

# Universal Health Care

A Moral Obligation of Democracies

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# Universal Health Care

## A Moral Obligation of Democracies

Daniel Raphael, PhD

— *opus unius hominis vitae* —



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## Introduction

This paper will introduce a topic and its concepts that probably are unfamiliar to most people. Because of that, the first few chapters will read much like simple textbook explanations. Those simple concepts will be developed logically and rationally to provide straight forward reasoning for the necessity of universal health care.

The connection between universal health care and this paper are seven values that are innate to humans. The further connection between universal health care and the values that are innate to our species are the morality and ethics that erupt from those values.

This paper provides a logical, rational, and moral architecture for arguing in behalf of universal health care. It does not provide the “how” to create universal health care policies or legislative bills. Considering the mountain of health care agencies already in existence and funded regularly, universal health care is a natural development of previous legislation.

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This paper follows on the heels of *Seven Innate Human Values – The Basis for Consistent Ethical Decision-Making* that was published on my Google website in April 2019. Several of the early chapters in that paper explained the topic of seven innate values and the logic-sequences that follow. That paper alluded to the application of these seven values, ethics, and morality to the political and democratic processes of democratic nations. Here, in *Universal Health Care, A Moral Obligation of Democracies*, those values and subsequent morality and ethics will be applied to the controversial topic of universal health care in the United States.



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# 1

## Characteristics of Human Values

The author proposes that Homo sapiens have unconsciously made decisions based on seven innate values that have resulted in not only the survival of the species for over 200,000 years, but those values have also brought about the thriving existence of our species.

Because we know that values always underlie all decisions, it would be immensely helpful to identify the values that supported the decision-making that has sustained the survival of the species. Identifying those values would give social scientists the capability to predict with greater certainty the behavior of individuals and groups of individuals.

We would expect the proof for the existence of these values would be evident in two forms: as specific genes in specific chromosomes, and/or present by statistical proof. These values, acting as motivators of human behavior, would also be indirectly evident in the archeological and cultural history of human societies.

If what the author has proposed is proven to be true, then the truths of these seven values could be applied to the design and policies related to all organizations of all types and purposes related to all social institutions, whether social, health care, education, economic, and the political and democratic processes in order to support the existence and survival of democratic societies.

NOTE: At this time, the genetic location of each of these values has not been discovered to prove the existence of these values, but neither can the seven values be proven not to exist.

## Characteristics of the Seven Innate Values

If the seven innate values are embedded in the DNA of Homo sapiens, then there will be certain characteristics that would statistically prove their existence.

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The primary question to ask is this, “What are the commonalities of all humans for the last 200,000 years, today, and into a far distant future?” It is with this question that the puzzle will begin to unfold.

If these values are truly common to all members of the Homo sapiens species past and present then they would be:

**Timeless**, meaning that these values, as exhibited by decisions and behaviors, existed in humans 200,000 years ago, in us today, and in our progeny for the next umpteen generations. Archeological evidence should be present that identify those values from the behaviors of prior civilizations, cultures, and nations;

**Universal**, meaning that they exist in all humans of every race, gender, ethnic group, culture, nationality, and in every person who ever lived, is alive now, and those who will be born in millennia to come. Archeological and present evidence should show that these values would be expressed in cultures and civilizations worldwide at any and all eras of human existence;

**Irreducible and Immutable**, meaning that when we put a name on the values underlying our decision-making, as evidenced by our behaviors, that we will come to the awareness that there are no other values that underlie these values and behaviors. In other words, these values would not be interpretations of other more basic values, but that these values would be proven to be the only basic values that are common to all humans;

**Self-evident**, meaning that these values and subsequent behaviors would be so obvious that they have been overlooked, ignored, and not recognized for themselves. They would be so intrinsic to our own personal being that we would not have identified them except in extreme situations, as those that resulted in the United States Declaration of Independence, *“We hold these truths (values) to be self-evident, that all [people] are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”*





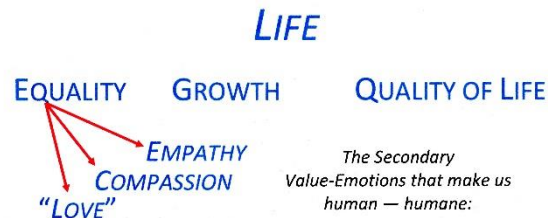
## 2 Seven Innate Human Values

The commonalities of the behaviors of all people over the course of 200,000 years suggest a common set of values exists that underlie the decisions that generated those behaviors, with the primary function to ensure the survival of our species.

In lieu of genetic location identification of these values, the statistical method to prove their existence would be the most reasonable route. Because you as the reader are one of the statistical population, you can ascertain the validity of these values, at least for yourself. Asking your friends and associates whether they make decisions using these values would extend your statistical proof.

The author offers the seven values, illustrated below, are innate to humans and always have been. The inference is that they are embedded in the DNA of Homo sapiens.

### SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



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*"Love and compassion are necessities, not luxuries  
Without them humanity cannot survive."  
— Dalai Lama*

### The Four Primary Values

**Life.** This is the value that is common to all living creatures, even bacteria. We know life is important to all living beings by the evidence of their reaction to life-threatening stimuli.

We could say then that LIFE is the ultimate value of living creatures, excluding viruses and fungi for example.

***Equality.*** This value is much more complex. The sense or awareness of INequality is the stimulus that arouses decisions and behaviors to reconcile that imbalance.

The key to understanding INequality is *awareness*. If a creature is not aware of being treated UNEqually, then individually INequality does not exist for that creature. Behavioral laboratory experiments have proven that an awareness of UNEqual treatment is exhibited in most mammals, particularly primates, and very evident in humans.

