Exploring and Modeling of "Right Decision" Characteristics in Connectedness Decision Paradigm (CDP)

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Authors' contributions

This work was extracted from author FS PhD dissertation that MHH was the supervisor. Author FS did all stages of the research according to author MHH guidance. Both authors read and approved the final manuscript.

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ABSTRACT

In Connectedness Decision paradigm (CDP), by integrating spirituality and rationality, spiritual rationality can help maintain connectedness with One as shared inherent purpose in an individual's life. By considering spiritual rationality, we can gain a right decision: a decision that is rational and spiritual. The main purpose of this research is to explore the main characteristics of Right Decision and present them in the form of a model by using Interpretive Structural Modeling (ISM) method according to experts' opinion. As a result, 10 main characteristics of right decision be considered and a hierarchy model with three levels has been obtained. The top level represents spiritual aspect of right decision and consists of 3 characteristics: be in Tune with Human Nature, Manifestation of connect with One, and Representation of Awareness. The middle level represents the rational aspect and consists of 3 characteristics: caused to connectedness with others, Faith & Value Based, and based on independent authority. And the last level represents behavioral aspect and consists of 4 characteristics: Right job, caused to calmness, make happiness and Love, and possibility.

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1. INTRODUCTION

Decision-making in the management literature is explained through a number of distinct models among which the rational, cybernetic, political, incremental and garbage-can are some of the more well-known [1]. In hard paradigm of decision making, the main consideration is finding an optimal decision which is a choice that maximizes a utility function. Simon [2] points out that in real-world decision situations, cognitive limitations with respect to computational capability and knowledge of the environment necessarily mean that human rationality is bounded. Instead of optimizing, decision makers satisfy to achieve a threshold level of satisfaction that is good enough [3]. Brown [4] mentioned in decision making, satisfying explains the tendency to select the first option that meets a given need or select the option that seems to address most needs rather than the "optimal" solution. This point introduces soft paradigm to decision making literature. Simon [5] distinguishes between substantive rationality– the term in economics for making optimal choices– and procedural rationality, the reasonableness under bounded rationality of procedures used in decision making associated with satisfying.

At the centre of any decision-making process is the individual decision-maker who experiences demands and pressures from a number of sources [6]. In difficult moments, these tools needed to be complemented with taking time to connect with the ultimate. Fernando [7] said the outcomes of decisions, both good and bad, were invariably attributed to this connecting experience. In 1953, *Fortune* published an article entitled 'Businessmen on Their Knees', which reported that 'American businessmen are taking more notice of God'. The article posed the question whether this was 'a superficial, merely utilitarian movement, or [whether it was] a genuinely spiritual awakening?' [8]. Fernando has done some imperial researches of how religiosity actually affects key management practices, when the participants were asked why they engaged in religious practices at work, their responses were often associated with decision-making. The outcomes of decisions, both good and bad, were usually attributed to the connecting experience [8]. During challenging decision-making situations, participants felt a need to draw from their spirituality to find the 'right way' of managing the situation. (Need to make 'right decisions' was central to most of situations. Rational actions are reasonable actions, in terms of the goals they set out to achieve. Reasonableness is assessed on the basis of the relationship between the action and the goals. Shakun [3] noted that Simon's (1978) substantive and procedural rationality is consistent with this dictionary meaning of rationality. But in his opinion, human decision making needs to a more profound view [5].

