

# Peace

and

## The Underlying Logic of Innate Human Goodness

By Daniel Raphael, PhD

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PEACE AND THE UNDERLYING LOGIC OF INNATE HUMAN GOODNESS

## ABSTRACT – 49.04.01

*Peace and the Underlying Logic of Innate Human Goodness* provides a logical proof that supports the statement that humans are innately good by relying on only two premises: 1) Values always underlie all decisions; 2) Our species has existed for over 200,000 years.

As “goodness” is a moral judgment, the topic of this paper lies within a much larger context of ethics and morality: **Ethics** deals with the conditions of relationships. **Morality** deals with the conditions of life and living. The values that are innate to humans for over 200,000 years provide the logical foundation for moral and ethical decision-making to demonstrate human goodness. These are illustrated on page 13.

*The Logic Underlying Innate Human Goodness* will surely cause a certain amount of cognitive dissonance for readers. The traditional morality and ethics we were raised with have never been questioned as to whether they are rational enough to support 21<sup>st</sup> century democratic societies.

That dissonance becomes pronounced when the reader learns that the 4,000 years traditional ethics and morality that we were raised with do not have an internal system of logic. That dissonance becomes far more pronounced when the traditional ethics and morality are confronted with the proactive and logical system of ethics and morality described here. Until now, traditional morality and ethics have been simply taken for granted and *assumed* to be the best.

The central problem with the traditional ethic and morality is that no one has ever identified the arguable premise(s) or underlying values that support them for moral and ethical decision-making.

For example, if you decide to be ethically “fair,” which is a traditional ethical principle, *what values underlie your decision* to be “fair”?

Using the proactive ethic and morality described here, you would know those underlying values beforehand.

The problem is made larger because the traditional morality and ethic are *reactive* rather than being proactive. This always puts you, and the courts, in the weaker *moral position*.

The solution to similar problems is to know the values for ethical and moral decision-making beforehand, then you will have taken the higher ground of a *proactive ethical and moral leadership position*. And, it would make ethics and compliance a whole lot easier to formulate and regulate, for example.



PEACE AND THE UNDERLYING LOGIC OF INNATE HUMAN GOODNESS

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# Peace and The Underlying Logic of Innate Human Goodness

Daniel Raphael, PhD

— *opus unius hominis vitae* —



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Daniel Raphael Consulting  
PO Box 2408, Evergreen, Colorado 80437 USA

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## Note to readers

The text uses the words “ethic” and “ethics.”

“Ethic” refers to the complete category of proactive ethics.

“Ethics” refers to ethical statements within the category; and can also refer to traditional ethics, which have no root factor, i.e., substantiation, for their organization as a category.

References: see pages 22 and 23.

The author is able to identify this proactive ethic as a complete category because all ethics statements within it have the common root ancestry of the seven universal, timeless, immutable values that are innate to human DNA.

See illustration page 13.

“Ethic” may seem like a strange word for those who have only known the 4,000 years old traditional ethics, which have no validated root value system for their organization.

See pages 18-19.

This “strangeness” is evidence of cognitive dissonance: Traditional morality is a culture unto itself but is not logically organized. The dissonance exists because the proactive ethic and morality have not yet been accepted as a superior morality and ethic.



## Introduction

### **Peace and the Underlying Logic of Innate Human Goodness**

provides two perspectives, one for individuals who are secular, empirically-minded, and the second for those who are spiritually-minded. The first perspective relies upon the logic of a statistical proof that supports the existence of the seven innate values of the Homo sapiens species by way of their characteristics.<sup>1</sup> The second perspective is spiritual in orientation, but does not include any religious ideologies. This second perspective is based on a set of spiritual beliefs. As beliefs, they have no empirical foundation, but provide the premise for the spiritual proof for the origins of Homo sapiens and the potential to demonstrate their innate goodness. In both cases, the arguments for their validity originate in the author's papers that are available at:

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

### **Part 1**

#### **People Are Innately Good, the Empirical Perspective.**

Of all the evil things that people do to each other, from various abuses within a family to genocide and the death of millions, it is almost impossible to believe that people are innately good. How is that possible?

Underlying the decisions that bring harm to others are the same values that have sustained our species for over 200,000 years. As business ethics consultants and psychotherapists have shown so consistently, VALUES ALWAYS UNDERLIE ALL DECISIONS, always and without exception. The crux

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<sup>1</sup> The logic underlying innate human goodness is explained briefly in this text, and far more fully explained in the author's paper, (2018) *Making Sense of Ethics — A Unique, Unified Normative Theory of Ethics, Morality, and Values*

of harmful decisions and subsequent acts from those innate values lies in *the individual's interpretation of those values.*

The empirical proof that people are innately good comes by way of logic of a statistical proof that measured the characteristics of the seven values, (page 13), that are innate to humans.

Until 2008 the seven values that are innate to all people went undiscovered, they had lain within each person without being consciously recognized. Universally, those values act as motivators upon each and every individual to be satisfied according to the INTERPRETATIONS THE INDIVIDUAL ASSIGNS TO THOSE VALUES.

The conclusion is this, it is the characteristics of those values that give them a timeless and universal presence in all people, but are not coercive. The goodness of people, then, lies within those same values waiting for the individual to accept them and to use their interpretations for good decisions, and actions that benefit others and themselves.

## **Part 2**

### **People Are Innately Good, the Spiritual Perspective.**

In the spiritual perspective, the proof that people are innately good begins before creation occurred. There simply is no “earlier time”<sup>2</sup> to begin the spiritual proof that people are innately good. This point begins a logic-sequence that will lead us eventually to the point where whether people are good or not is simply a decision for them to make that will have eternal repercussions. The logic then leads us to the conclusion that if people express the good that is innate to them, then they will logically have the opportunity to begin their spiritual journey that will end with their presence in the company of The Creator.



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<sup>2</sup> Raphael, Daniel 2020 *Quantum Spiritual Metaphysics*



## Part 1

### People Are Innately Good, Empirically

Determining whether people are “good” or “bad” is a judgment call with the judgment being based on a set of ethical and moral values. When we realize that “good” or “bad” is determined by a set of values, the obvious questions come to mind, “Whose values? To which group of people do these values come from?” And, “What gives them their validity?”

★ If the premise that *people are innately good* is to be proven, then surely the values that would determine that moral and ethical valuation of being “good” or “bad” must logically also be *innate* to people.





## Discovery of Seven Innate Values

Between 2007 and late-spring of 2008 I had asked some friends to meet weekly as an “experimental design team” at the home of my friend, Michael S. Lanier, to develop a unique Design Team Process. The process follows the steps of Raphael’s Design and Validation Schematic, page 43. It provides a meaningful and potentially highly effective local community process of empowerment to make significant contributions to the democratic process, at any level. It is fully capable of creating solutions for problems and issues from the local to the national.

