

Seven

Innate Human Values

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Daniel Raphael, PhD

– *opus unius hominis vitae* –



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Introduction

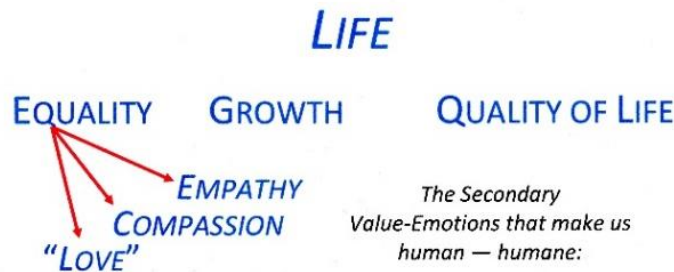
The premise of this book is that 1) Homo sapiens have unconsciously made decisions that have sustained the survival of the species for over 200,000 years; 2) that those decisions made were upon the urging of several “motivators” that are universal to every individual, with the likelihood that they are embedded in the DNA of our species. They are not the same motivators as those of our physical appetites for sex, food, water, security, and cover. These universal motivators are so highly valued by all people that we have named them “values.”

As specific values are at the core of every culture, these seven primal values illustrated below are the core values of the culture of humanity. What has made these values opaque to scientific discover are the value-interpretations derived from those seven values.

Given that these seven primal motivators are the source of human motivation, variations of the primal human culture reflect the interpretations of a group of people as they have striven to cope and adapt to internal and external influences. The development of a culture is almost never intentionally initiated as a conscious thought to do so; but, developed as a product of thought to overcome or adapt to a problem, which for a group, tribe, clan, or nation becomes a traditional way of dealing with that problem or situation.

Because we know that values always underlie all decisions, it is immensely helpful to have identified these universal values that supported the decision-making that sustained the survival of our species. Identifying those motivators as being universal to all people now gives social scientists a consistent and

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

universal foundation for developing universal social theories for human motivation as well as a universal and consistent ethics theory. They become the standard for predicting with greater certainty the behavior of individuals and groups of individuals over time.

—

The author offers that the values illustrated above are innate to humans and always have been. Statistically, the inference is that they are embedded in the DNA of Homo sapiens. Statistical evidence will show those seven values exhibit certain characteristics that support this premise. See Chapter 1, Characteristics of Human Values. The alternative proof would be evident by markers in specific genes.

If we perceive all organizations as having a common, primal culture, we could then develop universal codes of conduct that would support the sustained existence of our societies; and, could be used to formulate moral and ethical codes of decision-making to sustain the organized social existence of democratic societies.



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 over looked 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!



1

Characteristics of Human Values

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 what they produced by prior civilizations, cultures, and nations;

Universal, meaning that they exist in all humans of every race, gender, ethic 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 in 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 as motivators 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 are 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.*"



Seven Innate Human Values

2

Seven Innate Values

The commonalities of the behaviors of all people over the course of 200,000 years suggest the existence of a set of values with their primary function being to guide decision-making to ensure the thriving survival of our species.

Readers have probably already noted that there is no scientific physical genetic evidence to support the author's proposition that these values do indeed exist. On the other hand, neither can they be proven not to exist. 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.

How these values were discovered will be discussed in Chapter 5, "Chain of Discovery," page 23.

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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 that causes some level of pain.

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, intellectual, emotional, 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.

Most mammals have this "urge to grow," but only humans have self-awareness and the innate capability to decide to grow. For humans, the urge to grow, and then the consciousness to decide to grow is 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 Buick 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.

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 self¹ 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 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 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 and 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

¹ “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.

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 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 were 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 the impulse of empathy to compassionately aid the other person.

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 the 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 always 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 the organizations of societies, cultures, civilizations, and their nations, empires, and dynasties including their governments and administrations, for example. The 20,000-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 to survive. Why?



The answer lies in their failure to use the three secondary values to balance the aggressive nature of the four primary values. 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 who were 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. The time and need for the softer, but as powerful, leadership of women has come.

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 those values. Any political party of a democratic nation that wishes to remain in power must begin to assert the secondary values, and particularly their ethics at a time when those values and ethics are desperately needed.