A paradigm is a way or framework for thinking around a concept or phenomenon. Shakun proposed the Connectedness Decision Paradigm (CDP) models problem solving by considering humans as spiritual purposeful complex adaptive systems engaged in cybernetics / self-organization involving choice of purposes and means to attain them. A purpose is an intended result [9]. He suggested that when individuals make decisions that result in right decisions, they go beyond Simon's (1955 and 1956) notion of bounded rationality [10]. Connectedness is an experience of (a dynamic) unity relation experience. An individual can experience connectedness with one as way of life; generally, spirituality refers to the concern with or connection to a transcendent being and often includes an individual's search for an ultimate purpose in life. [11,12] so spirituality can be defined as connectedness with One [13]. The core axiom of CDP is that individuals have a shared inherent purpose to experience connectedness with One. Studies conducted in diverse cultures and in different fields – such as health care, neuro-theology, theology and psychology – have found that connection is a common and central concept in the conceptualization of workplace spirituality. For example, after a comprehensive review on the meaning of spirituality in the nursing literature, Burkhart [14], notes that "whether one's point of view is realist or existential, spirituality is defined as the experience of and integration of meaning and purpose in life through connectedness with self, others, art, music, literature, nature, or a power greater than oneself".

For understanding the paradigm axioms, it is necessary to define some concepts. We use Shakun's definitions: In common, dictionary usage, rationality of actions (decisions) means those actions are reasonable with regard to

producing ends (goals), so the actions/goals relation is reasonable [4]. These relations are beliefs held by a decision maker [15]. The emphasis is on reasoning (on cognition), so it can be called cognitive rationality. It is bounded [3]. What we normally call decision making is a manifestation of consciousness [16]. Consciousness may be regarded as self-organizing response capacity or awareness operating through cognition, affection, and conation [17]. So in addition to cognition, rationality can be extended to the human feeling and ability. According to this viewpoint, a relation is rational on affection if feel reasonable, also on connation that means there is a commitment to implementation of it. Shakun suggested to use the term generalized rationality to extend rationality to reasonableness validated not only by cognition, but also by affection and conation. Generalized rationality is also bounded [3,13,16, 17,18,19,20].

In integrating spirituality and rationality, spiritual rationality can help maintain connectedness with One as shared inherent purpose in an individual's life [19]. In this regard, right or spiritual rationality is generalized rationality under oneness manifest with consciousness experiencing connectedness with One. In this view point Shakun [3] mentioned that Spiritual rationality is unbounded rationality. In fact, Rightness for our decisions comes from spirituality, consciousness experiencing oneness [15]. Right decision produces connectedness with One for an agent. Conversely, connectedness with One promotes right problem solving [13]. Rationality and spirituality represent different brain capabilities. Extending rationality to spiritual (right) rationality can integrate these capabilities. With spiritual rationality an individual validates a problem solution both rationally and spiritually for right decision [19].

Many significant world problems/conflicts could benefit from CDP to find right solutions. Examples of world problem areas are education, domestic politics, conflict resolution, peace, global business, business ethics, business social responsibility, government economic policy making, regulation, social programs, climate change, water resources, human rights, immigration, gun control, etc. [8]. Spiritual rationality can integrate secular-based (rational) and faith-based (spiritual) approaches that a decision maker validates decisions both rationally and spiritually [19].

For sure in all condition, right decision is desirable. Everybody wants to decide and act based on rightness. Maybe judgment of others' decisions is not possible or even ethical. But can we judge about the rightness of our own decisions? For this aim, what are the most important characteristics of Right Decision? The purpose of this article is to extend the consideration of spiritual rationality offering a kind of structural framework for explaining the concept of "Right Decision" by exploring it's the most important descriptive points (characteristics) based on Prof. Shakun's definitions.

2. RIGHT DECISION

Gomez and Fisher [21] proposed four major domains of spiritual well-being; personal, communal, transcendental, and environmental well-being. This states that; the personal domain reflects how one intra relates with oneself with regard to meaning, purpose, and values in life. The communal domain expresses in the quality and depth of inter-personal relationships, between self and others, and includes love, justice, hope, and faith in humanity. The environmental domain deals with care and nurture for the physical and biological world; including a sense of awe, wonder, and unity with the environment. The transcendental domain deals with the relationship of self with some-thing or some-one beyond the human level, such as a cosmic force, transcendental reality, or God, and involves faith towards, adoration, and worship of, the source of mystery of the universe [22]. Right Decision is closely related to a person spiritual well-being, so rightness for a decision should be considered in these four dimensions. It means a decision is right in relation to the person (decision maker), to others (everybody who is in a connection to decision maker), to the environment, and to the transcendental reality. Now we consider these aspects to reach more clarity in right decision.