We had worked through the process beginning with the desired *Results* of the situation we were working on: How to improve education as a social institution from the local-to-national level. We discovered the *Expectations* that would lead to the desired results. From there, we began to identify our *Beliefs* that would support our Expectations for public education. We had to spend a good bit of time discussing our *Beliefs* because of hidden *Assumptions* by members of our experimental team. Once those *Assumptions* had been identified we moved on to the *Values* that would support our *Beliefs*, (*Assumptions*), *Expectations*, and *Results*.

It was at that point that the synergism of our creative process broke down. None of us had thoroughly understood values very well. First we had to understand the differences between things that we valued, and values as identified in the sociological sense. ‡ That being completed, we strove almost desperately to identify the core values that would support and justify the expectations and results that we had created.

‡ The term 'value' has a meaning in sociology that is both similar to and yet distinct from the meaning assigned to it in everyday speech. In sociological usage, values are group conceptions of the relative desirability of things. Sometimes 'value' means 'price'. But the sociological concept of value is far broader, where neither of the objects being compared can be assigned a price.

The idea of deeply held convictions is more illustrative of the sociological concept of value than is the concept of price. In

addition, there are four other aspects of the sociological concept of value. They are: (1) values exist at different levels of generality or abstraction; (2) values tend to be hierarchically arranged (3) values are explicit and implicit in varying degrees; and (4) values often are in conflict with one another. Source: [www.sociologyguide.com](http://www.sociologyguide.com)

Please see the illustration on the next page entitled, “Seven Values have Sustained our Species’ Survival.” As you can see, there are seven values, four primary and three secondary values. Our team discussed, cajoled, and argued about many different values. We did, however, agree that Life was, ultimately, the most important value. What we had not discovered that had stymied our progress was the not too obvious insight that we had gotten stuck on our own “interpreted values” that are personally defined. What we had not discovered yet were the universal and timeless values that are innate to our species and underlie our value-interpretations.

The discovery was quite simple, but rather astounding. One evening after our experimental design team had broken up, we gathered in the kitchen as usual to socialize and discuss that evening’s developments. Preparing to go home, I left the kitchen to retrieve my coat. In the moments of those steps between the kitchen and the living room, I had one of those remarkable “Ah-ha!” moments of clarity and insight. The universal and timeless values that we had been dancing around in our discussion came to me in a flash: *life, equality, growth, and quality of life*. Those four values had rolled around in our discussions but had not been examined simply because we had not thought of a means to test their validity. That came later.

The four primary values were discovered and tested in 2008 by our Experimental Design Team, but it was not until late 2014 that the three secondary value-emotions, Empathy, Compassion, and a generalized Love for Humanity were given to me by a friend who also had an “Ah-ha!” moment while returning home from taking his daughter to pre-school. My friend has consistently and adamantly said that he wants to remain anonymous, which I have respected. What he did not know at the time was that those three values emanate from the primary value Equality.

## SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL

### LIFE



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

### The Characteristics of the Four Values that Sustain The Survival of our Species

The most obvious evidence of these values and their characteristics is that we are here today because of the decisions made by our ancient Homo sapiens ancestors. Those values supported the decisions that sustained the survival of our species for over 200,000 years, or 8,000 generations, approximately.

The statistical proof of their existence came in the spring of 2008 when myself and the Team validated the existence of the four values by asking our friends, relatives, and associates from all over the world if they valued life, equality, growth, and quality of life. All were in agreement.

Because we know that values always underlie all decisions, the conclusion is that "yes" these four values are responsible for sustaining the survival of our species. After digesting the above conclusion, the following characteristics of these values became obvious.

### **Organic / Innate / Timeless**

Even though I cannot prove it, evidence seems to suggest that these seven values are organic to our species and have been embedded in our DNA from our species' earliest beginnings. They have motivated us, everyone, to yearn for the improvement of our quality of life materially and socially. We can safely predict that these same values will continue to motivate our species to search for an ever-improving quality of life, and to grow into our innate potential in future centuries and millennia.

### **Universal**

Statistically, we can say that these values are also universal to all people of all races, cultures, ethnicity, nations, and genders. Ask anyone, whether they live in Bangladesh or Baltimore, Houston or Hanoi, or any other city if they would like to develop the innate potential they brought into life ... to *grow* into their potential to improve their *quality of life* with an *equal* ability as anyone else would or could. The answers are universally the same whether a poor person is asked or a multi-billionaire. Everyone I have talked to as a holistic life coach has chosen to improve the quality of their life, and to grow into their innate potential.

### **Self-Evident**

The self-evident nature of these values is only one of several *characteristics* that have obscured their presence while in plain sight. These four values are self-evident similarly as those stated in the famous sentence 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.*" The proof of this becomes evident when people around the world are asked whether they would like to enjoy an improving quality of life, as they define it.

### **Irreducible**

The four primary values are the superordinate values of our species and are not subordinate to any other values. The pursuit of the survival of our life, an improving quality of life, growth, and equality provide the foundations for human motivation as interpreted by the individual, and express themselves in a personal hierarchy of needs.

## The Four Primary Values

**The four primary values** are remarkable because they constitute an organic “code of decision-making” that will produce consistent results regardless of the culture in which they are used because they are used in every culture! Such a code makes eminent sense because its values are timeless and universal to all people.

### **Life**

*Life is the ultimate value* that works as the pivotal element for the existence of the other six values. Life, the other three primary values, and three secondary values create an integral *system of values*. Decisions made about life are qualified by the other six values as the criteria for human decision-making.

### **Equality**

Equality is inherent in the value of life. We give equal value to each individual, and we would seek to provide more equitable opportunity to every individual to develop their innate potential, as we would our own. Even those with less potential than others have equal value to live life to explore, develop, and express the potential they do have. Without equality, life is a competition where the resources of one’s living-potential can become squandered in competitive warlike existence. Then there is no moral equity available.

### **Growth**

Growth is essential for improving our quality of life. To be human is to strive to grow into our innate potential. Our yearning to grow ensures that the inherent potential of individuals, societies, and civilization becomes expressed and fulfilled, which encourages an improving quality of life for everyone. Without growth, there would be no possibility of social evolution and social sustainability. Once the population of our global civilization is balanced with our planet’s natural resources, then growth has everything to do with improving the quality of life of individuals, rather than the quantitative growth of populations to support economic growth. Until then difficult moral <sup>3</sup> and ethical decisions will have to be made that move our communities and societies toward that balance.

