

## MULTIMANIFESTATIONS 2.0

### Ethics: The Way We Are Or The Way We Were

#### Introduction – X-Based Ethics

Society is in (emotional/intellectual/spiritual) conflict with the (behavioral/cognitive/psychic) resolution of (temporal/local[e]/global) disposition towards *values* [*concepts* and *facts*] concerning the attitude(s) called for in response to a non-fictional point of view (i.e. issue). At issue are the Ethics “of society,” the (cathartic/quiescent/vicarious) literacies that lie beneath the (path/map/passage in the) celebration of a (fundamental/practical/metaphysical) culture. Ethics is a perception-based (i.e. *x*-based) set of (contingent/conventional/riteful) references as delineated (by sequence/process/promotion) to negotiate the organizational coding of an issue: a conflict resolution disposition.

There are four kinds of *x*-based ethics: generic, identity, personality, and character.

1. *Generic*-based ethics is an *attitude* towards a literacy as *called* by an individual for a *response* to an issue: in *value* as delineated [sequenced, processed, promoted] in a *plan*, *commitment*, *knowledge*, and *belief*; in *concept* as delineated in a *framework*, *composite*, *course*, and *interface*; in *fact* as delineated in a *rubric*, *chronology*, *stipulation*, and *intent*. The *generic*-based ethic is sequenced in a path (*orientation of fundamentals*), processed in a map (*application of practicalities*), and promoted in a passage (*acculturation of metaphysics*) to negotiate [contest/protest/conduct] the alignment of the (cathartic/quiescent/vicarious) literacies that celebrate culture: emotion (behavior), intellect (cognizance), and spirit (psyche).
2. *Identity*-based ethics is a *bias* towards a literacy as *prompted* by an individual (as self) for a *reaction* to an issue: in *value* as delineated [sequenced, processed, promoted] in an *eccentricity*, *principle*, *experience*, and *endearment*; in *concept* as delineated in a *indigeneity*, *magnanimity*, *ideal*, and *nativism*; in *fact* as delineated in a *modus operandi* system, *chronology* (*translogism*), *motive*, and *idiom*. The *identity*-based ethic is sequenced in a path (*familiarization of uniqueness*), processed in a map (*intuition of preference*), and promoted in a passage (*existentialism of priority*) to negotiate [contest/protest/conduct] the alignment of the (cathartic/quiescent/vicarious) literacies that celebrate culture: emotion (behavior), intellect (cognizance), and spirit (psyche).
3. *Personality*-based ethics is a *fancy* towards a literacy as *cued* by the individual (as peer within a group) for a *reply* to an issue: in *value* as delineated [sequenced, processed, promoted] in a *heritage*, *requirement*, *lineage*, and *information*; in *concept* as delineated in an *elitism*, *scope*, *interest*, and *faith*; in *fact* as delineated in a *role model*, *chronology* (*translogism*), *mores*, and *langue*. The *personality*-based ethic is sequenced in a path (*consentaneity of norms*), processed in a map (*habituation of collectivity*), and promoted in a passage (*exegesis of popularity*) to negotiate [contest/protest/conduct] the alignment of the (cathartic/quiescent/vicarious) literacies that celebrate culture: emotion (behavior), intellect (cognizance), and spirit (psyche).
4. *Character*-based ethics is an *inclination* towards a literacy as *requested* by an individual (as resident within a community) for a *proposal* to an issue: in *value* as delineated [sequenced, processed, promoted] in a *feudalism*, *policy*, *agenda*, and *profile*; in *concept* as delineated in a *humaneness*, *scale*, *phase*, and *loyalty*; in *fact* as delineated in a *architectonic paradigm*, *chronology* (*translogism*), *rule*, and *atmosphere*. The *character*-based ethic is sequenced in a path (*conformity of respect*), processed in a map (*routine of aggregation*), and promoted in a passage (*hermeneutic of modularity*) to negotiate [contest/protest/conduct] the alignment of the (cathartic/quiescent/vicarious) literacies that celebrate culture: emotion (behavior), intellect (cognizance), and spirit (psyche).

Generically, *x*-based ethics, the *orientation* of issues (*felt*), is a *path* that codes the *temporal* disposition (attitude) of an *emotional* conflict (call) for a *behavioral* resolution (response) as referenced *contingently* in the form of a *sequence*. The sequence is the invention of a plan [framework: rubric], the situation of a commitment [composite: chronology], the navigation of a knowledge [course: stipulation], and the association of a belief [interface: intent]. A *satisfactory* sequence allows for the opportunity to *explore* (mark) the becoming of concepts [facts and values]. Exploration via marking a satisfactory sequence, the path is proven (*temporally*) as being (*contingently*) a (*catharsis*) literacy concerning the issue. The path (sequence) is metered (*validated*) for *mapping* from orientation to application.