According to Shakun [3], the emphasis is on reasoning. When individuals make spiritually motivated decisions that result in 'right' decisions, they go beyond Simon's (1955; 1956) notion of bounded rationality. He claimed that decisions are not only bounded by cognition, but also by affect and conation. He pointed out that 'right' decision-making and 'rightness' originate from spirituality—consciousness experiencing oneness. Shakun referred to this decision making process in terms of 'unbounded

rationality' and claimed that it is 'the rationality that ultimately matters, that requires and delivers spirituality'—our ultimate purpose and value [3]. 'Right' decision-making is rational or reasonable not only in terms of achieving its goals in terms of cognitive abilities, but also in terms of the ability to experience and act according to a connection with a larger, ultimate whole. Shakun said, in CDP, a problem arises from a break (or to avoid a break) in connectedness with One (or a surrogate), so a solution (or decision) is right if it is rational and reproduces or sustains connection [13]. In this regard, right decision produces (or supports) connectedness with one and conversely connection promotes right decision. It is like a rope that keeps human in the right way. All of us are emerged from one and will return to. Live is a way to pass this evolving cycle. Each of our steps to go forward (to proceed) in this way is based on a decision. A right decision, by considering human origin and destination, leads him/ her to pass the way correctly and safely also to grow up and evolve. A right decision leads and keeps the human connection with one. There is some evidence to suggest that a frame of reference based on a connection with a transcendent reality is likely to be a source of inspiration, guidance and solace to business leaders' right decision-making in Shakun description: "Spirituality promotes right problem solving and right problem solving produces spirituality for an agent." [13]. In this thought framework, rightness is associated with connectedness and a right decision is a manifestation of connection to a superior resource (One).

Shakun [13] has a clear definition for right decision: A decision that is rational and spiritual. Thus Rationality is an important aspect of a right decision. Human reasoning is a criterion to distinct true and false, good and bad, right and wrong. Shakun [16] said "What we normally call decision making is a manifestation of consciousness. As such the decision process operates through cognition." As mentioned before, a right decision will be supported by cognition. For sure a healthy rationality confirms right decision and it is validated by human logic. Shakun [3] claims that right decisions are not only bounded by cognition, but also by affection and conation. Conation refers to the connection of knowledge and affect to behavior and is associated with the issue of 'why'. It is the personal, intentional, goal-oriented or striving component of motivation—the proactive (as opposed to reactive or habitual) aspect of

behavior [23]. It is defined as the use of will or the freedom to make choices about what to do. According to Huitt [10], conation becomes critical when an individual wants to successfully engage in self-direction and self-regulation. Right decision-making is rational or reasonable not only in terms of achieving its goals under cognitive abilities, but also in the ability to experience and act according to a connection with a lager, ultimate whole than the decision-maker.

A right decision is cognitively rational and expresses a kind of lean awareness. As Vasconcelos [24] described, Sometimes the source of this awareness is not very obvious. You know what should be done and sure about it, but you do not exactly understand how you are informed about it and why it is the best solution. You cannot explain the exact process you pass to reach the solution, but you are almost sure about its rightness. In this situation, all information are not gained from your mind database, it is not a knowledge that completely related to cybernetic process, in somehow a kind of heuristic search or self-organization is concerned to guide us to the ultimate decision. "Linkage with a transcendent dimension or power could provide inspiration and guidance to business leaders to make the right decisions." [24]. To some extent, the result manifests transcendental consciousness that involved in all relations of decision making. So a right decision is rooted in a kind of profound awareness. Fernando [10] illustrates this based on his imperial research: When participants were challenged to the extent that they need to reach deeper and draw from their personal values through a connection with self to find the 'right way' of managing the situation, it is likely that their decision-making process—informed by personal values—determined the outcome. Therefore, we might hypothesize that right decision makers are likely to go beyond the rational and bounded to the unbounded decision-making processes for effective and right decision-making.

