

The Human Holism

Daniel Raphael, PhD

Cultural Agent Provocateur

PO Box 2408

Evergreen, Colorado 80437 USA

daniel.rafaelphd@gmail.com

+1 303 641 1115

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ABSTRACT 71.01.09

The human holism of the human genome exists as undeveloped capability. Genetically, *Homo sapiens* possess all of the inherent and innate resources to successfully manage the *material* and *social resources* of the world. The resources necessary to do both lie latent within the human genome.

We are fortunate that our human senses are highly attuned to external and internal stimuli that precognitively activate the genetic instructions of the human genome. These instructions then initiate a cascade of precognitive and cognitive decisions. The result has been our species' survival and thriving existence for over 200,000 years.

The reliability of humans to successfully make decisions that result in survival and the thriving existence of our species is due to the "*social constants*" that exist in the human genome. Much like mathematical *constants* that have been used in the physical sciences to create reliable theories and truths, the human genome contains four primary *constants* and three secondary *constants* that underlie the decision-making of our species.

The crux of that process is that humans have not consistently applied the *decision-making rules* of sustainable decision-making to the secondary constants to assure that social stability and peace predominate in the realm of all relationships. While survival decisions are almost automatic, decisions involving relationships with other people and their groups have been and are completely discretionary. We have the discretion to ignore the motivation of the three secondary *social constants* to choose whether to act upon their impulse of *empathy*, and then *compassionately* come to the aid of the other person who is in a situation of trauma, or joy. To the world's great detriment, such is our global situation today.

Although *The Human Holism* may seem idealistic, nothing less will provide future generations with the understanding of how to use our innate resources to recover from the global and civilizational damage our existent generations have caused. It is essential that we begin locally to plan the development of social programs to create social, political, and economic stability and global peace for all future generations, worldwide. The human holism dictates that capability.



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GLOSSARY of Terms

Civilization – the organized existence of humanity, from the first hunting bands to complex, contemporary private and public existence.

Component(s) – There are two general activities that the human genome produces, those that aid our physical and species' survival and those that aid our social survival that extends to include the organizational matrix of nations and the global civilization.

Constants – those human factors that are also called “values” that are universal to all people, timeless as the duration of our species, irreducible to more basic definitions, immutable, unchanging, and self-evident when their presence is revealed.

Ethic – a broad field of principles that govern right and wrong.

Ethics – the individual principles within a broad field of ethical principles. The function of ethics, broadly, is to guide decision-making to sustain and improve relationships.

Holism – **ho•lism n.** the view that an organic or integrated whole has a reality independent of and greater than the sum of its parts

Humanity – the totality of all people and their future generations.

Morality – a set of rules to guide and maintain human actions to prevent destructive, life-altering behavior in human interactions; and to improve the life and living conditions of others.

Organizational matrix – the interdependency of all organizations that holds our civilization together as a functioning, operational social organism.

Triggers. The seven urge-motivator-values exist in the human genome as latent genetic code instructions that wait to be “triggered” by outside and/or inside stimuli. Triggering precognitively activates the innate

instructions of the genome to produce motivation, decision-making, and action. These are not taught or learned, but are inherent in the Homo sapiens species.

Values – “Value(s)” is the conventional name for the triggers that are the *constants* of human motivation. We call them “values” because they have been identified as being most important to sustain the survival and the expression of innate human potential. These include four primary values: *life, equality, growth, quality of life*; and three secondary values of *empathy, compassion, and a generalized love for humanity*. (Illustrated on page 3.)



1. The survivability of organizations and the organizational matrix of civilization are dependent upon their alignment with the holism of the Homo sapiens species. ~

INTRODUCTION

The Human Holism provides brief explanations of the “simple complexity” of the human genome. In simple terms, the human genome provides all of the resources humans need to support material and social sustainability with the result that material and monetary equity and social stability and peace become not only possible, but probable.

The chapters are arranged to explain these two components of the human genome, with supportive explanations being provided in the Appendix. These explanations are also described in earlier documents produced by the author. This present paper simply abbreviates those explanations in this far more succinct format.