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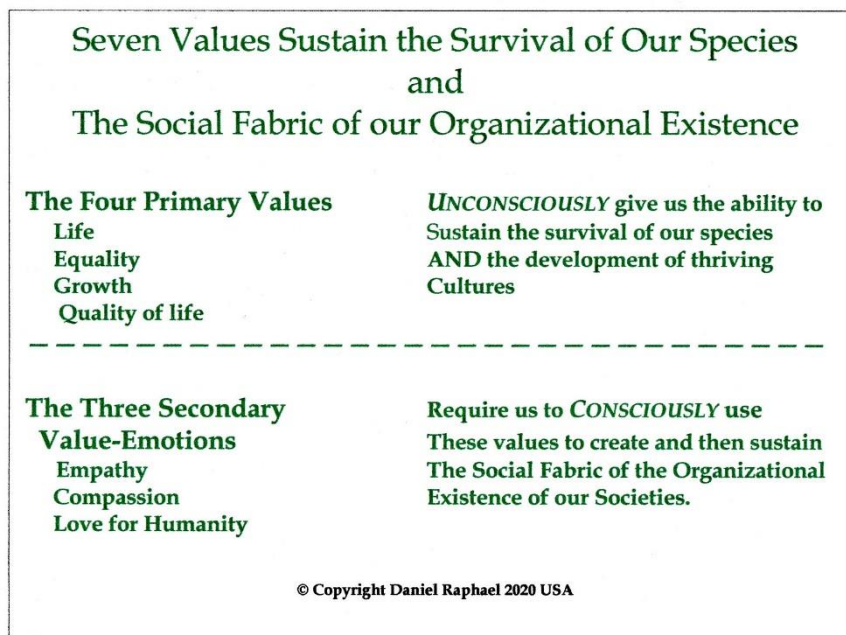
<sup>3</sup> Raphael, Daniel 2017-2020 *Making Sense of Ethics — A Unique, Unified Normative Theory of Ethics, Morality, and Values*.

## Quality of Life

While life is fundamental to survival and continued existence, it is the *quality of life* that makes life worth living and gives life meaning. In a democracy, access to an improving *quality of life* is provided when a person not only has an *equal* right to *life*, but that person also has an *equal* right to *growth* as anyone else. This is what makes immigrants from authoritarian regimes so excited to move to a democracy – they seek freedom to experience the *quality of life* that makes life worth living – to control their own destiny and to explore their innate potential with the opportunities that democratic nations provide.

## Three Secondary Value-Emotions That Make Us Human

**Equality** → *Empathy, Compassion, and Love for Humanity*



Being a slow and plodding thinker, it took me some time to figure out how the secondary values were also innate, timeless, and universal to our species. Long-story-short, they emanate from the primary value “Equality.” Equality by its very nature motivates us to compare our personal situation with that of others; and others to compare themselves to us.



The reason we are so sensitive to issues of equality is that we have the innate capacity of *empathy* – to “feel” or put ourselves in the place of another person and sense what that is like, whether that is in anguish or in joy. Feeling that, we are motivated to act in *compassion* – to reach out to the other person and assist them in their plight – the “ethical moment.” We generalize empathy and compassion for all of humanity with the term Love – the capacity to care for another person or all of humanity, as we would for ourselves.

### A Moment to Reflect

The path to prove that people are innately good is a short one, but one proven over the course of 200,000 years.

- The values that are innate to our species are proven by one of the unique characteristics of these values – they are universal to all people regardless of race, gender, culture, ethnicity, or nationality.
- This universal characteristic is indicative that those values have very probably existed in the Homo sapiens since the earliest times of our species’ existence.
- We also know from the work of psychotherapists, psychologists, and business ethics consultants, for example, that values always underlie all decision-making and subsequent actions whether those decisions are made intentionally and consciously or made with unconscious intention.
- Although these seven values are universal and timeless, making moral and ethical decisions today is a rather haphazard process. So far, throughout history, no one has ever created a universal and timeless code of ethics and morality that would produce consistent moral and ethical decision-making ... until now.

This position has been challenged in the past when someone asked, “What about the traditional morality and ethics that people have used for millennia?” What is missing from most people’s understanding of traditional morality and ethics is that no one can point to the values that underlie traditional moral and ethical decision-making.

We know that the seven values have not only sustained the survival of our species but have also motivated our ancient ancestors thousands of years ago to thrive, just as they motivate us today! We also know, intuitively, that these same values will become the final arbiters of a new, universal and timeless proactive code of morality and ethics.

## Traditional Morality

Historically, the moral code of western civilization has changed little over the last 4,000 years <sup>4</sup> from the time that Sumerian King Ur-Nammu of Ur (2112-2095 BC) wrote it. It was later adopted by Hammurabi and Moses, among others. It was written as a means of preserving and maintaining social order and the functioning of society through a standard of social conduct, i.e., a moral code.

These codes were designed as a *personal* morality within a small community. They were never codified as a *social* morality to guide the moral or ethical conduct of social processes, organizations, governments, or corporations. Neither were they intended as a *global* moral code for nations of the international community. The development of the traditional moral code, however, was an incredible advancement in normalizing social relations at the time.

**Bad Code.** From a contemporary technological perspective, the traditional morality that began over 4,000 years ago is a form of morality that in computer terms is “bad code.” It is “bad code” because it is not based on a logically integrated set of values. It may solve some problems but not others, and it may solve problems inconsistently depending upon who is using it.

Grievously, the ethics that emerge from the “bad code” of traditional morality do not provide a universally level playing field for all people of all races, cultures, ethnicities, nationalities, genders, and ages for all times. The crucial element that will make that possible is for most people to begin using a proactive morality and ethic that are based on the seven values.

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<sup>4</sup> [http://en.wikipedia.org/wiki/Code\\_of\\_Ur-Nammu](http://en.wikipedia.org/wiki/Code_of_Ur-Nammu); [http://en.wikipedia.org/wiki/Code\\_of\\_Hammurabi](http://en.wikipedia.org/wiki/Code_of_Hammurabi)

## Emergence of a Universal, Proactive Morality and Ethic – The Moral and Ethic Logic-Sequence Explained

### Introduction

The integral system of the seven values lends itself to the logical development of a proactive code of morality and ethics. And, logically, that code takes on the same characteristics as the seven values – the morality and ethic become universal, timeless, self-evident, and irreducible – and equally applicable to all races, genders, ages, cultures, ethnicities, and nationalities.

*What this proactive code of morality and ethics provides is a means for achieving an incontestable and consistent standard of moral and ethical decision-making and behavior for all intra-personal, inter-personal, intra-organizational, and inter-organizational relationships.*

★ In other words, this proactive moral and ethics code encourages good people to know when or if their decisions and actions are moral and ethical, or not. It provides a clear and unequivocal test for affirming their behavior choices as moral and ethical or not. This code affirms the innate good within individuals and within like-thinking organizations.

### The Moral and Ethic Logic-Sequence Explained

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

The following section involves values, morality, and ethics and demonstrates the detail of the seven values and their characteristics for ethical and moral decision-making. This type of detail leaves little doubt that the individual is always morally and ethically responsible for their decisions, and that little or no “wobble room” is left to escape that responsibility. The detail leaves little doubt that those who choose to make immoral and/or unethical decisions have chosen not to be a functional part of responsible families, organizations, societies, and nations.