Our nature is a reliable reference for rightness. All of us, as being a human, are aware about our nature and want to make our decisions consonant with it. Every want and desire which represented by values and goals in decision making comes from our nature. There is a kind of knowing that can trust on it as knowledge. Shakun [17] said a person knows his or her nature and trusts that knowledge comes from

consciousness in tune with the universe. Our inherent purpose is to experience spirituality, connectedness with One, to live Two as One as a way of life. A right decision is in tune by our inner voice and valid by human nature [17]. There is a common ground for all human kinds: to keep connectedness with One. That Shakun [13] described it as an experience of unity (a Dynamic unity). According to Fernando [8] Central to right decision making was connectedness. It is possible for human to experience connection with manifested components of one: in purpose, in action through (via body), in social interaction as finding rightness, and at last holistically sense. Fernando [22] described this tuning to the nature as "Clear the conscience". A right decision will be confirm by human pure conscience. He said: "Since the connection with self helps the ethically motivated manager to seek guidance and rationalize the decision outcomes by 'clearing the conscience', fostering opportunities for self-reflection in organizations can be a means to improve right decision-making. It could influence the behavior of organizational members by further complementing the moral and ethical guidelines in place to resolve ethical dilemmas in organizations." [22].

As a human, all of us need to live with each others; our common sense is to have interaction and contact to others. We are social creature and have to pass the way of life together. All of us are related to each other and each ones' decision influences the whole. Shakun [19] described this based on system theory and by considering an agent as a system of elements and their relations based on Cartesian product of sets in mathematics) By such a holistic view, rightness is established for all relevant relations in a decision. A right decision is right for me same as others. If a decision, in any way, was harmful for an agent or a tiny part of the universe, for sure will not be right. So right decision fastens and reinforces our connectedness with others as an important common ground after connectedness with One [13]. Spirituality has been linked to ethical cognitions, and is an important factor in determining how individuals perceive the ethicality of a situation [25]. A review of the domains of spiritual well-being indicates that increased spiritual well-being corresponds with an increased consideration of the impact of one's actions on others. Being more conscious of the relationship between oneself and others in the community (high communal well-being) or being more considerate of the effects of one's activities

on the environment (high environmental well-being) should lead to focusing on others in terms of one's actions, and thus lead to greater idealistic decision making. Within the domains of spiritual well-being, the communal domain is perhaps the one that is most directly related to decision making that affects others, as communal well-being focuses on the relationship between the self and others and is related to the love of humanity [21]. Thus, individuals with a high level of communal well-being are more likely to be idealistic in their ethical orientation as they would like to be fair and kind to all [22].

In a value oriented decision making process, unlike to classical decision making process, choices are not very obvious and predictable in the first stages and will emerge during a heuristic and evolving process [26]. The relations that define wants as values and goals actually are our beliefs. If a value follows directly from our nature as a human and implies or characterizes by a goal which produces or delivers that value, the relation of them (belief) is right. Every problem and solution can be defined by beliefs as relations. Shakun's emphasizes that in a right decision each relations in problem representation and solution are right. The ultimate value for the entire universe is regarded as overcoming separateness from One (all there is). It is possible for us to make decisions in tune with our nature, when we feel trusts on wants; actually we are in harmony with the nature. This process makes us calm and brings a pure feel of inner happiness for us. Thus Shakun has a suggestion for examining rightness or wrongness of values and goals, if the decision maker is unhappy about identified values and goals themselves or cannot realize them because of conflict with other parties, it can be a sign of wrongness in values or beliefs (the relation between values and goals). It requires using a heuristic process to retain right values and goals and drop wrong ones. (Based on evolving essence of beliefs, Shakun developed a methodology to define a right problem and find a right solution for it that is named Evolutionary Systems Design (ESD). This is explained thoroughly in most of Shakun's papers from 1988 to 2013). So a right decision is result of a harmonic and equal structure of beliefs which all of them are right without any kinds of conflicts or impurities. Fernando [8] described his imperial study on right decision for business managers: "When participants were challenged to the extent that they need to reach deeper and draw from their personal values through a connection with self to find the 'right

way' of managing the situation, it is likely that their decision-making process—informed by personal values—determined the outcome. When managers make decisions within such a transcendent frame of reference, their ethical decision-making has potential for improvement. From an ethical perspective, the findings of the present study ground the *need to connect* as a relevant and useful process in decision-making [8].