***Growth.*** Growth is an even more complex value. Physical growth is exhibited in all living beings, even simple multi-celled creatures at the microscopic scale. *Mental* growth is not so obvious but evident in the creature as it develops physically, meaning that the brain is capable of taking on the task of solving more complex problems and routines.

The full development of mental, emotional, intellectual, social, cultural, and spiritual growth seems to require some level of curiosity, which is enhanced when the individual strives to satisfy that curiosity.

There seems to be an innate limit to the individual's capability to satisfy their curiosity, and that appears to be due to the innate potential the individual brought into life. What is paramount to the accomplishment of striving to fulfill an insatiable curiosity is a statement similar to "I can do this!" And if that person becomes aware that they do not have the skills, whether they are skills of dexterity or mathematics manipulation, or mental capability to accomplish the task that curiosity presents, the value "growth" usually urges the individual to learn those skills so that they can proceed, and possibly proceed successfully — all of which requires good health.

Most mammals have this "urge to grow," but only humans that have self-awareness and the innate capability to consciously decide to grow. For humans, the urge to grow, and then the consciousness to decide to grow are innate. To will to grow is to be human.

***QUALITY OF LIFE.*** Quality of life as a value is distinguished from social comparisons. We can observe decisions that generate behaviors to improve one's quality of life. For example, people had the choice to

install electricity and indoor plumbing after the invention of electricity that produced electric lighting, electric water pumps to create pressurized water in a home, leading to indoor toilets.

Social comparison is not related to improving one's quality of life. To choose to trade-up from your one-year old Ford to buy a Bugatti sedan; or, to buy an 8,000 square foot home when the two of you were living quite well in your 3,000 square foot home is a matter of personal choice that was initiated by a person's ego needs. Bigger and/or more expensive does not equate to a "better" quality of life.

The value *quality of life* is fulfilled by a combination of the values of *life*, *equality*, and *growth*. The behavioral evidence in archeological research has shown the development of dwellings from caves and lean-to shelters, to various forms of yurts, wikiups, various types of tents, mud huts, rock huts, log cabins, and dimensional lumber houses, with the size of such dwellings determined by the number of the people who would regularly use them.

**An early conclusion.** If life is the ultimate value of our species and growth is necessary to grow into the innate potential that each of us brought into life, then maintaining good health is a universal necessity to fulfill the innate potential of all individuals.

## The Three Secondary Value-Emotions

EQUALITY → *Empathy, Compassion, and Love*

The source for these secondary value-emotions is the primary value *Equality*.

The value-emotions of empathy and compassion are more evolved and refined forms of the primary value *equality*. We know when equality is out of balance because of the secondary value-emotion of *empathy* – to “feel” or put our self <sup>1</sup> in the place of another person and sense what that is like, whether that is in anguish or in joy. When we feel empathy for others, the value-emotion *compassion* motivates us to reach out to the other person and assist them in their situation. When empathy and

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<sup>1</sup> “self” as a single word is identified in this paper as our self-identity. It is distinguished from “myself,” “ourselves,” and similar usages to indicate the inner personality identity.

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compassion are combined, and we feel that equally for everyone, then we say that we have a *love for all humanity* — the capacity to care for another person or all of humanity, as we do for our self.

Empathy and compassion are evident in more evolved primates that exhibit behaviors similar to those of humans. Some species of monkeys will exhibit behaviors of concern (empathy) for another monkey or human who is in distress as we see from the various facial expressions that are similar to what humans exhibit when they see another person in distress. Such behavior reflects that empathy is not a learned behavior but is innate.

What is remarkable is that some primates will then exhibit compassion by going to the distressed person to try to console them in one way or another. This too seems innate. The combination of empathy and compassion expressed as a generalized love for humanity seems to be innate only to humans. Those people who do express a generalized love for humanity see themselves as a member of the larger population of human civilization. They empathically know that they are one of that larger population, and that the differences of race, skin color, culture, ethnicity, gender, and national affiliation are external. The identification is within each person, that we are all of one species, *Homo sapiens*, with a common history of struggle and overcoming.

The awareness of situations in which a person struggles, as we ourselves personally have struggled, lends to a developed self-awareness as we empathically place ourselves in the other person's life in that moment. It is not something we are taught, though it helps to have learned empathy from parental figures and others. The innate value-emotions of empathy and compassion always lie latent within each individual and can be strengthened. It then becomes a personal decision to act on empathy to compassionately go to the other person to come to their aid.

**Empathy, Compassion, and a Generalized Love for Humanity** support the development of a higher quality of life for our self and for/with others by providing the motivating energy to grow into a more complete, mature, and functional individual within our self and within our social environment. These values allow us to see the common good as societal rather than selfishly personal. Their expression demonstrates the highest ennobling qualities of human nature at its best. With these three value-emotions, we have the direction and motivation from which to develop highly

positive family dynamics; and a loving, compassionate, and empathic means for validating holistic growth in individuals, families and societies.

When we consciously become aware of the already internalized primary values and secondary value-emotions, we realize that the collective power of individuals affects individuals everywhere as much as the individual affects the collective whole. Acting accordingly, we have the capability to become the highest living expression of being fully human.

## Values and Decision-Making

The presence of these values has only one purpose, to guide decision-making. Because we know that values underlie all decisions, the presence and purpose of the four primary values, (life, equality, growth, quality of life) is to ensure the survival of the species. Yet, history has proven that though the four primary values have sustained the survival of our species, they have not been sufficient to sustain the survival of societies, cultures, civilizations, and their nations, empires, dynasties. The 30,000 year history of organized social existence is a record littered with the consistent failure of all civilizations, cultures, societies, and nations, along with their governments, administrations, and policies. Why?

