respect your homeland”

4.1.3 Ethics and morals

The concepts of ethics (also ethic), morals and morality are often used indiscriminately. Even in the expert or professional these terms are interchangeable. Yet, for the sake of precision, we should also consider some suggested conceptual differences between them. As already said

before, ethics usually refer to the set of moral principles that are guiding the behaviour or conduct of a person. The terms moral, morals and morality denote a particular system of the principles concerning the distinction between right and wrong based on the respective values. In that sense, the *ethics* represent the study of morality and moral behaviour and the corresponding field of the philosophy. Ethics is also practically synonymous with the term 'moral philosophy'.

Similar difference concerns the use of the term *ethics* in the theoretical context, whereas the *morals* and *morality* refer more to the ethical practice. Sometimes, the term *ethics* means the moral principles of a particular individual, group, organisation (company) or tradition. This distinction is important for the reason that the written ethic rules such as ethical mission statements and especially ethical codes of the professions and organisations can be fully understood.

4.2 Bioethics and ecoethics

Last decades brought the unprecedented changes and advances in biology and medicine accompanying by the increasing number of controversial and problematic issues. Thus, the special ethical questions arose in relation to the biological and medical disciplines as well as in relation to the respective professional practice. Although the term *bioethics* was coined (from the Greek *bios*, life and *ethos*, behaviour) as early as in 1926 by Fritz Jahr, the bioethics as the study of ethical problems connected with the biology and medicine gained the increasing importance especially in recent time. It became thus a significant modern extension of medical ethics, which has a long history dating back to the Hippocrates.

In the perspective of medical ethics and bioethics, several important issues have been analysed in order to solve related ethical questions, including:

- Abortion
- Alternative Medicine
- Animal rights
- Artificial insemination
- Artificial life
- Artificial womb
- Assisted suicide
- Biological patents
- Birth control
- Body modification

- Chimeras
- Cloning
- Confidentiality
- Contraception
- Cryonics
- Disability
- Eugenics
- Euthanasia
- Exorcism
- Faith Healing
- Feeding tube
- Gene theft
- Gene therapy
- Genetic engineering
- Genetically modified food
- Genetically modified organisms
- Genomics
- Healthcare
- Human enhancement
- Human experimentation
- Human genetic engineering
- Iatrogenesis
- Infertility treatments
- Life extension
- Medicalisation
- Medical experiments
- Medical malpractice
- Medical consent
- Medical research
- Medical torture
- Medical transplantation
- Moral status of animals
- Nanomedicine
- Ordinary and extraordinary care
- Organ donation
- Organ transplant
- Pain management
- Parthenogenesis

- Patients rights
- Placebo
- Pharmacogenetics
- Political abuse of psychiatry
- Population control
- Professional ethics
- Psychosurgery
- Quality of Life
- Quaternary prevention
- Recreational drug use
- Reproductive rights
- Reprogenetics
- Sex reassignment therapy
- Sperm and egg donation
- Spiritual drug use
- Stem cell research
- Suicide
- Three-parent babies
- Transsexuality
- Transhumanism
- Transplant trade
- Vaccination
- Xenotransfusion
- Xenotransplantation

4.2.1 From Helsinki to Oviedo and after

In the last decades, the ethics in medicine and bioethics became a part of the global efforts in order to promote and to improve the consideration of ethical principles in the health policy. Among the milestones marking this efforts, two obligatory documents may be mentioned, the Helsinki Declaration and the Oviedo Convention.

The Declaration of Helsinki was developed by the World Medical Association (WMA) in June 1964. The declaration is a document containing ethical principles for medical research concerning human subjects, including also research on “identifiable human material and data”. Afterwards, the Declaration of Helsinki was supplemented by several amendments. The Declaration included the following sections:

- General Principles
- Risks, Burdens and Benefits

- Vulnerable Groups and Individuals
- Scientific Requirements and Research Protocols
- Research Ethics Committees
- Privacy and Confidentiality
- Informed Consent
- Use of Placebo
- Post-Trial Provisions
- Research Registration and Publication and Dissemination of Results
- Unproven Interventions in Clinical Practice

protect the dignity and identity of all human beings and guarantee everyone, without discrimination, respect for their integrity and other rights and fundamental freedoms with regard to any research involving interventions on human beings in the field of biomedicine.