Everything to exist for a human requires an affective feeling. As mentioned before, in spiritual rationality, reasonableness is validated not only by cognition, but also by affection and conation under oneness. When a relation is affectively reasonable, it delivers love and inner happiness [3]. Indeed, Oneness is integrally bound with love [16]. By right decision you are in peace with yourself, with others, and with all agents in the universe. You are linked with all there is and protected from any kind of separateness and fear. It brings you calm and inner stillness (or reassuring) that is ultimate state that everybody searches for to feel. Also a right decision is conatively reasonable and delivers perfect action as commitment to implementation [3]. It means manifestation of rightness in real world and via body is in the form of a perfect action. Every part of the universe has its perfect performance and if human wants to be in tune with the whole, lead

to present his perfect action. Because of its harmonic manner with the whole, right decision is feasible and practical in real world. It is possible to do and presents a right job that held in a right time, a right place and by a right man.

Right decision, is a solution for a right problem. Actually, our purpose is to define right problem and solve it for doing a right thing right. It is not unusual for decision makers to define and solve wrong problems [27]. As mentioned above, right problems are in two types: One type arises from breaking of an agent's connectedness with One, and another type arises when connectedness with One is there and the problem is how to express this in Two. (Or how maintain this connection). In other words, Connectedness with One in humans is tenuous and frequently lost so problems are ubiquitous. While they can be painful reflecting non-connectedness with One, problems are opportunities for re-identifying right action sustaining the One experience [18]. So in ESD (methodology for right problem solving), Shakun consider two evolving hierarchies of relation. One of them is a framework for defining (designing) a problem in the general sense of goal variables by exercising decision variables, the other one is concerned with finding a solution. (Fig. 1) Rightness in problem definition also in solution requires rightness in all relations (beliefs) that defining two hierarchies.
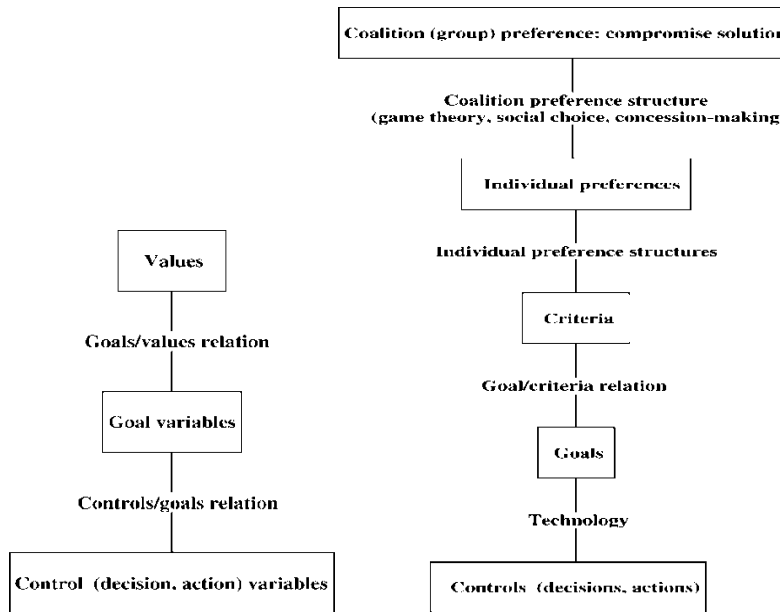
Fig. 1. Hierarchy 1: relation between control variables, goal variables and values & Hierarchy 2: relation between controls, goals, criteria, individual preferences and coalition preference