<b>PATH: Orientation (fundamental)</b>			
<u>Sequence</u>	<u>Value</u>	<u>Concept</u>	<u>Fact</u>
1. Inventing a	plan	framework	rubric
2. Situating a	commitment	composite	chronology
			tradition   philosophy   democracy   psychology
3. Navigating a	knowledge	course	stipulation
4. Associating a	belief	interface	intent
<b>Literary Skill: catharsis</b> (contingent reference explored [satisfaction]: explanation)	<b>Simulation</b>	<b>Content</b> (formulary)	<b>Material</b>

X-based ethics, the *application* of issues (*thought*), is a *map* that codes the *local[e]* disposition (attitude) of an *intellectual* conflict (call) for a cognitive resolution (response) as referenced *conventionally* in the form of a *process*. The process is a confirmation of a plan [framework: rubric], the indication of a commitment [composite: chronology], the surveillance of a knowledge [course: stipulation], and the saving of a belief [interface: intent]. A *consistent* process allows for the opportunity to track (*record*) the becoming (*translation*) of facts [concepts and values]. Tracking via record, a consistent process, the map is proven (*local[e]ly*) as being (*conventionally*) a (*quiescent*) literacy concerning the issue. The map (process) is metered (*authorized*) for *passage* from application to acculturation.

<b>MAP: Application (practicable)</b>			
<u>Process</u>	<u>Value</u>	<u>Concept</u>	<u>Fact</u>
1. Confirming a	plan	framework	rubric
2. Indicating a	commitment	composite	chronology
			tradition   philosophy   democracy   psychology
3. Surveying a	knowledge	course	lexicon
4. Saving a	belief	interface	mnemonic
<b>Literary Skill: quiescence</b> (conventional reference recorded [secured consistency]: justification)	<b>Reification</b> (re-simulative)	<b>Textual</b> (re-formulary)	<b>Reconstruction</b> (re-material)

X-based ethics, the *acculturation* of issues (*digested*), is a *passage* that codes the *global* disposition (attitude) of a *spiritual* conflict (call) for a *psychic* resolution as referenced *ritely* in the form of a *promotion*. The promotion is the propriety of a plan [framework: rubric], the grace of a commitment [composite: chronology], the leverage of a knowledge [course: stipulation], and the poise of a belief [interface: intent]. An *ameliorated* promotion allows for the opportunity to trace (*indoctrinate*) the becoming (transfiguration) of values [concepts and facts]. Tracing via indoctrination, an ameliorated promotion, the passage is proven (*globally*) as being (*ritely*) a (*vicarious*) literacy concerning the issue. The passage (promotion) is metered (*approved*) for *supposition* (advocacy, activism, or diplomatism).

<b>PASSAGE: Acculturation (metaphysical)</b>			
<u>Promote</u>	<u>Value</u>	<u>Concept</u>	<u>Fact</u>
1. Sponsoring a	plan	framework	rubric
2. Gracing a	commitment	composite	chronology (aspect)
			tradition   philosophy   democracy   psychology
3. Leveraging a	knowledge	course	lexicon/stipulation
4. Poising an	belief	interface	mnemonic/intent
<b>Literary Skill: vicariousness</b> (riteful reference indoctrinated [affirmed amelioration]: rationalization)	<b>Deification</b> ([re-]simulative)	<b>Contextual</b> ([re-]formulary)	<b>Conversion</b> ([re-]material)

Conflict resolved (i.e. calls with disposed responses), the *Code of Ethics* is the negotiation [contest/protest/conduct] of (cathartic/quiescent/vicarious) literacies as organized [oriented/applied/acculturated] by the *x*-base used as a resource to celebrate culture. The individual uses the Code of Ethics for the assessment of perception to assist in the troubleshooting of reference point(s), to enhance the observation, to cultivate that which is deemed “valuable [conceptual and factual].” Hence, the Code of Ethics is an overlay that aligns values, concepts and facts as a non-fiction.

However, an issue may be oriented/applied/acclulturated differently by each *x*-base: identity, personality, and character. Thus, when alignment regarding the *x*-based ethic is askew (fuzzy or non-existent) within an individual (as self [identity], as peer [personality] within a group, as resident [character] within a community), a dilemma occurs forcing negotiation between references: contingency, convention, or rite.

An ethical dilemma ensues as the individual troubleshoots the issue, if only for the sake of *survival*, by negotiating the alignment of the literatures' catharsis/quiescence/vicariousness that were sequenced/processed/promoted. From these negotiations arise a *supposition* of the issue as a non-fiction from which the individual *celebrates* and *advances* as a *culture*. With this supposition, the individual decides to observe personae as an *advocate*, *activist* or *diplomat*. As an advocate, the individual advances the celebration of the culture through negotiation (*contest*)—*skew via polemics*. The polemical skew posits the negotiation (contest) through deference/modification/adherence to the non-fiction. As an activist, the individual advances the celebration of culture through negotiation (*protest*)—*skew via agonism*. The agonistic skew posits the negotiation (protest) through engenderment/enlistment/empowerment of the non-fiction. As a diplomat, the individual advances the celebration of culture through negotiation (*conduct*)—*skew via dialectic*. The dialectical skew posits a negotiation (conduct) through alliance/tact/acknowledgment to the non-fiction. The individual, as either advocate, activist or diplomat targets an audience, be the audience another self, peer (group) or resident (community). The goal is to champion the supposition, thus expunging any further ethical dilemma.

With the Code of Ethics, the individual perceptions are overlaid, *synchronizing* the values [concepts and facts] contained within perception/reference point(s)/delineation. This essay composes the templates for *x*-based ethics and Code of Ethics within the individual as self, peer (within a group), and as resident (within a community).