For the brief explanation of the modern development of bioethics, we may cite Jože Trontelj, the leading Slovenian expert for bioethics (Trontelj, 1999; see also Trontelj, 2003, 2007):

“Germany, under the Weimar republic, was the first country in the world to legislate on ethical rules in medical research. The law of 1931 required consent of the »research subject« and prohibited research on minors as well as dying persons and persons with no capacity of understanding. Unfortunately, already during the first few of the tragic 12 years that followed the coming of the National Socialist Party to power, the noble ethical tradition was quickly annihilated and many German physicians gradually stepped on a path leading towards the darkest period of medical »science without a conscience« (Rogers and Durand de Bousingen, 1995).” (Trontelj, 1999)

“The Nuremberg Code of 1947 was the first international code on biomedical research on man, drafted by the American military tribunal following the trial in which twenty German doctors were found guilty of crimes against humanity. The code permitted no experimentation on human subjects without their »voluntary consent«. Thus it effectively ruled out any research on minors, mentally handicapped or unconscious patients. Although the code with its ten basic principles laid down the basis of modern ethical attitude in medical research, it has never gained wide acceptance and has certainly not been much observed in practice. Nevertheless, many still agree with its first principle, i.e. that research on persons unable to give a valid, free and informed consent should be prohibited.” (Trontelj, 1999)

“The Declaration of Helsinki (Recommendations guiding physicians in biomedical research involving human subjects) with its four amended editions (World Medical Association, 1964-1996), is another international guideline. This respectable document has actually set the modern ethical standards for biomedical research on man. Perhaps the most important basic principle in the Declaration is that »in research on man, the interest of science and society should never take precedence over considerations related to the wellbeing of the subject«. In contrast to the Nuremberg code, the Declaration of Helsinki permits research on persons who are unable to consent for reasons of legal incompetence and physical or mental incapacity. In such cases, the informed consent is replaced by permission or authorisation from responsible relative or guardian.” (Trontelj, 1999)

“The latest international set of ethical standards is the Council of Europe's Convention for the Protection of Human Rights and Dignity of the Human Being With Regard to the Application of Biology and Medicine, also known as the Convention on Human Rights and Biomedicine, or the Oviedo Convention (Council of Europe, 1997). Biomedical research is one of the important areas covered in this document, which has an unprecedented status: that of a legally binding set of ethical rules, to be sanctioned by the internal law of the States who ratify the Convention. The Oviedo Convention brings some of the concepts of the Helsinki Declaration a little further. The category of therapeutic research in the Helsinki Declaration is replaced by the concept of research that has the potential of producing real and significant benefit to the patient involved, as opposed to research which does not have that potential, and the Convention enshrines stricter protective provisions in case of the latter.” (Trontelj, 1999)

“The Oviedo Convention is to be supplemented with more detailed texts expanding its basic provisions. One of those is the so-called Additional Protocol on Biomedical Research (Council of Europe, 1999). The Protocol is likely to become not only a gold standard for research ethics but also a comprehensive, legally binding set of explicit rules, which is expected, in the years to come, to guide the researchers in most European and possibly also other countries.” (Trontelj, 1999)

4.2.2 Ecological ethics

The concern for the environment is another crucial extension of classical ethics in contemporaneous world. The traditional ethics is dealing almost exclusively with the mankind and human issues. The environmental ethics