Spirituality is the source for ethics. As discussed before, fundamentally all of us have a shared inherent purpose that is to experience spirituality. That is our ultimate value which share in common. Just below this highest value, as a human, connectedness with others is a widely shared purpose for all. There are some substantive values which we consider as the next most important purpose of our life, such as freedom, justice, liberty, and so on. Shakun [13] mentioned 6 foundation ethical values which are the root of all of right decision: liberty, fairness, care, loyalty, authority and sanctity which mentioned [28]. These general moral foundation values promote and imply related specific moral (ethical) values in particular context. All of these values bring inner happiness for human. In sum for decision making we consider hierarchies of values and goals that all of them are our purposes (Which Shakun explained in ESD methodology). Higher purposes promote and imply the lower ones and lower purposes can be producers for the higher ones. Thus we can say right decisions are rooted in values (Or are value based decisions)

All agents try to hang out in experience connectedness with one as a way of life [3]. vasconcelos, [24] assert that executives regard prayer as being beneficial to them because it helps them to keep their mental and emotional capacities at an optimal level. Furthermore, they feel somehow inspired to make right decisions. the majority of all great discoveries came from ideas and insights derived from intuition or some form of human deeper feeling. In this regard, right decision is expression of worship and can be consider as steps for passing the right way to reach the ultimate goal. Indeed, right decision is a solution to rescue humanity from astonishment; it is the expression of domestic and humility approach toward his creator and impress of his refusing from disobedience. Although a right decision is approved by rationality and scientific methods, it is constant with religious axioms and instructions. In this regard, Shakun mentioned that "With spiritual rationality both a faith- based advocate of decision making and a secular-based advocate can each achieve internal consistency of rationality and spirituality." So the concept of "right decision" can integrate secular-base (rational) and faith- based (spiritual) approaches. A right decision is a spontaneous solution and arising from freedom and independence. Shakun [17] said that beliefs chosen by a person under pressure or influence of others are a prime source of wrongness and

cannot be a base for right decision. So it can create authentic power for decision makers. According to this point, we can be mention that a right decision arises from a pure and independent authority.

According to these discussions, the most important characteristics of a right decision can be considered like this: A right decision is a manifestation of connection to a superior power resource (One); is in tune with human nature and inner voice; it's rightness is rooted in lean awareness; is rooted (and approved) by religious axioms and fundamental (and moral) values; is feasible and practical in real world and possible to be realized; presents a right job (a job that be done in a right time, a right place and by a right man); brings the feeling of happiness and love; also causes calmness and reassuring in human heart; is a solution of a right problem and helps to be connected with others; is arises from freedom and independent authority. Now we want to reach a kind of structure for these characteristics according to experts' opinion.

3. INTERPRETIVE STRUCTURAL MODELING (ISM)

Interpretive structural modeling (ISM) approach is a method of structuring known elements. In this approach, which is in interpretive paradigm, elements are listed and structured based on experts' views [29]. Warfield [30] developed a methodology that uses systematic application of some elementary notions of graph theory and Boolean algebra in such a way that when implemented in a man machine interactive mode, theoretical, conceptual and computational leverage is exploited to construct directed graph (a representation of the hierarchical structure of the system). This methodology has at least two desirable properties when compared to the similar approaches namely simplicity in the sense of not requiring from the user i.e. viewpoint of advance mathematical knowledge and efficiency in terms of economizing in computer time [30-33].

The various steps involved in ISM modeling are as follows: i. Identify the elements which are relevant to the problem. This could be done by a survey or group problem solving technique. ii. Establish a contextual relationship between elements with respect to which pairs of elements would be examined. iii. Develop a structural self-interaction matrix (SSIM) of elements. This matrix indicates the pair-wise relationship among

elements of the system. This matrix is checked for transitivity. iv. Develop a reach-ability matrix from the SSIM. v. Partition the reach-ability matrix into different levels. vi. Convert the reach-ability matrix into conical form. vii. Draw digraph based on the relationship given in reach-ability matrix and remove transitive links. viii. Convert the resultant digraph into an ISM based model by replacing element nodes with the statements. ix. Review the model to check for conceptual inconsistency and make the necessary modifications [31,32].