**The Four Primary Values.** The four primary values, life, equality, growth, and quality of life address the continuance of life and living and all aspects that affect the quality of life and living. *They act in unison. When one of the four values is violated, they all are violated.* They provide an integral approach for understanding the moral necessities that support life and living in a family and in the organized social existence of societies and nations.

By extension, logically, any action that jeopardizes *equal* treatment of a person's life is also an immoral act. Similarly, any action that jeopardizes a person's capability to *grow* into their innate potential is also an immoral act. Separately, or conjointly, any acts that jeopardize a person's capability to improve the *quality of their life* are also immoral.

**The Three Secondary Values,** *empathy, compassion,* and a generalized *love* for humanity, are the value-emotions that act as the criteria for identifying people as being humane, the highest, evolved social level of being human. The three secondary values identify the ethics of intra-personal, interpersonal, and organizational decision-making and actions that particularly address the "quality of life" of those relationships.

## A Proactive Morality and Ethic

**Because values always underlie all forms of decision-making, and since these seven innate values are also innate to all people, avoiding the use of them is NOT an option for the moral and ethical person, business, or government. In other words, using these values requires a conscious awareness that NOT using them would offer the possibility that the decisions that are made may be immoral or unethical.**

That may seem very odd given that traditional ethics and morality have been used for thousands of years without a conscious thought of the values that support their use. That type of latitude was reasonable given that no one had ever truly identified the values that were being used for their decisions. But because all people are innately invested with the seven values, all people are inherently obliged to use them in all their decision-making once they are made aware of their existence.

*Consequently, the task remains to make people aware of the relationship between the seven values, their subsequent morality and ethics, and decision-making.* Personal consciousness of this relationship then

becomes the lever to hold individuals and organizations responsible for their decisions and actions.

**NOTE:** The above is a partial description of the proactive nature of these seven values. Further descriptions are provided in Chapter 3, “Ethics Statements for Each Moral Definition,” followed by Chapter 4, “Expressed Ethics,” from *Making Sense of Ethics – A Unique, Unified Normative Theory of Ethics, Morality, and Values*.

## Succinct Descriptions of Each Step of the Sequence

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

The perspective that these seven values provide is a proactive morality and ethic that will pervade all of the following discussions. Further, because of that proactive perspective, nothing is taken for granted as this morality and ethic will be new to everyone. Briefly –

### Identifying the Steps of the Sequence.

1. The first step is to begin with each *value*.
2. The second step is to then *define* that value in moral terms.
3. The third step tells us *how* to fulfill moral definitions.
4. The fourth step tells us what we must *do* to fulfill the third step.
5. The last step is our demonstration of the proactive attitude and acceptance of the above process. It provides us with the internalized acceptance of *being* moral and ethical.

### Descriptions for Each Step of the Sequence.

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

- **Moral Definitions** provide a **set of rules** to guide human decisions and actions to prevent destructive, life-altering behavior in human interaction;
- **Ethics Statements** tell us *how to* fulfill Moral Definitions. Using “equality” as example of the originating value in the sequence: Treating others *equally* 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. The value of others is *equal* to that of yourself, and your value is *equal* to that of others – therefore 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** tell us *what to do* to fulfill Ethics Statements. “*Expressed Ethics*” is used in this text for what most people call *ethical principles*. Expressed Ethics are the ethical principles that individuals, families, companies and corporations and their decision-making executives, and public agencies adopt to conduct business so they do not jeopardize their business and social integrity. As example, the expressed ethical *principles* for “equality” would include fairness, justice, integrity, respect, loyalty, truth, trust, accountability, responsibility, and being transparent, authentic, and honest.
- **The Graces of Expressed Ethics (TGoEE)** is the fifth stage in the logic-sequence that provides the *élan* of social interaction. These take the form of *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly, to list only a very few of many possible examples. 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, but have a self-confident joy of life that cannot be ignored.

You probably have accurately guessed that the combination of these five steps provides a logic-sequence where each step supports subsequent steps in the sequence. The seven values are used as the criteria to validate each step in a logic-sequence.

What follows is the proactive moral and ethic code in greater detail.

## ***Proactive Moral Definitions for the Four Primary Values***

Seven Values → ***Moral Definitions***

→ Ethics Statements → Expressed Ethics

At first, the seven values do not seem nearly enough to give societies and nations the necessary support for their survival and the development of social stability into the far distant future. The simplicity of their appearance is deceiving. What makes societal and international peace possible is the integrated, organic nature of these values working together that reveal their unexpected synergism.

**Proactive Moral Definitions** provide us with a set of rules to guide human decisions and actions to prevent destructive, life-altering behavior in human interaction.

**The following Proactive Moral Definitions are stated in the context of moral, amoral, and immoral perspectives.** They are stated as proactive affirmations rather than as proscriptions. The focus is on the desired behavior rather than proscribed behavior.

### ***Life – The Ultimate Value***

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

**Amoral:** Do not go out of your way to support the life of others, but neither cause them any harm.

**Immoral:** Use others for your own benefit and without regard for the life of others, whether an individual or multitudes.

### ***Equality is the defining innate value of proactive morality and ethics.***

**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.

**Amoral:** Make decisions and take actions to maximize your situation without jeopardizing the equality of others.

**Immoral:** Make decisions and take actions that put you at an advantage and to the disadvantage of others.

### *Growth*

**Proactive Moral Definition:** Make decisions and take actions 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 would for yourself.

**Amoral:** Make decisions and take actions to create opportunities for the growth for yourself without consideration for the growth of others.

**Immoral:** Make decisions and take actions for your growth as a means to take advantage of others.

### *Quality of Life*

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

**Amoral:** Make decisions for yourself that improve the quality of your life without jeopardizing the quality of life of others.

**Immoral:** Make decisions that use others and what they have in order to improve the quantity of your life.

**The socially sustaining value of equality** is the last extension of our primal ancestors who came together as a group to make their hunting and gathering more efficient – without killing each other. The same exists today with this proactive morality with the awareness that the “group” now includes billions of people on the planet.

When this magnitude of equality is taken into consideration, then material sustainability takes on a totally different definition than has been given to it for the last 70 years. With this proactive morality in mind, the strategic demand for material sustainability must become capable of taking on the moral load of these seven values to contribute to the quality of life of everyone.

Equally important, the value equality encompasses the moral obligation for being responsible for the quality of life for all future generations.



### ***Proactive Moral Definitions for the Three Secondary Values***

NOTE: Because “Equality” is the primary value from which the three secondary values emanate, the Moral Definitions for the secondary values all relate to supporting the achievement of equality.