(also ecological ethics or ecoethics) includes the non-human sphere, starting from the maxim that the preservation and care for the nature and healthy environment should be considered as the ultimate value. The natural environment is increasingly conceived as the necessary link to the life including human life and became thus a part of the dignity of the life. The importance of the environmental issues is well reflected in the establishment of the general ecology on the one side and several environmental disciplines in different basic sciences on the other side, including environmental or ecological philosophy, psychology, sociology, economy, geography, environmental law, ecological theology and others. Human interventions in the environment are nowadays not only the matter of rational decisions, they are the matter of the ethical decision making. The mere continuation of the use of the existing technology, way of life and the use of the environmental resources is definitely jeopardising the very survival of the mankind. There are definite limits for the use of the environment for the convenience of the humanity. It is obvious that our generation must adopt and keep several environmental obligations to ensure the life quality of the next generations. The concern for the environment should even exceed the mere conservation of our natural settings. And this concern should exceed the ecological measures aiming only to the reducing the risks for humanity. The human society and civilisation should provide and realise the conditions for the advancement and improvement of the life conditions of the non-human species too. It is highly improbable that the major environmental risks and dangers of our time will be solved without the respect of the ecological values and ethics. Yet, the very survival of the civilisation and human life depends on the solutions of the great environmental problems, including

- Global warming and climate change
- Use of unclean and non-renewably energy
- Water degradation
- Collapse of the ocean system due to the pollution and over-exploitation of the sea
- Electronic waste
- Nuclear waste
- Land rush and land degradation
- Deforestation
- Reduction of biodiversity
- Increased human population

- Habitat loss
- New technologies including manipulation of plant DNA and genetically modified organisms (GMO) production

Ecoethics is closely connected with the bioethics, especially in the perspective of the new technologies due to the recent scientific progress. The above mentioned technologies that allow manipulation of plant DNA and genetical modification of organisms are good example. It is an ethical imperative that all possible consequences of the use of these technologies should be estimated before being applied in the practice. They should not be applied in the case that the benefits for the humanity and nature clearly exceed the possible risks and dangers.

Chapter 5

Education of values and ethical standards

The building of a stable and enduring society was ever the goal of the mankind. The societal stability is by definition based on the excellence of knowledge as well as on the high standards of ethics and values. However, the establishment of such society is seriously endangered (jeopardised) by negative societal events extending from ignorance and moral neglect to corruption, violence and criminality. The common denominator of negative societal phenomena is thus the departure from ethics, the departure from values and the departure from ethically based knowledge and expertise. The unsatisfactory state of modern society has several reasons and causes, yet the major, very deep and perpetuated aggravating factor is the deficient education of ethics, values and personal or character virtues. The process of the societal rehabilitation should therefore be directed to the strong promotion of the ethical standards, values and virtues in the education and in the formation and shaping of the ethically relevant attitudes, beliefs, social norms and patterns of behaviour in professional and personal life.

The value system of modern civilisation is based on the centennial tradition of civil rights and human rights approach in the Europe and North America.

More intense societal integration of values is therefore a necessary task that should be accomplished in order to improve the stability and welfare

of the society. This task is inevitably connected with the ethical investments into the process of education. As such, it represents also a message to the new generations, a message that our descendants are subject of our concern and consideration and that the present generation is trying to ensure full quality of life for them.

In this place, we should repeat the statements from the beginning of this book:

The European society after the second world war is exceptional in many aspects. It is characterised by the decades of the peace and relative stability (with only few local exceptions), together with the North America, the continent sharing the basic features of the western civilisation with Europe. Although this is a respectable accomplishment, the contemporary societal situation in the Europe is not ideal. Europe is still not immune to the dangers of negative societal phenomena listed above. Some of them have apparently even increased in the recent decades. However, the societal risks are not a consequence of the deficient ethical or moral heritage of European and human civilisation. On the contrary, they are a consequence of the deficient actualisation of the ethical heritage in the modern society.

The education is obviously the best way to endow the coming generations with the benefits of human civilisation. In order to fulfil the perspective of the stable and well-functioning future society, the education should be striving toward the better actualisation of the human civilisation heritage based on commonly accepted values, ethical standards and moral norms. The question arises, however, which values, ethical standards and moral norms are really common and fairly consensual in this heritage, including the European cultural tradition. EU has not a unified programme of the education and that is probably right. The countries of EU have their own particular programmes of education which are consistent with their own cultural tradition. Yet, on the other hand, every analysis of these programmes will find a lot of basic shared values, goals and aims reflecting common cultural heritage. The efficient functioning of the project focused on the desirable societal change in Europe should be based on common cultural heritage. But first, such societal project must define common societal basis including the values, ethical standards and moral norms.