The three secondary value-emotions (empathy, compassion, and a generalized love for humanity) also underlie human 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*, or not, on that impulse is 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, effective, and consistent 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 rules of morality and ethic that erupt from those values are also universally applicable to all people.

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

If *QUALITY OF LIFE* is truly a primary human value, then the quality of life for 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 those appropriate decisions in the various situations they will find themselves throughout their life.

Value-Interpretations

Because the four primary, innate values operate in us unconsciously, people have consciously developed value-interpretations of those four values in order to think about what is immediately important. As an example, when we drive a car on the highway, we don’t consciously think about the ultimate value of our life. Our secondary-interpretation is *SAFETY*, to take conscious actions to drive safely and wear a seatbelt. The three secondary values do operate subtly in the background of our thinking so that as we safely protect our life, we are also empathetically and compassionately protecting others as they drive on the highway.



3

The Consistent Ethic of the Seven Innate Values

What is missing for making more reliable decisions by using these values are the rules for *making consistent 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 people have associated the words “morality” and “ethics” with traditional moral and ethical principles for making decisions that support moral and ethical behavior. Until now, traditional moral and ethical principles have never been tied to anything more substantial than someone’s opinion about “right and wrong” and how we ought to behave.² Now that the seven values have been discovered, and proven to be innate to our species, we logically know that their subsequent morality and ethic are fully grounded in the existence of all people.

The Moral and Ethical Logic-Sequence Of the Seven Human Values

Seven Values → Moral Definitions → Ethics Statements
→ Expressed Ethics → The Graces of Expressed Ethics

The seven universal values provide the basis for a logic-sequence to produce a set of ethical and moral rules for decision-making that will produce predictable outcomes regardless of who makes them, now and at any time in the future. Because those values are universal and timeless, their subsequent morality and ethics are applicable universally to all people, for all time.

- **Seven Values** underlie the decisions responsible for the survival and social evolution of our species;

² 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.

- **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 yourself means that you do not treat others less than yourself; 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 are 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 yourself.

Ethics Statement: Treat others as you do yourself means that you do not treat others less than yourself; 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 yourself, 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 yourself.

Ethics Statement: Assist others to grow into their innate potential just as you do for yourself. 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 yourself.

* **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” 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” works toward social sustainability while self-interest works predominately against it, at least at the local, tactical scale of social existence.

* **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 yourself.

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 yourself. This is truly the most developed definition of equality — to see and value others as you do for yourself.

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 yourself, and choose to act accordingly.

Expressed Ethics apply equally to the three Secondary Value-emotions because the Secondary Values act together. All *Expressed Ethics* demonstrate “other-interest” contrasted to self-interest that 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 yourself. The Ethics Statement tells us **how to** “Assist others to grow into their innate potential just as you would for yourself.” 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 person feel comfortable with the challenges that growth always provides.



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

Dietrich Bonhoeffer

4

Proofs for the Existence of the Seven Innate Values

The proof 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.*” That appropriate emotion is *compassion*, the extension of one’s self in action to come to the aid of another is the innate motivating value 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 conscious moral decision.

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 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.



Seven Innate Human Values

5

Chain of Discovery

The chain of discovery for the seven values begins with a personal experience of myself, and as such will be told in the first and second person.

Sustainability. In 2004, I had become acquainted with sustainability through media articles. It had become a common topic of discussion in local, national, and international media. Neighborhood recycling programs had been initiated in many cities around the country from those who had concerns for diminishing natural resources. My question, even at that early date was, “What about social sustainability?”

Social Sustainability. My own keyboard philosophizing had led me years ago to the proposition that there are only two categories for all the things that exist: Those things of people and those things that are not of people. My concerns were for the wasted potential of millions of people who would never be able to explore the full dimensions of their innate potential.

First Workshop. As I expanded my own knowledge about the unexplored potential of individual people and whole societies, I began to ponder the idea of teaching a five-day workshop about social sustainability; and to explore the meta-mind potential that could be accessed via relaxation and meditation, as a form of non-religious spirituality. That workshop took place at Snow Bird Ski Resort, Utah in October 2007.

Curious Students. Several students from our local community in Evergreen, Colorado attended. A few weeks after the workshop, three of the students bluntly asked, “Now what, Daniel? You’re not just going to leave us with this knowledge and not take us further, are you?”