"Transitivity Matrix" is generated based on structural self-interaction matrix. This matrix is a square matrix whose main diameter is unit and other elements are 0 and 1. We put 1 for X and V signs and 0 for A and O. Then, leveling table is formed which shows output elements set, input elements set and common elements set, and levels are determined during some reputations of leveling tables. Element or elements with minimum output set and common set are put at highest level [19]. All factors were presented to experts in the form of a questionnaire and ask

them to complete the SSIM Matrix [34]. Table 1 Shows average of their answers.

The Transitivity Matrix of obtained from SSIM is shown in Table 2. In this table every X and V are replaced by 1 and every O and A are replaced by 0.

Reach-ability (output) set and antecedent (input) sets for all the elements are determined. Intersection of the two sets is found out. The elements for which the reach-ability set and intersection set remain same, occupy the top level in ISM hierarchy. Top level elements will not influence the remaining elements hence it can be removed from further calculation. The same process is repeated until the levels of each element are found out [30,35]. Level partition details are shown in Table 3 to 5.

According to characteristics that been obtained for "Right Decision" and by using experts' opinion through an interpretive structural model analysis, we reached to a 3- level model (Fig. 2).

Table 1. Structural self-interaction matrix (SSIM)

N	Factors	1	2	3	4	5	6	7	8	9	10
1	In tune with human nature	X	V	X	V	V	V	V	V	X	V
2	Possible	A	X	A	O	A	O	V	O	A	O
3	Based on awareness	X	V	X	V	V	V	V	V	X	V
4	Make happiness and love	A	O	A	X	A	A	A	X	A	A
5	Connect with others	A	V	A	V	X	A	X	V	A	V
6	Based on independent authority	A	O	A	V	V	X	V	V	A	O
7	Right job	A	A	A	V	X	A	X	V	A	A
8	Calm and reassuring	A	O	A	X	A	A	A	X	A	A
9	Manifestation of connectedness with one	X	V	X	V	V	V	V	V	X	X
10	Faith & value based	A	O	A	V	A	O	V	V	X	X

Table 2. Transitivity matrix

	Factors	1	2	3	4	5	6	7	8	9	10
1	In tune with human nature	1	1	1	1	1	1	1	1	1	1
2	Possible	0	1	0	0	0	0	1	0	0	0
3	Based on awareness	1	1	1	1	1	1	1	1	1	1
4	Make happiness and love	0	0	0	1	0	0	0	1	0	0
5	Connect with others	0	1	0	1	1	0	1	1	0	1
6	Based on Independent authority	0	0	0	1	1	1	1	1	0	0
7	Right job	0	0	0	1	0	0	1	1	0	0
8	Calm and reassuring	0	0	0	1	0	0	0	1	0	0
9	Manifestation of connectedness with one	1	1	1	1	1	1	1	1	1	1
10	Faith & value based	0	0	0	1	0	0	1	1	1	1

Table 3. Leveling table (repetition 1)

Factors	Output set	Input set	Common set	Level
1 – In Tune with human nature	1, 2, 3, 4, 5, 6, 7, 8, 9	1, 3, 9	1,3,9	
2 – Possible	2,7	1, 2, 3, 5,7, 9	2,7	1
3 – Based on awareness	1, 2, 3, 4, 5, 6, 7, 8, 9, 10	1, 3, 10	1, 3, 10	
4 – Make happiness and love	4, 8	1, 3, 4, 5, 6, 7, 8, 9	4, 8	1
5- Connect with others	2, 4, 5, 7, 8,	1, 3, 5, 6, 9	5	
6 – Based on Independent authority	4, 5, 6, 7, 8,	1, 3, 6, 9, 10	6	
7 – Right job	7, 8,	1, 2, 3, 5, 6, 7, 9, 10	7, 8,	1
8 – Calm and reassuring	4, 8	1,3, 4, 5, 6, 7, 8, 9, 10, 11	4, 8	1
9- Manifestation of connectedness with one	1, 2, 3, 4, 5, 6, 7, 8, 9, 10	1, 3, 9, 10	1, 3, 9, 10	
10- Faith & value based	4, 7, 8, 9, 10	1, 3, 5, 9, 10	9, 10	