5.1 Which values: The European Ethics and Values Framework (EEVF)

There is a strong consensus among European citizens, thinkers and politicians that current economic, social and moral crisis has, in fact, deep roots. When identifying these roots it is frequently noted that many negative contemporary societal events can be inevitably linked to departure from ethics, departure from traditional values and departure from ethically based knowledge, expertise, decisions and behaviour. Therefore, the strategy of responsible societal change should be focused on the building of society fitting the high ethical standards with resulting values and character virtues in education and in the practical personal and professional life.

The need for a shared understanding of European ethics and values is increasingly present in EU world (certainly older than the crisis 2009 to 2013). The need to stress the importance of European values was strongly stated in the 2007 Berlin Declaration which intended to provide European citizens with a document that would reflect the uniqueness of the European Union and emphasise a common sense of belonging. This important document was signed by the then acting presidency, the European Commission and the European Parliament after all 27 Heads of State and Government had agreed on the content of the text. Berlin Declaration put in the focus several universal values: human dignity, human rights, gender equality, peace, freedom, democracy, rule of law, mutual respect, shared responsibility, prosperity, security, tolerance, participation, justice and solidarity.

What values should be considered in the further implementation of the societal integration of ethics and value in the Europe and worldwide? A special document was developed by the Jože Trontelj Institute of Ethics and Values (IEV, Ljubljana, Slovenia) in order to identify and determine these values. The document labeled European Ethics and Values Framework (EEVF) was formulated in the 2013. It is an evidence-based framework which derives from historical and cultural bases of European values and ethics as well as from major scientific based contemporary models of values. As a further step, the EEVF provides the constellation of this background in the wider context of ethics and values in contemporary European society and its communities. An extensive empirical basis for the

document building is represented in the data of European Values Study and World Values Study.

EEVF was developed to fill the need for a common ground with regards to European ethics and values. It is an evidence-based framework built both on European cultural and historical tradition as well as on leading contemporary models of values. EEVF relies on Berlin Declaration 2007 and considers the empirical as well as theoretical models of values and virtues including the models of (see also the list of selected references in the end of the document):

- Schwartz & Bilsky,
- Musek,
- Elizur,
- Hofstede,
- Triandis
- Bond,
- Inglehart,
- Petereson & Seligman

It is considered of utter importance that decisions, behaviours, and actions of individuals as well as of groups and communities reflect strong ethical and universal values. EEVF is based on more than three decades of study of ethics and values in regard of European communities and citizens and we believe that it follows one the most important pillars of contemporary European society.

EEVF was developed in order to implement the major contents, aspects and procedures of intended societal changes. The model is based on analytic elaboration of most validated theories of values, value orientations and virtues, as well as models of social or societal change (the theoretical background of the model is explained in details in larger version of this document). The result of this analytic work is an integral model of societal change toward a stable future society based on high standards of values and knowledge. The values, ethical and societal standards, which were derived in the frame of European cultural tradition and perspective, are especially considered in the model.