#### ***Empathy***

**Proactive Moral Definition:** 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.

**Amoral:** Extend your awareness past your own life to that of others to sense their situation in the seven spheres of human existence.

**Immoral:** Be aware of your own feelings but with a disregard for others around you, near or far.

#### ***Compassion***

**Proactive Moral Definition:** 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 assist them to grow into their innate potential, as you would do for yourself.

**Amoral:** Be aware of the life-situation of others and yourself without feeling the need to take action.

**Immoral:** Be aware of your own life-situation and take action to improve it at the expense of others, regardless of their situation.

#### ***Love***

**Proactive Moral Definition:** Love in the context of proactive morality is defined as the combined energies of empathy and compassion towards others, as you have for yourself. This is truly the most evolved definition of equality – to see and value others as you do for yourself, and choose to act accordingly.

**Amoral:** Love others as you do yourself, but without the consideration to compassionately act on that love.

**Immoral:** Narcissistically love yourself and use others to nurture that narcissism.

## Ethics Summary

### **Equality is the pivotal innate value of proactive morality and ethics.**

To choose the secondary values emanating from Equality is to choose inclusiveness, not separation. To choose to use these values means that the individual, family, and organization of any size has also chosen to see others as being of equal value and treatment. In a society that has chosen to move forward toward social stability, peace, and sustainability, to treat others as having less value than ourselves causes separation and is perceived as an immoral act.

Inclusion does not mean that everyone all the time in all situations and circumstances has to be included in making the decisions and taking actions. What it does mean is that our options, choices, decisions, and actions do NOT exclude others from being worthy of receiving equal treatment.

For example, on a scale of today's society (2020 C.E.) that means there would be no conscious or unconscious policies to exclude minorities from receiving real estate loans to buy a home in a particular area of the city. It means that any form of discrimination, prejudice, and bigotry is an immoral act that threatens the quality of life, growth, and equality of the excluded individuals and their groups.

It does not mean, for another example, that you could build an 800 square foot home in a subdivision that only has homes of 3,000 square feet and upward. Equality is personal and means that YOU are accepted as you are as any other person would be in that subdivision, regardless of race, culture, ethnicity, nationality, gender, or age.

## Insights for An Innately Proactive Morality and Ethic

A proactive morality that is based on the seven values offers a holism for all human behavior — one that draws individuals, families, communities, national societies, and our global civilization into a socially sustainable future. By using this morality, we will immediately recognize what is moral or immoral, what is ethical and what is not. Only such a proactive morality is capable of creating positive social and cultural change, a first stage of social evolution and sustainable peace. It is simply a matter of

using those values in billions of daily decisions made by billions of citizens, organizations, and social agencies.

**First**, a *proactive model of morality* clearly points to the long-term benefits of proactive decisions made by individuals and organizations that use it. By doing so, organizations and individuals then become symbiotically intertwined, socially stable, peaceful, and eventually more sustainable.

**Second**, a morality that is based on these values provides a proactive decision-making process with results that are consistent with the inherent characteristics of those values. In a symbiotically intertwined relationship between individuals and organizations, this morality inherently assigns reciprocal value *and responsibilities* to individuals, families, and organizations. *Symbiotically, each individual is seen as a "social asset." Their contributions to organizations ensure that society becomes socially sustainable, and the organization's contribution to the individual supports their growth to make that contribution.*

**Third and strategically**, the benefit of a proactive, sustaining morality acts as a guide for strategic planners to develop congruent short and long-term goals. Planning for the achievement of short and long-term goals will be made easier because option-development, choice-making, decision-making, and action-implementation will be guided by the logic and integrated nature of these values.

**Fourth**, and not to be overlooked, moral and ethical behavior that is generated by the use of these values is fully complementary to our human nature. These values are embedded in our DNA and are an innate part of who we are. **People are naturally and innately good – the genuine and authentic nature of us all – evidence of our true human nature.** *Because of a social predator's behaviors, they have chosen to separate themselves from those who are fully human, those who have chosen to express their innate goodness.* The moral implications of that statement will cause a great deal of heated discussion among traditional moralists and ethicists. The crux of their discussion will lie in how to prevent the appearance of social predators, and what to do with those who are entrenched in such decision-making and behavior.

**Fifth**, societies will have logical, moral, and rational arguments in the courts for dealing with individuals, organizations, the executives of organizations, and national and international agencies that choose to work against the sustainability of individuals, organizations, communities,

societies, and national publics. Having a consistent, integrated, and universal morality to guide the development of laws and social policies that support social sustainability is essential to bring the decisions of thousands of local, national, and international economic and sociopolitical agencies and organizations into complementary alignment.

**Sixth**, for civil government, these seven values expand its vision far beyond the routine of civil maintenance to include its moral role as a contributor and upholder of social stability and social sustainability of its communities. One of the greatest problems of civil governance is that when it is *assumed* the status quo will continue indefinitely, the quest for excellence subsides, which is soon followed by widespread mediocrity of performance. With a vision and model of social sustainability to fulfill, communities and cities, for example, will have a vision to always work toward. The status quo, standing still, and maintaining what is already in place, will become a historic reference to the mediocrity of the past. Historically, traditional morality protects the stability of mediocrity as an acceptable social model. What is needed now and into the future is a proactive standard of excellence for all decision-making that inherently guides families and organizations into a positive future.

**Seventh**, intentionally developing integrated social systems in a society is a major shift in culture, and the thinking of individuals. As population increases beyond the quantity needed to sustain a society, the quality of life, if available to everyone equally, is decreased which leads to the undervaluation of each new citizen. This is contrary to our historic moral roots where the value of each person is seen as being unique and valuable as they are.

The reaction we have seen in middle and upper-middle class families is the increased value-investment made in each child, while the value-investment of economically marginalized children decreases. Assigning greater value to individuals of all ages is evidence that efforts of equality are being made to create integral wholeness of our societies. We are just beginning to give value to the integral wholeness of our society, even as we witness the disparate aggregation of racial, ethnic, national, and religious groups tear our societies apart politically.

## Empathy, Compassion, and a Love for Humanity

The text to this point has dealt primarily with the four primary values as offering an explanation for the premise that people are innately good. The discussion below relating to the three secondary values will drive home the point that people are truly innately good, unless they willfully choose otherwise.

*The three secondary value-emotions are organic to our species and exist in us as an impulse to do good. They are proof that people are innately good. For example, we want peace for others as much as we want peace for ourselves because we are wired with the values that make us human – humane.*

**The inner motivating causes** that initiate social stability and sustainability emanate from our value-emotions of empathy, compassion, and our overall love for humanity, that lead us to be open with ourself and with others, enabling us to improve our self-esteem and self-image, and encourage us to improve our relationships with others. These values are not selfish, but generous, and allow us to see our own life in the lives of others, and then in compassion reach out to help them grow! That is the humane interpretation and expression of the quality of life, growth, and equality applied individual-to-individual. Constructive interpretations lead to the positive development of our inner personality structures, and contribute positively to our functioning in families, communities, and societies.