The answer lies in their failure to use the three secondary values to balance the aggressive nature of the four primary values. *The social functions of three secondary values in organizations is to ameliorate the aggressive nature of organizations to survive, by making them more humane in their behavior toward their immediate audience, and to the larger public.*

Forging a successful and dominating nation requires the firm use of the four primary values, but once that achievement is secure, then the use of the three secondary values must be included. The history of the rise and fall of nations is also a history of strong male leaders that was necessary to settle the frontiers of human expansion. But those times have passed! Now we live in a world that is fully occupied with nations that exist in close relationship with each other. Relationships do not survive when nations and their leaders are aggressive, unruly, bullying, or manipulative of others.

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In order for democratic nations to survive, the decision-making practices of their politics, governments, administrations, and policies must begin to use the whole spectrum of the seven values, plus the morality and ethics that erupt from them. Any political party of a democratic nation that wishes to remain in power must begin to assert these values, and particularly their ethics at a time when those values and ethics are desperately needed ... ***NOW!***

The three secondary value-emotions (empathy, compassion, and a generalized love for humanity) also underlie decision-making. What we know, though, is that their application in decisions is totally volitional. That is, to be humane requires the decision-maker to become aware of their own sense or impulse of empathy. To act upon that impulse is to then make a decision to take an action that is humane, compassionate, and even merciful in some cases.

**Values and Moral and Ethical Decision-Making.** It is simply not enough to know what the seven values are, but equally important to know the “rules” for how to make good and effective decisions using those values.

If, upon a thorough discussion of the seven values and how to use them, you began to examine each value as a pivotal point of decision-making for yourself in relationship with others, you would begin to develop a few “rules” for making those decisions. Because the seven values are universal to all people, the morality and ethic that erupt from those values are universally applicable to everyone.

If ***LIFE*** is truly the ultimate universal human value for making decisions about life, then you would value your life highly, and that any attempted or actual violation of your life would be treated, by those who remain after your death, with an appropriate response. In other words, your life is as valuable as that of others, and their life is as valuable as yours.

If ***EQUALITY*** is truly a universal primary human value for making decisions about your life, then every other person’s life is equally as valuable as your own.

If ***GROWTH*** is truly a universal primary human value, then the growth of others is equally as important as yours, and yours as theirs.

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If *QUALITY OF LIFE* is truly a universal primary human value, then the quality of life of yourself is equal to that of others, and theirs as your own.

The same examination of the secondary values calls for similar but more developed and evolved discussion to use them effectively for human decision-making.

When we examine the seven values as an integrated set of decision-making values, then certain “rules” need to be in place to teach children how to make appropriate decisions in the various situations they will find themselves throughout their life.



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The ultimate test of a moral society  
is the kind of world it leaves  
to its children.

Dietrich Bonhoeffer



### 3

## The Consistent Ethic of the Seven Innate Values

What is missing for making more reliable decisions and achieving consistent results are the values that have a proven record of sustaining our species' survival for over 8,000 generations. The consistency of our personal and organizational decision-making is dependent upon using the logic of the ageless consistency of the seven values. What is missing, in order to support the sustaining social existence of democratic societies, is a universal morality and ethic that apply universally to all individual and organizational relationships.

What is missing are the *criteria, or rules, for the moral and ethical decisions* that will keep (sustain) all of the parts of our societies running smoothly so that everyone arrives in the far distant future with the same or better quality of life than we have today.

★ Most of us have heard the words “values,” “morality,” and “ethics” being used together, but never before have morality and ethics been based on a set of values that are innate to our species. Until now morality and ethics have never been tied to anything more substantial than someone’s opinion about “right and wrong” and how we ought to behave. <sup>2</sup>

## The Decision-Logic of the Seven Innate Values

The discussion of morality and ethics that are consequent to the seven values follow this progression:

**Seven Values**

**Moral Definitions**

**Ethics Statements**

**Expressed Ethics**

**The Graces of Expressed Ethics**

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<sup>2</sup> Raphael, Daniel 2019 *Making Sense of Ethics — A Unique, Unified Normative Theory of Ethics, Morality, and Values* Available from the author’s Google website. See BIO for link.

- **Seven Values** underlie the decisions responsible for the survival and social evolution of our species;
- **Moral Definitions** provide us with a set of rules to guide human decisions and actions to prevent destructive life-altering behavior of human interaction;
- **Ethics Statements** tell us *how to* fulfill Moral Definitions. Using “equality” as an example in the sequence: Treating others as you would your self means that you do not treat others less than your self; and it also means that you do not treat yourself less than you would treat others.
- **Expressed Ethics** tell us *what to do* to fulfill Ethics Statements. *Expressed Ethics are the ethical principles* that individuals, families, companies, and corporations, and public agencies adopt to conduct business without jeopardizing their personal and organizational integrity and to improve those relationships.
- **The Graces of Expressed Ethics (TGoEE)** is the fifth stage in the logic-sequence that provides the *élan* of social interaction. These are not necessary to be moral or ethical, but provide a “grace” to ethical living. People who express these graces are always noticeable because they are not pretentious, and have a confident joy of life that cannot be ignored.

Now, let us begin to build logic-sequences step-by-step for each value beginning with the *Proactive Moral Definition*. That step will lead us to *Ethics Statements* and so on from there. As always, we begin with values.

## Values

### Life

**Proactive Moral Definition:** Assign value in all of your decisions to protect and value life.

**Ethics Statement:** Protect and give value to all life. Take the life of other species only for your meals.

**Expressed Ethics:** Acceptance, validation, patience, tolerance, forgiveness, and vulnerability, for example, are necessary to support the social existence of families, communities, and societies.

**NOTE: The Graces of Expressed Ethics (TGoEE)** apply to all values and are closely associated with Expressed Ethics. They take the form of *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly for only a very few of many possible examples. These are not necessary to be moral or ethical, but provide a “grace” to ethical living.

## Equality

**Proactive Moral Definition:** Make decisions and take action for improving the quality of life and unleashing the potential of others as you do for your self.