In early December 2007 we began an Experimental Design Team that I had been developing for several years. Because the students had become acquainted with social sustainability, the interest of the majority of the group, which had grown to about twelve people, was toward sustainable social relationships.

“What should we work on, Daniel?”

“What would you like to work on?” My challenge was followed by an open discussion among the group. Their choice was to discover how to sustain intimate relationships.

The Experimental Design Team and a Primitive form of the “Schematic,” page 28. We began with what I had learned in my own therapy experiences twenty years beforehand.

The motivation to choose the topic “sustaining intimate relationships” arose as a direct result of the disappointment almost all people feel when an earnest romance crumbles, when an engagement for marriage is revoked, and when the disappointment in a marriage relationship moves toward divorce. It is natural to ask how to sustain intimate relationships.

Discovering the Causes of Disappointment in Intimate Relationships. The lineage that leads to disappointment is fairly easy to understand in hindsight. To avoid disappointment in intimate relationships requires diligent conscious appreciation for what may develop at a time when your relationship has not even begun to bud into a bonded, intimate relationship. Few people are well prepared for what develops in their intimate lives.

The Social Sustainability and Validation Schematic

The “Schematic,” illustrated below, that I had been developing for over a decade helped our team tremendously to discern the origins of disappointment in intimate relationships. [See, page 28 for a full-sized example.]

SOCIAL SUSTAINABILITY DESIGN AND VALIDATION SCHEMATIC ~ Project: _____ p. _____

1. GLOBAL STATEMENT OF PROJECT _____

2. STATEMENT OF INTENTION (briefly): _____

3. AREA OF SUSTAINABILITY: a. Social or b. Material ? (Circle one)

4. State the area of examination for social sustainability (e.g., family, childrearing, community, education, health care, economy, commerce and trade, governance, or other) : _____
OR
State the question relating to material sustainability: _____

5. VENUE: → Individual / Family → Community → State / Region → National → Global / Region → Global

6.	7.	8.	9.	10.
CRITERIA FOR FULFILLMENT (This should be measurable) [We observe]	EXPECTATIONS (This involves planning) [We expect]	BELIEFS (And assumptions) [We believe]	INTERPRETED VALUES [We value]	INNATE VALUES
				LIFE
				EQUALITY
				GROWTH
				QUALITY OF LIFE
				EMPATHY
				COMPASSION
				LOVE OF HUMANITY

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In our hindsight rear view mirror, we discovered that **disappointment** was set-up by false or *inaccurate expectations* that were established by *unreal and erroneous beliefs* about intimate relationships that we learned from the disastrous relationships of our parents, friends, neighbors, family, and from media of all types. Disappointment in any relationship is evidence that the people involved did not do their homework to assure their future relationship would lead to fulfillment and happiness. Because relationships always morph over time, it is essential at least yearly to review the intentions each person has for one's self, with the other person, and jointly for the relationship.

The really insidious factor of beliefs is the bedeviling *assumptions that always underlie beliefs*. Assumptions are really tricky to work with because we are not even conscious of them! *Reviewing intentions* is a means to expose assumptions and to make adjustments.

We discovered in our Experimental Design Team that when assumptions were accepted by the whole team that we all could be fooled into accepting our beliefs as true, workable, and consistent with happy outcomes. Upon closer examination of individual experiences, we learned that those assumptions common to us did not always produce happy endings. We did, however, discover that if two people in an intimate relationship held the same belief-assumptions that they could easily glide along for years that way. Later, if one of the partners begins to explore the development of their potential, goes through a course of coaching, counseling, or therapy, or even night school educational experiences, that experience and new information often results in an increase of stress in the intimate relationship.

Our Experimental Design Team continued to work well for several months, with us meeting weekly, with anywhere from 6 to 18 attending. Later, I wondered to myself why certain team members seemed to have become uninvolved in the team process. Eventually I learned that some of the members had begun to apply the disappointment-expectations-beliefs/assumptions-values examination to their personal and intimate relationships. Yikes!!! Some of the older members realized that their intimate relationship and marriages were in deep trouble because the foundation of what they assumed were the shared values-beliefs-expectations of their relationships were in fact non-existent.

As I had my own professional holistic life coaching practice, I asked a pointed question, "Would anyone be willing to enter into dialogue with me about their intimate relationship?" One courageous member volunteered.