Table 4. Leveling table (repetition 2)

Factors	Output set	Input set	Common set	Level
1 – In tune with human nature	1, 3, 5, 6, 9, 10	1, 3, 9	1, 3, 9	
3 – Based on awareness	1, 3, 5, 6, 9, 10	1, 3, 9	1, 3, 9	
5- Connect with others	5, 10	1, 3, 5, 6, 9, 10	5, 10	2
6 – Based on independent authority	5, 6	1, 3,5, 6, 9,	5, 6	2
9- Manifestation of connectedness with one	1, 3, 5, 6, 9, 10	1, 3, 9, 10	1, 3, 9, 10	
10- Faith & value based	9, 10	1, 3, 5, 9, 10	9, 10	2

Table 5. Leveling table (repetition 3)

Factors	Output set	Input set	Common set	Level
1 – In Tune with human nature	1, ,3, 9	1,3,9	1,3,9	3
3 – Based on awareness	1,3, 9	1, 3, 9	1, 3, 9	3
9- Manifestation of connectedness with one	1, 3, 9	1, 3, 9	1, 3, 9	3
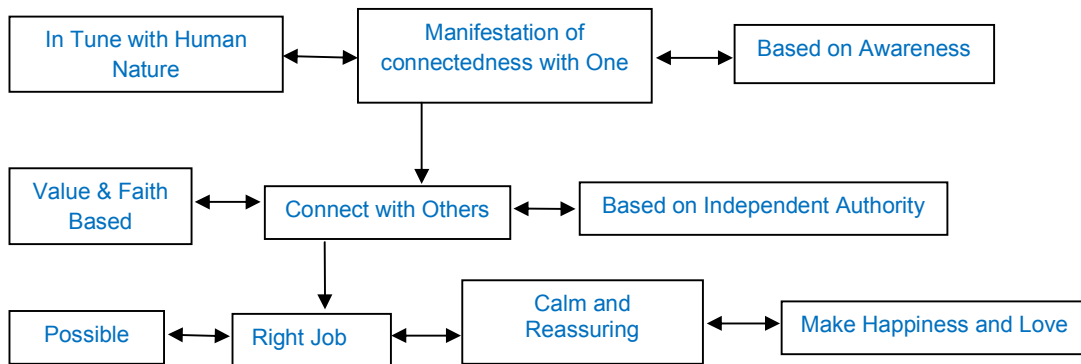
Fig. 2. Interpretive structural model of right decision characteristics

4. CONCLUSION

Top level consists of three characteristics that related to the main source of a Right Decision. It represents spirituality, consciousness that is in tune with all there is and experiencing connectedness with One. Humans try to live Two as One through Right Decision, right problem solving under Oneness/ Love/ Perfect Action. It is consonant with our nature and we know it as our origin want. The top level is concerned with meta-beliefs and introduces the intuition aspect of a right decision and can be found by our heart; cognitive rationality and sense are not capable enough to understand this level. The second level is related to the representation of rightness in rational field. Manifestation of spirituality is utility for all agents in the world, connection with others that caused an authentic power and independent authority. In this level rightness can be found according to conformity to the religious axioms and moral values. This level is concerned with beliefs and introduces rational aspect of rightness. This aspect can be found by heart and rationality but human sense is not very competence to percept it. The last level represents the behavior aspect of right decision. These characteristics are tangible and can be found by sense as well as heart and rationality.

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COMPETING INTERESTS

Authors have declared that no competing interests exist.

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