When these values are expressed authentically and genuinely, they become the essential connective-energy that empowers our inner potential to blossom throughout the full development of our life from childhood through our elder years. These three value-emotions not only allow but prompt us to consider others as equals of ourselves, the truest definition of the primary value “equality.” We see this clearly in the “golden rule” a multi-cultural moral truism; and we see it in actions to “pay it forward.”

Empathy, compassion, and our general love for humanity promote the inner development, growth, and maturity of ourself, leading us into the accumulation of living wisdom that is essential to guide new generations. Open, confident, and socially competent individuals are essential for the

development of social and cultural leaders, to lead others into actions that sustain families, communities, and societies in peace.

What is remarkable about these self-sustaining value-emotions is that while they are subjective in nature, in reality they can be objectively measured when we observe the subordinate value-interpretations they generate: acceptance, appreciation, recognition, validation, respect, loyalty, faithfulness, trust, authenticity, vulnerability, genuineness, self-identity, identity of others, and many more. They evoke acts of social integration rather than social separation. These value-interpretations provide the social lubricant that is essential for the smooth functioning of families, communities and societies, and their sustainability into the future.

**Empathy, compassion, and love** support the development of a higher quality of life for ourself and with others by providing the motivating energy to grow into a more complete, mature, and functional individual within ourself and within our social environment. They 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, giving example to others and encouraging our own intra- and inter-personal growth. With these three value-emotions, we now have the direction and motivation from which to develop highly positive family dynamics before the arrival of children, and a loving, compassionate, and empathetic means of validating holistic growth in individuals, families and societies.

When you see evidence of innate goodness that emanates from these value-emotions in action, you are seeing evidence of the earliest stages of functional, self-sustaining families and communities. The positive interpretations of the three secondary values of social sustainability then become constructive to the *social and emotional* sustainability of individuals, families, communities, and societies. When we internalize the primary values and secondary value-emotions, we realize that the collective power of individuals affects all individuals everywhere, as much as the whole affects the individual.

## People are Innately Good

The proof of that premise lies in the 200,000-year history of the survival of humanity and the underlying values that made our survival possible. The values that are innate and organic to our DNA give us, everyone, the opportunity to express our innate “goodness” through our moral and ethical decision-making and actions. How children are raised, what their parents model, and what their parents teach them about how to treat others and themselves is the key that opens the possibility of creating “good” families in good communities, and then good cities and, nations.

**No Surprises Here.** It should not come as a surprise that people are innately good. The history of expressions of the three secondary value-emotions has been witnessed for thousands of years. Strangers who are destitute, gaunt, and haggard have come into villages and to homesteads, are given food and shelter, even if for only one meal. Helping others in times of need is natural for us. We have only to think back a few decades to find instances of great humanitarian efforts for those who have lost their homes and businesses due to hurricanes, tornadoes, floods, and landslides, for example. It continues today with nurses and doctors from other nations volunteering to come to the aid of hospitals in the U.S. to help those in need from the Covid-19 pandemic.

**Latent, Innate Goodness.** Just as paleontologists have been curious to discover the gradual evolutionary transitions of reptiles to birds, we can see a gradual evolution from the Latent Genetic Program of Innate Goodness to its becoming an active and consciously deliberate choice-making on the part of individuals and groups.

The full emergence of our species’ next evolutionary expression has been in process for many tens of thousands of years. Its full expression will be unlike any other evolutionary expression of any species in the history of this planet. The differentiating factor involves, first, the necessary personal conscious and intentional embrace of a proactive ethic and morality. Second, this also becomes central to decision-making by all people in all situations of personal and social interaction that enables people to interact peacefully with others.

“Social Interaction” is defined as any interaction between two or more people in any venue, even as queueing in line, for example.

That seems to be what happened many tens of thousands of years ago when humans chose to make the transition from hunting alone to hunting in teams.

Ironically, we will be reenacting a very similar monumental, conscious leap of social evolution as our ancient ancestors did when we come to the same conclusion. They realized that their hunting practices would be more successful and less dangerous if they hunted in teams. They discovered that it would be far safer as a team to hunt animals than to hunt alone and possibly become the prey of another hunter.

In order for hunting teams to function effectively, they, too, had to develop a morality and ethic, a code of decision-making guided by agreed upon rules for consciously deciding how to interact with other hunters so that individual selfish decisions did not ruin the hunt for everyone. This perhaps is the evidence of higher-level expression of human moral interaction – an overt, functional expression of the Latent Genetic Program of Innate Goodness.

We, today, are in a similar position as a global civilization. But, in our case the stakes are far, far higher in that the failure to agree upon a proactive and universal morality and ethic, and used by everyone, very possibly could lead to the destruction of our societies, financial and economic markets, and our politics, which are now well on their way to division and collapse.

## Environmental Stress as an Evolutionary Force

All the groundwork for the eruption of the next evolutionary development of our species has existed as a genetic program from the earliest times of our species. Latent genetic programs as that lay dormant in the genome until an environmental stress acts as a motivating force to activate the needed genetic program.

The four innate primary values have existed in humans from the earliest times of our existence and have provided for the development of our societies and an incredibly better quality of life, materially.



The three secondary value-emotions have also existed in humans from the earliest times of our existence, perhaps only emerging into fuller effectiveness within the last 50,000 years. They give humans their essence in decisions and actions of our humanity, to be humane without self-benefit.

The moral and ethic code that was developed 4,000 years ago, still provides the foundation for our traditional morality and ethic that is used today. When we re-interpret the traditional morality and ethic in terms of the seven values, particularly the three secondary value-emotions, the result is a PRO-active morality and ethic that guides our decision-making BEFOREHAND, rather being reactive after the decision is made.

Given the ever-increasing environmental stress that has grown exponentially since the beginning of the Industrial Revolution, we can come to the same observational conclusion as paleontologists and historic geneticists that “the environment shapes the species.”

**Environmental Stressors.** Conflict is endemic to aggressively competitive societies, whether at the international and national level or the personal level. The venue for aggressive competitiveness has moved from world wars, to regional wars, national wars, racial and ethnic wars, to war-like behavior between industries, finance, governmental agencies, political parties, product development, and ... a list that could be written two meters long. Yet, the old military wars still exist along side organizationally produced “wars.”