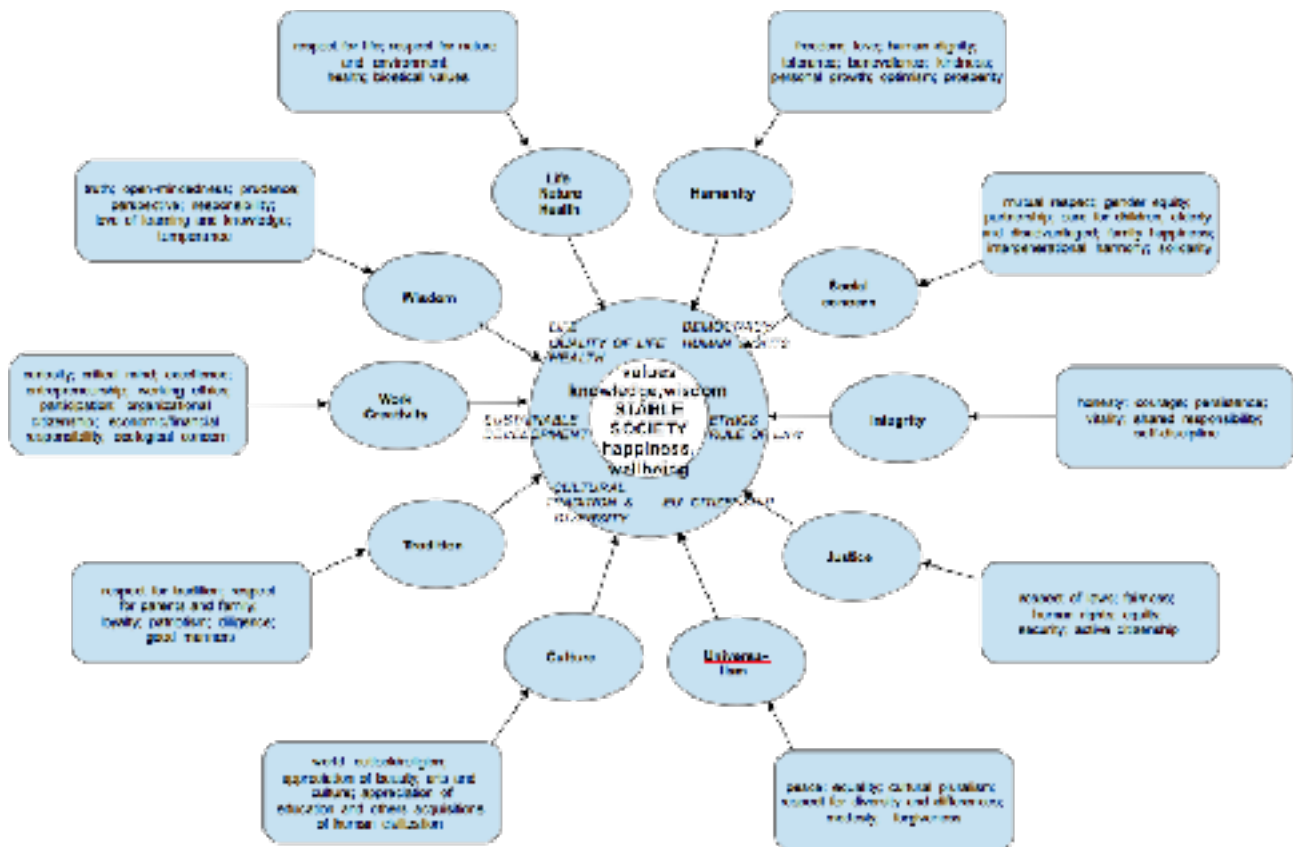


Figure 5.1:

Schematic presentation of the European Ethics and Values Framework (EEVF). EEVF contains four levels: (1) the level of central goals (stable society of values, knowledge, wisdom, happiness and well-being as the final societal goal), (2) the level of central concerns (six core concerns), (3) the level of ten value domains and (4) the level of respective ten groups of values, virtues and character strengths. The detailed description of the EEVF see in the text.

The structure of EEVF contains four distinct hierarchically connected levels:

1 CENTRAL GOALS of contemporary European society:

- establishment/reinforcement of stable society based on ethics, values and knowledge (society of wisdom) that
- implies personal wellbeing, happiness, engagement and meaningful life.

2 CENTRAL CONCERNS based on European historical and cultural tradition:

- Concern for life, quality of life and health
- Concern for democracy and human rights
- Concern for ethics and rule of law
- Concern for European citizenship

- Concern for nature, environment and sustainable development
 - Concern for cultural tradition and cultural diversity
- 3 VALUE DOMAINS OR VALUE ORIENTATIONS of stable European society and communities based on ethics, values and knowledge; antecedents of European citizens' personal wellbeing, happiness, engagement and sense of meaning.
- 4 INDIVIDUAL VALUES and VIRTUES that are reflected in decisions and behaviours; these are values on which historical, contemporary and future well-being and progress of European societies and European citizens are based.