**Ethics Statement:** Treat others as you do yourself means that you do not treat others less than your self; and it also means that you do not treat yourself less than you would treat others. The value of others is equal to that of your self, and your value is equal to that of others – act accordingly. The importance of this value is that others are not excluded from consideration, and from opportunities to grow and to improve their quality of life; and neither are you.

**Expressed Ethics:** To appreciate Equality at the roots of our humanity that emanate from our DNA, Expressed Ethics tell us “what to do” at the most basic level to fulfill “Equality.” When we see the expression of fairness, integrity, transparency, acceptance, appreciation, validation, worthiness, deservingness, honesty, authenticity, faithfulness, discretion, patience, tolerance, forgiveness, nurturance, and vulnerability we are seeing the expression of our humanness at its very best that supports the equality of others, and our self.

## Growth

**Proactive Moral Definition:** Make decisions and take action that create opportunities for you to develop your innate potential; and, whenever possible develop opportunities for others, and assist

them to grow into their innate potential to improve their quality of life as you do for your self.

**Ethics Statement:** Assist others to grow into their innate potential just as you do for your self. Show others, as you are able, to recognize the opportunities that may be of assistance to them to grow and improve their quality of life.

**Expressed Ethics:** Fairness, integrity, transparency, acceptance, appreciation, validation, worthiness, deservingness, patience, tolerance, forgiveness, nurturance, and vulnerability are a few that support the growth of others.

### Quality of Life

**Proactive Moral Definition:** Make decisions for yourself and others that improve the *quality* of your lives.

**Ethics Statement:** See others as an *equal* of your own life to know how to support your efforts to develop their innate potential to *grow* to improve their *quality of life* as you would for yourself. When making decisions or writing policies and laws put yourself on the receiving end to see how you would react, and adjust the parameters of your decisions according to the seven values.

**Expressed Ethics:** Fairness, integrity, transparency, acceptance, appreciation, validation, worthiness, deservingness, honesty, authenticity, faithfulness, discretion, patience, tolerance, forgiveness, and vulnerability support the quality of life of others, and your self.

### \* Empathy (\* = Secondary Value)

**Proactive Moral Definition:** Extend your awareness past your own life to that of others.

**Proactive Ethics Statement:** Extend your awareness past your own life to that of others to sense their situation in the seven spheres of human existence: physical, mental, emotional, intellectual, social, cultural, and spiritual.

**Expressed Ethics:** Extend your awareness past your own life to that of others to sense their situation in the seven spheres of human existence: physical, mental, emotional, intellectual, social, cultural, and spiritual. Reflect on what you sense and compare

that to your own awareness(es) of your own seven spheres of human existence.

All *Expressed Ethics* demonstrate “other-interest” and “together-interest” contrasted to self-interest. Other-interest Expressed Ethics are typical of the secondary value-emotions. Self-interest is much more typical of primary values. We see the prevalence of this in the US culture with its great “me-ism” of self-centered arrogance manifested as authority, power, and control. Yes, primary values do have Expressed Ethics attached to them, but as we have seen, it is always a matter of personal choice to express self-interest, together-interest, or predominately other-interest. Neither is “good” or “bad.” Other-interest and together-interest work toward social sustainability while self-interest predominately works against it.

**\* Compassion**

**Proactive Moral Definition:** Based on our developed sense of empathy, we choose to support the improvement of other’s quality of life and to grow into their innate potential, as we do for our self.

**Proactive Ethics Statement:** Based on your developed sense of empathy, take action to come to the aid of others, to support the improvement of their quality of life, and to grow into their innate potential equally as you do for your self.

**Expressed Ethics** apply equally to the three Secondary Value-emotions because the Secondary Values act together. All *Expressed Ethics* demonstrate other-interest and together-interest contrasted to self-interest that we see all too often.

**\* “Love”**

**Proactive Moral Definition:** Love (noun) in the context of proactive morality is defined as the combined energies of empathy and compassion toward others, as you have for your self. This is truly the most developed definition of equality — to see and value others as you do for your self.

**Proactive Ethics Statement:** Love (verb), in the context of proactive morality, is defined as projecting the combined energies of empathy and compassion toward others. This is truly the most

evolved definition of equality — to see and value others as you do for your self, and choose to act accordingly.

**Expressed Ethics** apply equally to the three Secondary Value-emotions because those Secondary Values act together. All *Expressed Ethics* demonstrate other-interest and together-interest contrasted to self-interest, which we see all too often.

### The Graces of Expressed Ethics

*The Graces of Expressed Ethics apply equally to all Expressed Ethics* because they are the natural outgrowth of Expressed Ethics as their name indicates. They are not necessary to be moral or ethical, but provide a “grace” to Expressed Ethics.

For example, Growth is a primary value. Proactive Moral Definitions tell us to make decisions and take action for improving the quality of life and unleashing the potential of others as you would for your self. The Ethics Statement tells us **how to** “Assist others to grow into their innate potential just as you would for your self.” The Expressed Ethics tell us **what to do**: Be fair, have integrity, acceptance, and appreciation for that person. The Graces of Expressed Ethics add a qualitative “texture” to our personal interaction with others. The Graces suggest that *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly will go a long way to make that other person feel comfortable with the challenges that growth always provides.

### Conclusion

The morality and ethics described above provide a universal set of “rules” for making decisions, universally for all people of all nations. Yet, they are insufficient to help assign moral responsibility to a democratic nation for maintaining the good health of their citizens. The missing element is the critical distinction between a *personal morality* and a *societal morality*. Personal morality and ethics involves proactively making decisions that sustain our relationships with others. Societal morality involves proactively making decisions that sustain the longevity of society as the functional vehicle for sustaining future generations of

individuals, and maintaining a functional democratic government, political parties, and society.