The environmental stressors created in the daily lives of billions of individuals have caused our species the greatest motivation to evolve to its safer level of evolution in order for our species to survive. War and conflict between organizations, whether nations or corporations or individuals is grossly ineffective to achieve desired results. In a phrase, “This isn’t working anymore.”<sup>5</sup> The environmental stress seems to trigger the necessary genetic program to begin to develop. The focus of this action is not to suppress the environmental stress but to express a genetic development that affords the species a means to survive via an alternative form. In the case of the environmental stress of increasing

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<sup>5</sup> Wright, Kurt Wright, Kurt 1998. *Breaking The Rules — Removing the Obstacles to Effortless High Performance* CPM Publishing, Boise, ID ISBN: 0-9614383-3-9

conflict between individuals and nations across the globe, multi-media platforms have multiplied environmental stress at the global level. This increased stress is unconsciously felt by our own individual, personal genetic program.

## “The Hundredth Monkey” Effect

Covid-19 has perhaps caused greater environmental and social stress on the world’s population than any prior pandemic, in terms of the numbers of people worldwide who are fully aware of this threat in terms of a life-or-death prospect. And this is where the “100<sup>th</sup> Monkey Effect” comes into play, particularly for those who are inclined to express goodness, appreciate goodness, and who further want to join with others in expressions of goodness.

The **hundredth monkey** effect is a hypothetical phenomenon in which a new behaviour or idea is said to spread rapidly by unexplained means from one group to all related groups once a critical number of members of one group exhibit the new behaviour or acknowledge the new idea. Hundredth monkey effect – Wikipedia.

### Background: *The Hundredth Monkey* by Ken Keyes, Jr.

The Japanese monkey, *Macaca fuscata*, had been observed in the wild for a period of over 30 years. In 1952, on the island of Koshima, scientists were providing monkeys with sweet potatoes dropped in the sand. The monkeys liked the taste of the raw sweet potatoes, but they found the dirt unpleasant.

An 18-month-old female named Imo found she could solve the problem by washing the potatoes in a nearby stream. She taught this trick to her mother. Her playmates also learned this new way and they taught their mothers too. This cultural innovation was gradually picked up by various monkeys before the eyes of the scientists. Between 1952 and 1958 all the young monkeys learned to wash the sandy sweet potatoes to make them more palatable. Only the adults who imitated their children learned this social improvement. Other adults kept eating the dirty sweet potatoes.

Then something startling took place. In the autumn of 1958, a certain number of Koshima monkeys were washing sweet potatoes -- the exact number is not known. Let us suppose that when the sun rose one morning there were 99 monkeys on Koshima Island who had learned to wash their sweet potatoes. Let's further suppose that later that morning, the hundredth monkey learned to wash potatoes.

THEN IT HAPPENED!

By that evening almost everyone in the tribe was washing sweet potatoes before eating them. The added energy of this hundredth monkey somehow created an ideological breakthrough!

But notice. A most surprising thing observed by these scientists was that the habit of washing sweet potatoes then jumped over the sea -- Colonies of monkeys on other islands and the mainland troop of monkeys at Takasakiyama began washing their sweet potatoes.

Thus, when a certain critical number achieves an awareness, this new awareness may be communicated from mind to mind. Although the exact number may vary, this Hundredth Monkey Phenomenon means that when only a limited number of people know of a new way, it may remain the conscious property of these people. But there is a point at which if only one more person tunes-in to a new awareness, a field is strengthened so that this awareness is picked up by almost everyone!

(From the book "The Hundredth Monkey" by Ken Keyes, Jr. The book is not copyrighted and the material may be reproduced in whole or in part.)

The point of providing "The Hundredth Monkey" effect is to say that the numbers of people who desperately yearn for social, political, economic, personal, family, community, and state stability (peace!) is now sufficient to create the perfectly timed eruption of the next, higher, expression of Homo sapiens' Latent Genetic Program of Innate Goodness.

## The 100 Million<sup>th</sup> Personal Expression of Innate Human Goodness

The appearance of the Covid-19 global pandemic-cataclysm is a demonstration of the extremes of environmental pressure upon the human genome at the personal level. The virus' rapid expansion is a result of overpopulation, extremely dense urban populations, and almost constant stressful personal interactions. This is the stuff that Jared Diamond wrote about in his most recent book, *Upheaval, Turning Points for Nations in Crisis*.<sup>6</sup>

This time, now, is a profound junction that could lead to our species' next evolutionary step. Our species has maximized its physical (animal) evolution as we have witnessed from Olympian sports competitions.

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<sup>6</sup> Diamond, Jared 2019 *Upheaval, Turning Points for Nations in Crisis* Little, Brown and Company, New York. • Also relevant by the same author: *Guns, Germs, and Steel*; and *Collapse*.

However, this next evolutionary step will not come about unconsciously as all prior evolutionary expressions, but will require our personal, conscious and intentional choice-making to bring it about for everyone.

Just as diligently as many people have been taught by their parents to consciously and intentionally make good choices to develop their bodies by exercise, fitness, and nutrition, we now have the necessity as parents to train our children to make good, (ethical and moral), choices as they interact with others.<sup>7</sup>

Yes, our species is social, but it has also been incredibly, destructively competitive – the continuing genetic expression of our present aggressive stage of evolution. We simply have transposed our aggressiveness to social, financial, political, and economic venues of conflict that have caused a social dyslexia in our societies.

If the Covid-19 pandemic, in all of its dreaded destruction, is to be seen in any positive light, surely it is the *UPHEAVAL* that we and future generations can point to as THE event that initiated change in the course of the cultures of the world.

**Intentionally beginning the process.** To intentionally begin the process of activating the latent goodness within each individual, it probably will begin by many “someones” who want to see their children and eventually their great, great, great grandchildren being raised in a world of people who make many decisions for expressions of goodness every day.

One intentional effort has already been designed by the author in his paper, *Learning Centers for Sustainable Families, and the Millennium Families Program*, available as a downloadable PDF at:

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

Good parenting and childrearing practices in the family is the best place to begin the multi-millennium future of an evolved Homo sapiens species. The desired evidence would be that those children who eventually become parents would be able to raise their own children with the same capabilities for daily decision-making for making good decisions that produce good results.

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<sup>7</sup> Raphael, Daniel 2017-2020 *Learning Centers for Sustainable Families; and Making Sense of Ethics – A Unique, Unified Normative Theory of Ethics, Morality, and Values.*

## Conclusion

People are innately good simply because being good is the next higher genetic expression of the Homo sapiens species to maximize its innate potential to survive. What is required is a *conscious awareness* of the rules, the *logic* of good conduct (ethics and morality) and the *conscious commitment* to follow those rules. Learning those “rules” is no more difficult than learning the rules of how to play Yahtzee, checkers, or soccer, for example.

Our species’ necessity to survive in highly interactive social environments now requires the full expression of its Latent Genetic Program of Innate Goodness that will proactively protect our species’ survival. And this will also, logically, require the organizational evolution of all organizations to support the survival of our societies.