I asked, "Could you tell us the intentions you had when you married your partner?"

She responded, “Intentions? Hmmmm, I guess I never really had any intentions for my future marriage, other than the traditional ones. Now, from what I have learned in the team in the last few months, I realize that I had assumed that love would be enough to see us through the tough and bad times, together.”

Again, “Now that you have this new knowledge and understanding about intimate relationships, do you have the courage to ask your partner if he would be willing to discuss his intentions with you for your marriage?” I could see that simply by asking this question that she had become unnerved, as had several other team members. The options of the consequences of simply asking the question of her partner could be challenging, many of which would not lead to happy endings.

What I Learned by facilitating the work of our Experimental Design Team was highly instrumental for what would follow.

The Discovery of the Relationship of Values and Decision-Making. What was missing from the discussions within the Design Team was how far back the lineage of logic needed to go to change disappointment into joy and relationship fulfillment. In our discussion of disappointment, expectations, and beliefs-assumptions we had gotten to the point of awareness that values always underlie decision-making. The question we asked then was this, “What values underlie inaccurate or erroneous beliefs and expectations? Obviously, the values we have been using to make decisions about our relationships have produced disappointing outcomes.”

Interpreted Values. This discussion continued for two more team meetings without any progress beyond our understanding that LIFE was the ultimate value of human existence. We could tie that value to the work that we had completed, but we struggled to discover the *interpreted* values related to LIFE that would help us make decisions that produced happiness in our relationships. What we did not have were the seven values illustrated on pages 5 and 9. What occurred next was nothing short of a miracle that helped us proceed.

The Ah-ha! Moment. Once in awhile life gives us an “Ah-ha!” moment that provides a clarifying insight that enters our mind like a lightning strike with all of its impulse of energy. For me, it occurred after one of our weekly Team sessions while we socialized in the kitchen. Returning to the living room to prepare to go home, I stopped mid-stride with the insight of four fundamental values that underlie all human decision-making from time immemorable — *LIFE, EQUALITY, GROWTH, and QUALITY OF LIFE*. These four fundamental values underlie all human decision-making. I immediately wrote those values down in my notebook.

To short-cut a long explanation, the short version is that these are the fundamental values that underlie almost all human decision-making in all of the history of Homo sapiens. They are also the source for all *interpretations of those values*. They have given our species the capability to adapt, sustain our survival,

and to strive, overcome, and achieve immense growth as a species individually, socially, and in organized societies. Yet, for all of the dynamic growth those four primary values have provided, they have also brought about the profound disappointment of failed civilizations, societies, and cultures over the last 20,000 years of organized social existence of humanity.

The Causes for the Consistent Failure of All Organizations. Historically, what are the causes for the consistent failures of all organizations, nations, governments, and their administrations? Answering that question may help us, today, to prepare for a more successful future for our own nations. *I suspected that it was not so much what they did that caused their failures, but what they did not do that caused those societies to fail.* Obviously, they had **ASSUMED** expectations, beliefs, and values that supported the consistently dismal outcomes for many hundreds of societies, nations, empires, dynasties, cultures, whole civilizations, their governments, and their administrations! I do not have much interest in discovering why they failed, but rather what they did not do to remain existent to the present time. The obvious fact is that they did not have a basic understanding of the values of decision-making to support their sustained organized social existence.

Consistent, Effective Decision-Making. I realized that social sustainability was not possible without the values that would support consistently effective decision-making; and, second, that the 20,000-year history of failed societies proved that this conclusion was correct. The failed history of hundreds of societies and cultures was proof enough to me that while the four primary values were more than sufficient to create powerful societies, empires, dynasties, and their governments, they were insufficient by themselves to sustain the continuing survival and organized social existence of those nations into a thriving future.

The Three Secondary Values. Seven years later, in 2014, the answer that would solve that problem came in another Ah-ha! moment — not from me but from the Ah-ha! moment of a dear friend. He called me upon returning home from taking his daughter to pre-school in Los Alamos, New Mexico to say that there are really three more values, *EMPATHY*, *COMPASSION*, and a generalized *LOVE FOR HUMANITY*, that are complementary to the four primary values.