Appreciating this distinction then extends the moral responsibilities of every democratic nation to include public education, health care, finance and the economy, justice, the political process, the democratic process, and media, for example. <sup>3</sup>

**Examples.** For Wells Fargo executives, their decisions and actions were highly *unethical* on many terms. Executive decisions and actions at Volkswagen, Johnson and Johnson, and PG&E were highly *immoral* by putting the lives and health of not only their customers at risk but also that of the publics in the states and nations where their products are sold. Using the seven values and attendant morality and ethics, the moral and ethical basis for litigation against these three corporate giants would be almost self-evident, allowing the courts to set sanctions against the executives personally and their corporations commensurate to their conduct that put the lives of many thousands, if not millions, of individuals and the public at risk.

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As for priorities for decision-making using the seven values, the **first priority** of all human and organizational decision-making is to preserve the material existence of our species. This is the premier priority for all humans, corporations, and governments.

The **second priority** must come into play in order *to sustain the social existence of democratic nations and their societies*. The social existence of humanity is dependent upon the conscious and intentional development of a symbiotic relationship between the individual/family and organizations. That good working relationship is totally dependent upon conscious and intentional moral and ethical decision-making using all seven innate values. When that is jeopardized, then it becomes eventual that the short and long arcs of society's existence are also jeopardized. In the case of universal health care, the risk is too great to dismiss the necessity of a proactive and universal morality and ethic as the bedrock upon which the foundation of all democratic policies must be built; and, that extends to all of internal and external policies.

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<sup>3</sup> Raphael, Daniel 2019. *Sustainable Civilizations, A General Theory Based on the Innate Values of Homo Sapiens*.

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The illustration is a decision-making tree that shows the moral and ethical decision-making priorities of individuals and organizations. Without moral and ethical decision-making on the part of individuals and organizations, communities and society will fail.

What is needed is the forethought to embed a proactive morality and



ethic into the basic policies and decision-making processes of all organizations. Without that consideration, social evolution will fail as so clearly indicated by the current state of developed democratic societies, today.

The **third priority** of decision-making, lies in the distinction between personal morality and societal morality using these seven values. In this priority the foremost concern is the continuing existence (survival) of the social context of human existence because it is only within the social context of human existence that social evolution can take place. Only within the sustaining survival of functional families, communities, and societies can an improving quality of life, growth, and equality evolve for the benefit for all future generations. Conscious and intentional use of the three secondary values is a moral obligation to extend the resources of a developed democratic nation to assure that its paramount resource, the public, is preserved and maintained for this and future generations. Doing so will ensure that both the survival of the species and that society's innate potential is assured. And, more than that, it will ensure that when the innate potential of citizens is developed, maintained, and encouraged to mature and evolve, so too will that society.





## 4

### Proofs for the Existence of the Seven Innate Values

The proofs for the actual physical existence of the seven values in specific genes is under investigation in numerous genome research laboratories around the world, including the U.K., France, and the U.S. The following is an example.

“Finding that even a fraction of why we differ in empathy is due to genetic factors helps us understand people, such as those with autism, who struggle to imagine another person’s thoughts and feelings,” comments Simon Baron-Cohen, Ph.D., director of the Autism Research Centre at the University of Cambridge in the U.K., who is co-corresponding author of the team’s paper published today in *Translational Psychiatry* ([“Genome-Wide Analyses of Self-Reported Empathy: Correlations with Autism, Schizophrenia, and Anorexia Nervosa”](#)).

“Empathy is the ability to recognize and respond to the emotional states of other individuals,” the authors write. “It is an important psychological process that facilitates navigating social interactions and maintaining relationships, which are important for well-being.”

“There are two different aspects to empathy. Cognitive empathy refers to the ability to recognize another person’s thoughts and feelings, while *affective empathy is the ability to respond with an appropriate emotion.*” [Emphasis added.]

The phrase, “*affective empathy is the ability to respond with an appropriate emotion,*” is identified by the author as *COMPASSION*, the extension of one’s self in action to come to the aid of another. In this case, empathy is the innate urging value with compassion as a volitional choice — to act on the urging of empathy or not to act. Depending upon the situation that initiated empathy to come into play, the decision to act or not becomes a moral decision.

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The second method of proof for empathy is reflected in the work of empathy researchers who used self-reporting for evidence of feelings of empathy by over 65,000 individuals. The process of proof the author used was far less rigorous, but sufficient to suggest that the seven values produced behaviors that reflected their use for decision-making by all members of our species. The consistent preponderance of evidence strongly suggests that, yes, these values are innate to the Homo sapiens species, past and present.



## 5 Human Motivation

From the discussion of the innate seven values, we can make at least two very important conclusions. First, the four primary values motivate humans *UNconsciously* to make decisions that provide for the survival of the species. Second, the three secondary values urge humans to make *conscious* decisions to act on their urging. The secondary values act as modifiers or qualifiers to the primary values and subsequent decision-making.

Sole use of either the primary values or the secondary values seems to always lead to organizational dysfunction and failure. Success of any organization of any size is better determined by the conscious use of the combined sets of values, which are best presented by a balanced number of men and women in organizational decision-making positions.

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The effect of the seven innate values is to act as innate motivators for decision-making with subsequent behaviors that fulfill or satisfy the urge they develop, i.e., survival of our species, growth, development, and an evolving maturity of social existence. When we examine these seven values as primary and secondary values, we gain the insight that the four primary values are primarily responsible for the development of large organizations.

The three secondary values are responsible for urging us to consciously form, develop, and evolve intentionally functional societies, which, operationally, are supported by intentionally functional organizations. The three secondary values operate similarly as the primary values, which have urged us to form larger and larger organizations, from governments to transnational mega-corporations. The function of the three secondary values is to motivate all humanity to include empathy, compassion, and a generalized love for humanity in the decision-making practices in those organizations.