More detailed description of the EEVF is displayed in the Figure [5.1](#). According to EEVF, the final goal of the intended changes is the establishment of stable society based on ethics, values and knowledge (society of wisdom) that implies also individual (personal) wellbeing, happiness and meaningful life. This central goal implies six core concerns:

- Concern of life, quality of life and health
- Concern of democracy, human rights and privacy
- Concern of ethics and rule of law
- Concern of European citizenship
- Concern of nature, environment and sustainable development
- Concern of cultural tradition and cultural diversity

Central goal and core concerns form together the core levels of the EEVF model. This part of the EEVF was labeled the core state model. Core concerns are the focus of major domains of values and virtues, that are classified into ten groups in the EEVF model. Said otherwise, the core state should be achieved by means of the following ten groups of values and virtues (value domains), each including several special values or virtues:

Humanity

- Orientation towards humanity is characterised with decisions and behaviours which reflect following values:
 - freedom; love; human dignity; privacy; tolerance; benevolence; kindness; personal growth; optimism; prosperity

Wisdom

- Orientation towards wisdom is characterised with decisions and behaviours which reflect following values:

- truth; open-mindedness; prudence; perspective; responsibility; love of learning and knowledge; temperance

Life Nature Health

- Orientation towards life, nature, and health is in the core of ethical attitude to life in general and of sustainable development. It is characterised with decisions and behaviours which reflect following values:
 - respect for life; respect for nature and environment; health; bioethical values

Social Concern

- Orientation towards social concern is in the core of the welfare state. It is characterised with decisions and behaviours which reflect following values:
 - mutual respect; gender equity; partnership; care for children, elderly and disadvantaged; family happiness; intergenerational harmony; solidarity

Justice

- Orientation towards justice is in the core of fair and equitable society and of legal state. It is characterised with decisions and behaviours which reflect following values:
 - respect of laws; fairness; human rights; equity; security; active citizenship

Universalism

- Orientation towards universalism is in the core of the open society striving for universal welfare. It is characterised with decisions and behaviours which reflect following values:
 - peace; equality; cultural pluralism; respect for diversity and differences; modesty; forgiveness

Integrity

- Orientation towards integrity is in the core of the society for which consistency of decisions, behaviours, principles, expectations, and outcomes is characteristic. Individually it is characterised by moral

acting. Orientation towards integrity is characterised with decisions and behaviours which reflect following values:

- honesty; courage; persistence; vitality; shared responsibility; self-discipline

Work Creativity

- Orientation towards work and creativity is in the core of prosperous and competitive society. It is characterised with decisions and behaviours which reflect following values:
 - curiosity; critical mind; excellence; entrepreneurship; working ethics; participation; organisational citizenship; economic/ financial responsibility; ecological concern

Tradition

- Orientation towards tradition is in the core of the modern society well-balanced with the established respect deserving conventions. It is characterised with decisions and behaviours which reflect following values:
 - respect for tradition; respect for parents and family; loyalty; patriotism; diligence; good manners

Culture

- Orientation towards culture is in the core of humanistic society. It is characterised with decisions and behaviours which reflect following values:
 - world outlook/religion; appreciation of beauty; arts and culture; appreciation of education and others acquisitions of human civilisation

The model provides several submodels, according to specific requirements of the assumed bearers of societal change (National Academies of Science, National Academies of Arts and Sciences, Universities, scientific and educational institutes, other institutions and experts), population targets (teachers, professors, students, pupils, lawyers, managers, professionals, workers, physicians and medical personal, etc.) and methods applied in order to promote societal changes (lectures, seminars, workshops, conferences, round tables, publications, WEB and online communications, documents and presentations, etc.). The integral model (see also [Figure 5.1](#)) should be modified according to the specific combination of above

mentioned submodel items (bearers, targets, methods). Each modification is resulting in the special submodel (for example, a special submodel could be developed from the integral model in consideration of the National Academies of Science as bearer, school teachers as target group and seminars, workshops and publications as methods).