The simple message of the seven values is this — you can use the four primary values to create immensely powerful organizational structures, but the application of the three secondary values is necessary to sustain the perpetuating organized social existence of organizations. When it comes to the “who makes the decisions that govern the course of a nation, society, or culture?” we know that the vast majority of all decisions are made at organizational levels far higher in the hierarchy than the public. The question we must now ask is this, “Are candidates in touch with their empathy, compassion, and a generalized love for humanity to balance the unconscious drive of the four primary values?” ❧ ❧

SOCIAL SUSTAINABILITY DESIGN AND VALIDATION SCHEMATIC ~ Project: _____ **p.** _____

1. GLOBAL STATEMENT OF PROJECT _____

2. STATEMENT OF INTENTION (briefly): _____

3. AREA OF SUSTAINABILITY: a. Social or b. Material ? (Circle one)

4. State the area of examination for social sustainability (e.g., family, childrearing, community, education, health care, economy, commerce and trade, governance, or other) : _____

OR

State the question relating to material sustainability: _____

5. VENUE: → Individual / Family	→ Community	→ State / Region	→ National	→ Global / Region	→ Global
6.	7.	8.	9.	10.	
CRITERIA FOR FULFILLMENT (This should be measurable) [We observe]	EXPECTATIONS (This involves planning) We expect]	BELIEFS (And assumptions) [We believe]	INTERPRETED VALUES [We value]	INNATE VALUES	
				LIFE	
				EQUALITY	
				GROWTH	
				QUALITY OF LIFE	
				EMPATHY	
				COMPASSION	
				LOVE OF HUMANITY	

6

Human Motivation

From the discussion of the 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 moral and ethical 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.

—

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

The three secondary values are responsible for urging us to consciously form, develop, and evolve intentionally functional organizations and subsequent societies. Their function is to motivate all humanity to include empathy, compassion, and a generalized love for humanity in the decision-making practices by individuals, individuals collectively, and by organizations.

The essential function of three secondary values in organizations is to improve an organization's ability to survive by making them more humane in their decision-making and their actions. This may seem ironic in view of the four primary values as aggressively necessary to assure the fulfillment of the organization's ability to survive. This is where the wisdom of the organization's decision-making leaders and bodies must come to bear so that all seven values underlie their decisions.

Only in the short term of an organization's startup would there be a conflict between using either set of values. In the long term of an organization's existence, the three secondary values are not at cross purposes with the four primary values because, wisely, both sets of values work toward the same ends.

Consideration for the use of the three secondary values of empathy, compassion, and a generalized love for humanity in decision-making ensures that the deeper purposes and meanings of life and living of the “audience,” who is affected by those decisions, are taken into consideration. In the course of the existence of each and all organizations within their respective social institutions, and particularly for the democratic process, the public is always the audience while also being the originating and sustaining authority for the existence of their democratic government.

The three secondary values urge us to design the organizations in each respective social institution, as the family, education, healthcare, justice, and the democratic process for example, so that they sustain the good working order (functionality) of our families, communities, and societies. The primary values motivate the public to design organizations to fulfill the needs of citizens and to ensure that they can maintain their lives and life styles. The secondary values ensure that our organizations, societies, and communities are livable.

The Covid-19 pandemic, unfortunately and fortunately, has caused a non-violent pause in the aggressive nature of all organizations. For citizens of democratic nations, this global “time out” is a perfect opportunity to transform ineffective, archaic, and crystalized social institutions and their related organizations.

The referenced paper in footnote #³ offers several “out of the box” options for transforming staid social institution organizations.

Decision-making leaders and bodies within the organizations of each social institution have a secondary moral obligation to sustain their organizations, but their primary moral obligation is to make decisions that visibly contribute to the social sustainability of our nation ... and not just for this generation but for all future generations.

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 social, economic, political, and even military 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 past and present social institutions, and their organizations.

³ Raphael, Daniel (2019) *Sustainable Civilizations, A General Critical Theory Based on the Innate Values of Homo Sapiens*. See, “Part 3 Preparing for an Unsure Future” page 141.

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 – 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 or 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 others. The conscious use of the combination of these seven values reflect that we are being fully human. Peace will never become possible until we become fully human in our intra- and inter-personal relationships.

—

These seven values have provided the motivating impetus to sustain 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 theory of human motivation*. Eponymously, it becomes the *Raphael Unified Theory of Human Motivation*.⁴



⁴ Raphael, Daniel (2014-2018) *Understanding Social Sustainability*.