*The social function of three secondary values in organizations is to ameliorate the aggressive nature of organizations to survive, by making them more humane in their behavior toward their immediate audience, and to the larger public.*

Stating that and then accepting that statement is probably a leap for many people, but it reflects the conscious and intentional decision-making that we use to form organizations for specific purposes. The difference is that the three secondary values urge us to develop social institutions, as the family, education, healthcare, justice, and the democratic process, for example, that sustain the good working order (functionality) of our families, communities, and societies. The primary values provide a society with the drive to make a living; and, the secondary values ensure those societies and communities are livable.

## Understanding Human Motivation

Understanding human motivation is essential to understand the reasons people make the decisions they do, and have made in the past. If we thoroughly understand the fundamentals of the motivating energies of the seven values, then an understanding of human motivation can make the organizational planning and policies of private, corporate, public, and governmental planning far more effective. As national, state, and other planners become more aware of human motivation in the dimensions of the seven values, they can begin the developmental and evolutionary stages and steps necessary for a democratic society to transcend its beginnings, and the current failings of our contemporary social institutions, and all organizations.

**A Unified Theory of Human Motivation.** The synergism of the primary and secondary value systems gives us a complete picture of human motivation and an accurate reflection of us as individuals, and as a national society — thinking and compassionate, analytical and creative. The four primary values and the three secondary value-emotions bring us full circle to provide the basis for a unified theory of human motivation by engaging the analytical-side of individual and group activities with the creative, intuitive, and heart-connected side of our human existence.

We are motivated by our intellectual side to devise ways to improve our quality of life, whether that means discovering fire to heat our cave and cook our food to inventing the latest smart phone. We are also highly

motivated by our creative, artful side of our being from what most people feel in their “heart.” The secondary value-emotions give each of us the capability to improve the quality of our lives through our empathy, compassion, and love for humanity, both as givers to others and as receivers from others.

Further, these values give us the motivation to improve the quality of our lives through our *intra-personal* relationship with our self; and our *inter-personal* relationship with others. This is the point where the unification of these two value systems becomes vastly important to motivate each of us to explore our innate potential to create a balanced holism in our life, to confidently unlock our potential, and aid others to unlock their own. The three secondary values connect us to others through our empathy to act in compassion to aid those in distress. The conscious use of the combination of these seven values reflect that we are being fully human. We, the public, are morally obligated to ensure that our political processes and democratic processes also reflect that capacity of be human, humane. Universal national health care will not become a reality until state and congressional decision-makers become fully human in their decision-making to enact a universal health care bill. The question then becomes, “Is the president human enough to make the moral decision to sign the bill?”

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These seven values have provided the motivating impetus to sustain of our species for approximately 8,000 generations and characterize our species as being human, humane. In other terms, the four primary values give us an integrated system of *moral justice*; and the three secondary values give us an integrated system of *humane justice*. The three secondary value-emotions give us the criteria to live our lives humanely in grace, to protect and nurture our self while we protect and nurture others.

**The Raphael Unified Theory of Human Motivation.** Together, these seven values provide us with a *unified, values-based theory of human motivation*. Eponymously, it becomes the *Raphael Unified Theory of Human Motivation*.<sup>4</sup>



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<sup>4</sup> Raphael, Daniel (2014-2018) *Understanding Social Sustainability*. Available from the author’s Google website.

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## 6

### Values, Human Motivation, and Social Change

As individuals, the motivation the seven values give us is multiplied in its power in larger and larger groups. The four primary values are just that, very powerful to sustain human existence without the need for conscious and intentional decision-making. The three secondary values, however, are volitional. The three secondary values are always present but operate more in the background of our lives and our thinking. Acting on them is a choice, both for individuals and for organizations, and groups of individuals. And, as we all have witnessed from public situations, they are unfortunately rarely included in the projected branding of their organization's image. Yet, they can be applied in the meta-messages of political marketing and advertising strategies.

The more primitive motivators, the four primary values, continue to be the values of choice to justify separation from others, whether as individuals, groups, or whole nations. The four primary values tend to work as motivators for exclusion and separation, and for motivating the "insiders" of the group. The typical separating words include "but, however, or, they, them," or forms of "us or them," "us but not them," and other phrases that typify thinking at the survival level of existence.

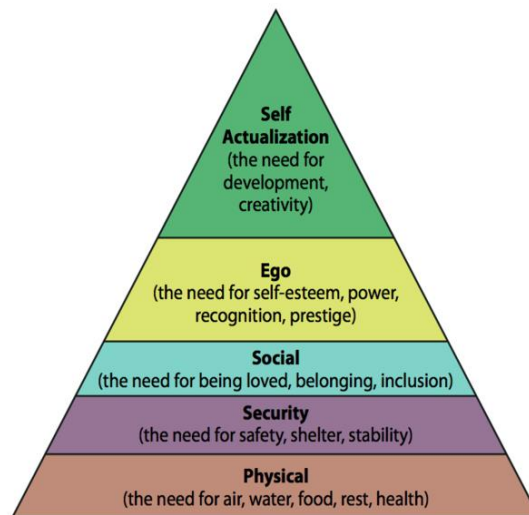
The more socialized and evolved three secondary values can be identified in operation when you hear connecting words as "we, us, with, and, together" and similar words of inclusion. These are the operational words of choice of a morally functional democratic nation.

#### Innate Human Values and Value-Interpretations Produce a Hierarchy of Needs

The path of reasoning that began with survival decisions led us to values as underlying all decisions and the discovery of the seven values as the motivators for all human decision-making. They provide the foundation for our personal lists of needs with some lists having a higher priority to fulfill than others, which gives us hierarchies of needs. Dr. Abraham Maslow had much to say about needs and hierarchies of needs.