## Part 2

### People Are Innately Good, Spiritually

All that was written in Part 1 now applies to Part 2 with the additive that God, The Creator, created humans with these values embedded in their DNA. † The power of the goodness of those values has lain latent waiting to be discovered, waiting to bring order and pattern to the lives of millions of individual lives, their families, and organizations.

† Whether people were created in an instant as God's means of creation, or by the evolution of species is not a question that concerns this paper.

In the spiritual perspective, the proof that people are innately good began before creation occurred. There simply is no "earlier time" <sup>8</sup> to begin the spiritual proof that people are innately good. That proof begins a logic-sequence that will lead us to the imminent conclusion that the expression of innate goodness is totally dependent upon the decisions of individuals. That innate goodness has always existed, waiting to be recognized, legitimized, and taught to our children as they grow up. The spiritual repercussions have eternal consequences. The logic then leads us to the conclusion that if people express the good that is innate to them, then they will logically have the opportunity to begin their spiritual journey that will lead them into the presence of The Creator in Paradise. The Creator gave us all of the attributes and resources to begin and complete that journey successfully.



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<sup>8</sup> *ibid.* Raphael *Quantum Spiritual Metaphysics*

It's Logical,  
People Are Innately Good  
Because God Created Us that Way.

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For a God-centered perspective of human innate goodness,  
please go to:

11:11 Progress Group

for the message

Oregon, US of A, March 5, 2018

Teacher: Thought Adjuster

Subject: "Beautiful Lives are Lived with an Echo of Truth  
and a Fragrance of Goodness."

<https://www.1111angels.net/index.php/messages>

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"I have learned so much from God  
That I can no longer call myself  
a Christian, a Hindu, a Muslim  
a Buddhist, a Jew."

Hafiz, 1315-1390, Iran



## Pattern and Order of *Values* Express as *Ethics* in Humans

The attention to detail by the Creator has come to affect me in deep and profound ways. It created us with infinitely detailed designs and resources that empower us to return to It in the eventuality of all time. Not only did It give us the values to make workable, sustaining decisions, but also gave us the morality and ethics that emanate from the pattern and order of those values to make wise decisions that reveal the innate goodness within us.

This synchrony of the pattern and order of the Infinite Universe can be felt anywhere. It constitutes the cosmic, universe consciousness. The dominant “theme” of that stream of consciousness is that the Infinite Universe is a good place to live. Its pattern and order are constant and predictable, and embedded in us.

Humans are innately good because the same pattern and order that is inherent to quanta<sup>9</sup> that holds the pattern and order of the Infinite Universe and us is inherent to our genomic structure. We are quanta. When we look more closely at the evidence in the characteristics of our decisions it becomes evident that there is a consistent and integrated value structure that underlies all human decision-making.

*The pattern and order of the design of humans does not end with these seven values.* That pattern and order extend to the ethic and morality that are subsequent to the seven values. Those values generate a timeless and universal *proactive* ethic and morality for making uniform (pattern and order) decisions that are in alignment with the quanta of which humans and their genetic code are composed.

The major difference between the Infinite Universe and humans is the mind-mechanism. The IU operates on its own with its embedded quantum pattern and order guiding its infinite and predictable existence. Humans, however, are invested with a mind and self-will that give us the capability to make decisions independently of the pattern and order of the quanta and values in our genes.

The seven values provide a unique, proactive, unified normative theory of ethics, morality, and values — the rules for making consistently beneficial

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<sup>9</sup> Raphael, Daniel 2020 *Quantum Spiritual Metaphysics*

decisions and actions that will sustain the ongoing good working order, pattern, operation, and existence of families, communities, governments, corporations, and all organizations of every type, size, and nature <sup>10</sup> — the products of being innately good.

## Conclusions

- The capability of enacting the ethical principles of fairness, justice, integrity, respect, loyalty, truth, trust, accountability, responsibility, and being transparent, authentic, and honesty innately lie within each person. If people were not innately good, surely the evidence of the additional moral principles of mercy and justice would not be present in examples of prisoner of war exchanges, “second chance” sentencing practices, and leniency in sentencing for extenuating circumstance, for example.
- People are innately good, but need to be educated in order to make conscious decisions to express their innate goodness. The intention the individual has for living their life sets the agenda of which way the person will express their innate goodness.

From that perspective, it becomes apparent that enculturating pre-parenting couples and then their children is a highly important development in the evolution of a moral and ethical, socially sustainable democratic societies. Seen from the opposite point of view, *when children are not prepared* to live in a socially sustainable society, they are in effect denied the possibility of adding value to their life and enjoying their innate goodness without the consciousness to decide.



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<sup>10</sup> Raphael, Daniel 2017-2020 *Making Sense of Ethics — A Unique, Unified Normative Theory of Ethics, Morality, and Values*

**RAPHAEL'S DESIGN AND VALIDATION SCHEMATIC ~ Project:** \_\_\_\_\_ p. \_\_\_\_\_  
 © Copyright Daniel Raphael 2019

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	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 for Humanity	

## BIO: Daniel Raphael, PhD

Daniel Raphael is an independent, original thinker, and futurist. He is a Vietnam veteran with 18-years experience working in adult felony criminal corrections; father of three and grandfather of four children; former volunteer fireman, small business owner, inventor, and manufacturer of a household sewing machine product; self-taught theologian, ethicist, and holistic life coach; principal of Daniel Raphael Consulting since 2003; and a remarkably unsuccessful self-published author of numerous books, papers, and articles. Daniel enjoys public speaking and has taught numerous classes and workshops nationally and internationally.

### Education

**Bachelor of Science**, With Distinction, (Sociology).  
Arizona State University, Tempe, Arizona.

**Master of Science in Education**  
(Educationally and Culturally Disadvantaged),  
Western Oregon University, Monmouth, Oregon.

**Doctor of Philosophy** (Spiritual Metaphysics),  
University of Metaphysics, Sedona, Arizona.  
Masters Dissertation: *A Loving-God Theology*  
Doctoral Dissertation: *A Pre-Creation Theology*



### Achievements

- \* 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

### Writer, Author, Publisher

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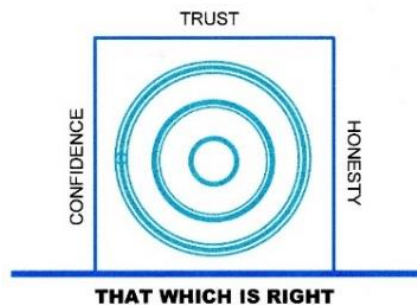
**Contact Information:**

Daniel Raphael, PhD  
*Cultural Agent Provocateur*  
Cultural Leadership Training and Consulting  
<https://sites.google.com/view/danielraphael/free-downloads>  
daniel.raphaelphd@gmail.com • +1 303 641 1115  
PO Box 2408, Evergreen, Colorado 80437 USA



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

Johann Wolfgang von Goethe, 1749-1832



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