Seven Innate Human Values

7

Values, Human Motivation, and Social Change

The motivation the seven values give us is multiplied in its power in larger and larger groups. The four primary values are just that, primary to sustain human existence without the need for conscious and intentional decision-making. The three secondary values, however, are similarly present but operate much like breathing, they are volitional, operating 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 an organization's image. Yet, they can be applied in the meta-messages of their 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, them, they," or forms of "us or them," "us but not them," and other phrases that typify thinking at the survival level of existence.

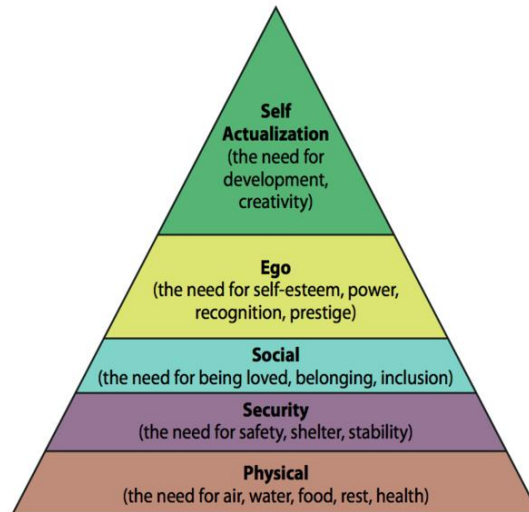
The more socialized and evolved three secondary values can be identified in operation when you hear connecting words as "us, we, and, together" and similar words of inclusion.

Innate Human Values and

Value-Interpretations Produce a Hierarchy of Needs

The path of reasoning that began with values as underlying all decisions has led us to the seven values as the motivators for all human decision-making. The desired results they provide serve the foundation for our 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.

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 vast 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 that 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.

* 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 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, including their government.

Assumptions of Social, Political, and Economic Stability

The phrase from above, “...vast numbers of people provide slow-moving, ongoing trends that stabilize the movement of a society over time” has a Catch-22 involved in it.⁵ 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* of large numbers of people that the safe and stable situation they have enjoyed will continue the same course into the future.

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

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

⁶ Bohm, David 2004 *On Dialogue*: 68.

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 because of what the process will reveal. The process involves examining the potential results that could exist 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. That assumption ended suddenly on October 29, 1929 and raised many questions as, “What caused the crash of the stock market?” The better question to have asked is this, “What caused people to buy into the stock market so irresponsibly?”

It is particularly instructive to then examine the RESULTS of the immense trauma caused by the crash to individual lives, families, communities, the larger society, and to all nations around the world.

Working backwards from results follows this path: (See Schematic page 28.)

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 of our beliefs and assumptions, and interpreted values. To discover the cause that resulted in disappointing results, we would need to work through this sequence 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 interpreted values we can identify that supported our beliefs and expectations. Once we have that list, we would then compare those interpreted values against the seven innate values.⁷



⁷ This process of validation is covered far more thoroughly in the author’s paper, *The Design Team Process*. Also see the illustration, page 289, for the Social Sustainability Design and Validation Schematic

Summary

As numerals 0 through 9 are to all forms of mathematics, the seven innate values are to all human activities. Once the power of those values is understood, then all human behaviors, individual and collective, can be understood.

Ten numbers provide the foundation for deciphering the number of eggs in a carton and the behavior of stars, planets, and subatomic particles. The seven human values provide us with the means to understand the motivation for what individuals and whole societies do and do not do. These seven values are fundamental to understand interpersonal relationships within families, and why whole societies would accept the orders of a racist leader to commit genocide, or for a leader who would guide their nation to come to the aid of nations ravaged by war without reciprocal payment.

As these values are universal to our species and to all people, they provide the foundation for a universal and timeless set of rules of ethics and morality for all human behavior that will sustain the organized social existence of our civilization. If *LIFE* is of paramount value to you, then it is of paramount value to all other people. If *EQUALITY* is of critical value to you, then it is also of critical value to all others. The same can be said for the values of *GROWTH* and *QUALITY OF LIFE*.