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Dr. Maslow stated that as basic human needs are fulfilled, more evolved needs become apparent to form a hierarchy of needs. What Dr. Maslow did not tell us was that as we are able to fulfill or satisfy our needs, the innate seven values motivate us to interpret them in new ways that empower us to develop new needs and new hierarchies of needs. *Our hierarchy of needs evolve as our interpretations of our innate values evolve* — we are still using the same value system as our ancestors did tens of thousands of years ago, but we interpret them in new ways.



**What we define as social change** is the collective movement of large numbers of people who are striving to satisfy their evolving hierarchies of needs — their *personal interpretations* of the values that have sustained our species. As individuals satisfy their hierarchies of needs, they create social change through their “demand” for new avenues and new means to fulfill their evolving interpretations of the seven values. Perceptive marketers strive to be in touch and in tune with the “demand” of the public to assess any changes in the market for the potential of new services and products. While individual interpretations of the four primary values of social sustainability may vary wildly from one person to the next, vast numbers of people provide slow-moving, ongoing trends that stabilize the movement of a society over time.

*Social instability occurs* when large numbers of people sense their ability to satisfy their needs is being threatened; and occurs rapidly and violently when they simultaneously sense that their ability is imminently threatened and there is no hope of preventing the threat.



## The Original Cause of Social Change

Primary to understanding the evolution of societies, democracies, politics, and economies, for example, is to understand the “original cause” of social change that is everywhere around us. Causes for the incessant social, political, and economic changes that erupted in the 1800s and 1900s are the same causes that push social change today — fueled by our individual yearning for a better *quality of life* by *growing* into our innate potential that gives us the possibility to enjoy *an improving quality of life equally* as anyone else would or could. Those values, today as then, are always waiting for opportunities to come into expression, which at the present time in the US is stymied for lack of universal health care, for example.

As for political change, as large numbers of the public sense that their current political processes do not support an improving quality of life for them, and do not promote the individual to grow into their potential, or support them to do both, those large numbers of people will become less and less satisfied with the status quo. In a democracy, citizens are used to exercising their right of self-determination in all things that affect them, particularly health care and their government.

## Assumptions of Social, Political, and Economic Stability

The phrase above, “...large numbers of people provide slow-moving, ongoing trends that stabilize the movement of a society over time” has a Catch-22 involved in it.<sup>5</sup> The catch is that large numbers of people who hold similar beliefs about a given situation tend to be self-reinforcing even when circumstances indicate otherwise. Then when a crucial situation develops that upends those beliefs, the result is usually followed by great social, political, and economic turmoil. The cause of that turmoil is from the *assumption* by those large numbers of people that the safe and stable situation they have enjoyed will continue the same course into the future. The assumption that democracy in America provides the opportunities for individuals to develop their innate potential is fallacious. It is fallacious because when your health is compromised, the quality of your life decreases without the opportunity to maintain and sustain good health.

**“Everything is fine.”**<sup>6</sup> It is not surprising that most people in mature democracies assume that “everything is fine.” “Everything is fine” is *assumed*

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<sup>5</sup> catch-22 *noun* 1. a dilemma or difficult circumstance from which there is no escape because of mutually conflicting or dependent conditions. [Wikipedia]

<sup>6</sup> Bohm, David 2004 *On Dialogue*: 68.

*in the almost invisible slow creep of social change* by most people who are easily distracted by the immediate events in their personal lives. Yet in only five decades, the macro-scale of social change in the United States has been immense. Its only evidence is how uncomfortable citizens feel with “the way things are” in Washington, D.C. and in other nations, and in their state and provincial capitals. When large numbers of the public wake up to see that everything is NOT FINE, then social, political, and economic panic can cause rapid, large scale disruptions.

**Validating assumptions is not impossible to do**, but it takes personal courage to do so because of what the process will reveal. The process involves examining probable results IF the assumptions are wrong. In a situation as in 1929 before the crash of the stock market and the beginning of the Great Depression, it was assumed by millions of investors that the rise of the stock market would continue. The awakening of that assumption after October 29, 1929 raised many questions as, “What caused the crash of the stock market?”

It is particularly instructive to then examine the real RESULTS of the immense trauma caused by the crash, both to individual lives, families, communities, the larger society, and to all nations around the world to identify the original cause for those results.

Working backwards from results follows this path:

RESULTS → EXPECTATIONS → BELIEFS & ASSUMPTIONS → INTERPRETED VALUES → SEVEN INNATE VALUES

Using the logic-sequence above, disappointing results tell us that our expectations were not accurate, and the same could be said for our beliefs and assumptions, and interpreted values.<sup>7</sup> To discover the cause that resulted in disappointing results, we would need to work through this sequence step-by-step to discover the problem. Most people are easily capable of working the sequence until they get to “interpreted values.” There, we will need to list all of the values we can identify that supported our fallacious beliefs and expectations. Once we have that list, we would then compare those interpreted values against the seven innate values, to discover which of our interpreted values were not valid.



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<sup>7</sup> This process of validation is covered far more thoroughly in the author’s paper, *The Design Team Process*.

7

## The Moral Obligation of Democratic Governments to Provide Universal Health Care

**Courage of the American Revolutionaries.** The famous sentence from the United States Declaration of Independence surely established a timeless moral code for the provision of universal health care.

*“We hold these truths (values) to be self-evident, that all [people] are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”*

The phrase “...with certain unalienable Rights, that among these are *Life, Liberty and the pursuit of happiness*” are the three moral truths (values) that point to *quality of life*. The pursuit of an improved quality of life as free citizens was a primary necessity that was fulfilled by the Revolution, the establishment of the Constitution, and the Bill of Rights. The last two centuries have brought about immense social change. The hierarchies of need, that Dr. Maslow wrote about, have become expanded to now include our social rights beginning with the most fundamental moral right of good health.

The moral obligations of a democratic nation are to support the health and welfare of the public just as it supports the democratic political rights of each citizen and their collective whole, the public. Just as a democratic government is charged with protecting the safety, health, and welfare of its citizens, that charge is not limited to political rights but also extends of the social rights of good health. Such a social right is a natural and rational extension of aiding those who are disabled, infirm, and incapable, which is already a long standing social practice of this and other democratic nations.

The founding fathers and mothers of this American democracy did not take on the perilous task of revolution and founding a democracy solely for their generation, but as well for the benefit of all future generations. They recognized that universally all people are driven by their human nature to be free and to grow into their innate potential equally as anyone else would or could.

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Their work was initiated in compassion for their generation and all future generations, and was prompted by their empathy for the suffering of those under monarchical rule. Similarly, we, as the children of the Revolutionaries, were given the moral obligation to carry forward their vision for an ever-improving quality of life for our own generation, and for all succeeding generations. Such is the inherent personal and political moral responsibility of free citizens of every democratic nation.

The seven innate values and their consequent morality and ethics reiterate the same innate values, morality and ethic used by the founders. To pursue the fullness of life that is offered by the innate potential of each person, citizens must be free and in good health. The same political rights mandated by the First Ten Amendments that assure citizens of their political rights also morally obligates the agent of the people, their government, to sustain their physical, mental, emotional, intellectual, social, cultural, and spiritual health. In doing so, the whole nation — its democratic and political processes, as well as its societies — are made stronger.

Such thinking concurs with the establishment of the United States Department of Health and Human Services; and US Food and Drug Administration, Centers for Medicare and Medicaid Services, Administration for Children and Families, Centers for Disease Control and Prevention, Substance Abuse and Mental Health, Health Resources and Services, Agency for Healthcare Research and Quality, Indian Health Service, National Institutes for Health, Agency for Toxic Substances, and the Administration for Community Living, for example. It is obvious that the moral foundation for universal health care has been established many decades ago.

**The Hope of Revolutionaries and Immigrants.**

As Franklin D. Roosevelt said,

Remember, remember always,  
that all of us,  
and you and I especially,  
are descended from immigrants  
and revolutionaries.

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All citizens come into life, and to America, with an innate potential to explore, develop, mature, and evolve to become whatever they choose, albeit that some come into life with congenital limitations. They came to America by the millions. These tempest-tossed people became the success stories for which America is so famous. It has offered tens of millions of immigrants the possibility of exploring their innate potential. This is still the dream of immigrants.

As citizens of a democratic nation, it is our moral responsibility to provide universal health care to all, again to develop the immense potential of every person. And in doing so, to develop the incredible potential of a democratic nation that is still immature and unevolved. Becoming a thoroughly moral nation of social, political, economic, and democratic processes will empower the means for this democratic nation to become mature, evolve, and to transcend its humble beginnings.

Never in the history of humanity has a large, populated nation had the capability of consciously transcending its own limitations. Empowering that capability requires the same moral courage that was required to declare this nation as independent from the authority of the monarch. The question we must face is this, “Can we overcome our own monarchial egotism to provide a safe and healthy nation for the future generations of our own grandchildren?”



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## A Sidebar Discussion

Politics is relational, meaning that it exists in relationship to differing positions, attitudes, and perspectives about some topic or issue. If everyone had a common and unified opinion about some issue, politics would not exist. Politics is evidence of separation. Currently, for the United States where politics is particularly vicious, *the common uniting concern for the future of this nation, its public, and particularly for future generations is flagrantly absent*. Separation is rampant with increasingly degrading results.

Humorously, “the ethics of politics” is an outrageous oxymoron. Yet, in an evolved democracy, it is essential.

What we see in contemporary politics, in all democratic nations, are the efforts of each side of the political discussion trying to dominate the discussion of some political issue or topic. The steep downslope of that development are the egoistic efforts to gain positions of authority, power, and control by one side or the other ... to the egregious disadvantage of the public and current and future generations.

When that occurs, then the political discussion has moved from serving the greater good of the nation, the public, and future generations, to serving the egoistic needs of some political party along with its leaders and their following.

What are needed to bring about an evolved form of democratic process is in part, the following.

- A charter for the ethics of politics;
- A uniform set of values and ethical standards for validating ethical political discussions; and,
- The establishment of National Democrat/Republican Candidates Schools to teach candidates the ethics of politics, political discussion and dialogue based on the greater good of the nation and its sustained existence into the future;

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- An evolved democratic process of increased frequency of electorate participation on a far more regular basis than once every two years.

Considering that the Declaration of Independence was written 243 years ago and was followed by the Constitution in 1789-1791, that is an incredible record for a new form of democratic governance. Yet, social change has eroded the effectiveness of what the founders established. Now, it is time to fervently consider and anticipate the next step of democracy, an evolutionary development of the current first step of democracy.

Considering the great minds that devised this first step of democracy, they did not come from the bastions of monarchy within the English Parliament, but came from the same society of American Revolutionaries who lived and worked among their fellow country men and women. I do not entertain the thought that such an evolved improvement to our democratic and political processes will come from the ranks of our legislative and Congressional office holders, but from the ranks of our country men and women.

Now the question. “Which political party will identify with those country men and women to support the evolution of our decrepit democracy?”





## Acknowledgement

It is quite humbling to have written a paper as this only to discover from the diligent work of my excellent proofreader that I had overlooked obvious errors of grammar, sentence syntax, and paragraph construction. Fortunately, what I had overlooked was also accompanied with wonderful corrections and suggestions.

I have a deep appreciation for Liz Cratty and her work to make this paper what it is. Thank you, Liz.



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NOTE: Books and papers by the author are available as free downloadable  
PDFs at: <https://sites.google.com/view/danielraphael/free-downloads>

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The task of the leader is to get his people  
from where they are  
to where they have not been.

The public does not fully understand  
the world into which it is going.  
Leaders must invoke an alchemy  
of great vision.

Henry Kissinger