As these values are universal to all people, being innate to our species, they also provide the foundation for universal and timeless decision-making guide for all human behavior in relationships. The four primary values provide a universal and timeless morality that is applicable to all races, ethnic groups, cultures, genders, and nationalities. The three secondary values of *EMPATHY*, *COMPASSION*, and a generalized *LOVE FOR HUMANITY* provide the foundation for a universal and timeless ethic for all human relationships.⁸

* Because the three secondary values emanate from the primary value *Equality*, all people have an innate sense of what is equal and fair treatment and what is not. When we sense an unequal and unfair situation, whether for ourselves or for others, we know from the arousal of our innate secondary value *EMPATHY* that *INequality* is present. We are motivated by our sense of *Empathy* to take

⁸ Raphael, Daniel 2018 *Making Sense of Ethics, A Unique, Unified Normative Theory of Ethics, Morality, and Values*.

action in *COMPASSION* to provide the means to remove the imbalance of unfair, unethical, and *UNEQUAL* treatment for our self or for others.

When we see that same situation projected to groups of people, the third secondary value, *LOVE FOR HUMANITY*, is aroused, and again in empathy and compassion we are motivated to bring balance to the relationship of that group with all humanity.

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It is ironic that *Homo sapiens* species has always had the innate capability to create peace for themselves individually and for our world. The seven values that lie within each of us have been waiting to be activated by our conscious awareness of them. Unconsciously, the four primary values have provided the foundation for decision-making that overall have sustained our species' survival, but have also caused the downfall of all organized societies. Now, having the survival of our species assured, we must consciously invoke the three secondary values to assure the organizational survival of our societies, communities, and families. Now, being aware of the three secondary values as being volitional, are we consciously willing to use all seven values to create peace to sustain the survival of our civilization?



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PDFs at: <https://sites.google.com/view/danielraphael/free-downloads>

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- * Creator of The EMANATION Process, the core process of Stage 3 Democracies.
- * Creator of The Design Team Process, which incorporates the seven values and subsequent ethics and morality, the Raphael Design and Validation Schematic, and specific Design Team member roles.
- * Discoverer of the seven innate values of the Homo sapiens species
- * Creator of the Raphael Unified Theory of Human Motivation
- * Creator of the Raphael Unified Theory of Social Change
- * Originator of A Universal Theory of Ethics, Morality, and Values
- * Creator of Learning Centers for Sustainable Families
- * Discoverer of the Four Foundations for Sustainable Civilizations
- * Creator of the Raphael Premise and Hypothesis for the Existence of Dark Matter and the Increasing Rate of Expansion of the Universe

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Dream no small dreams for they have no power
to move the hearts of men [and women].

Johann Wolfgang von Goethe, 1749-1832

Seven Innate Human Values

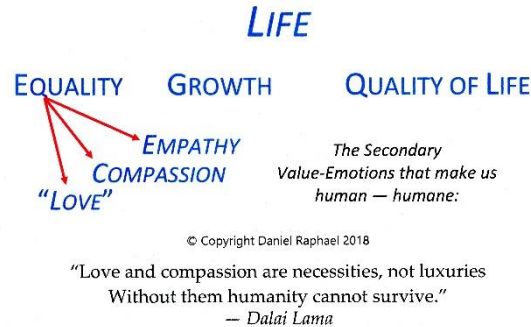
by

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ABSTRACT. Repercussions from the discovery of seven values, that have every appearance of being embedded in the DNA of humans, (us!), could be potentially profound. The proof of their existence is paramount to those consequences. Consider that we, today, are the offspring of our ancient ancestors who existed over 200,000 years ago. What sustained our ancient ancestors that enabled our species to survive during those many tens-of-thousands of years?

That question leads us to a final answer — our ancient ancestors made the right decisions. As we know, values always underlie all decisions. We can further deduce that our species consistently used the right values to underlie their decisions that supported the survival of those individuals, and consequently our species. We have the same values in us as they used, yet, we were never taught those values, and we never learned them from anyone.

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



The illustration depicts four primary values and three secondary values. Though we cannot objectively prove that these values are embedded in our DNA, we can conclude that these values are statistically present in every human being. You, as a member of that statistical population, can examine your own decision-making to prove that point.

These values, then, become the universal, timeless, and irreducible standards for amending all social science theories, personal, and organizational decision-making. ##