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Writing *The Human Holism* in this early era of our civilization’s imminent decline, disintegration, and collapse is pregnant with hope for defining the necessary social parameters for developing recovery programs **BEFORE** the collapse becomes fully developed. Our civilization has never known the innate capability of our species for developing and evolving to a stable and peaceful state of existence. Our current civilization is humanity’s first attempt to develop a planetary civilization. Without a history of experience, mistakes have been made during the last 20,000 years of the organizational existence of our civilization that now jeopardize humanity’s ability of ever overcoming the problems its leaders have created.

The unfortunate aspect of this imminent collapse is that there is a plethora of experiential wisdom of “what not to do” but almost no experiential wisdom of what to do to prevent a civilizational collapse.

Though the collapse cannot be stopped, it is very timely to prepare for the recovery now and to begin implementing the earliest and most effective processes of conscious and intentional social change that will bring about the most desirable outcomes in the coming centuries and millennia.

The most significant effort now must be to create a gestalt of humanity's belief in itself to deliberately create directed evolutionary social change to bring about the desirable ends that our great grandchildren will enjoy. This new uplifting change of consciousness will create a new, active civilizational culture with attitudes that support alliances of friendship, close cooperation, and complementary practices of governance and economies.

Yes, there is a downside. That downside is that we, individual citizens and associations of citizens, can no longer sit back and "let things take their course." Action is required at the local level, action that is founded on the belief that we are truly more capable of creating peace than ever before. We have tried war and intense competition to conquer our "enemies," and we have failed. Our history has taught us so many thousands of times that war is not the answer. Peace is. To do so, we must raise our consciousness and know that we are innately wired with the genetic code instructions for positive and constructive relationships.

If we fail to prepare for recovery, and we take no action, then we can anticipate that our world will become a dystopian reality of our failure to use our best innate resources for the benefit of our children's great grandchildren.



2. We must create an organizational development plan for the existential existence of the organizational matrix of civilization and nations in order to sustain our civilization into the coming millennia without interruption or cessation. ~

The Physical Component Of The Human Holism

- There is only one dominant species on earth, Homo sapiens, who have named themselves “human beings, or just “humans.”
- That species has one universal genome.
- The genome of humans sustains itself via two reproductive genders.
- The genome expresses individually as one of several races that are distinguished primarily by skin color.
- We observe that the Homo sapiens species has been in existence for approximately 200,000 years.
- We can infer that the human genome precognitively motivates humans in seven ways to sustain the individual’s physical life and our species’ longevity.
- There are four primary genetic triggers in the human genome that initiate motivation that provide: 1) the urge to sustain one’s *life*; 2) the urge to do so *equally* as any other human does ; 3) the urge to *grow*, to learn new skills to aid survival; and 4) the urge to use those skills to improve the person’s *quality of life*. These four are illustrated below.

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

- These have been proven statistically to exist in all people. The three secondary “urges of motivation” will be discussed separately.

These four primary urges of motivation constitute the genetic component that confers physical survival of individuals and the species, and prepares humans for a thriving existence of material progress.

A discussion concerning human motivation will be provided separately.

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The Mechanics of It All ¹

Almost all human behavior is originally initiated at the genetic level. The urges of the four primary urge-motivator-values are often interpreted and adapted by the thinking of the individual. They are labelled as “values” in the illustration above.

The precognitive urging of one or several of these genetic values signal the individual to make a decision, (motivation), to take action, (behavior), or not, as the person consciously or unconsciously decides. This is the origin of the human truth that “values always underlie decision-making.”

The First Conclusion

The four primary values provide the physical component of the human holism. They provide the urge-motivation at the genetic level to sustain the life of the individual and of the species. They apply universally to all humans past, present, and future generations.



¹ Raphael, Daniel 2022 ***Organic Human Motivation, A General Critical Theory for the Social Sciences*** <https://drive.google.com/file/d/1yN40dmuV5zEs2LadhKkOfWmaE-gZm3tS/view?usp=sharing>

ALSO

- Raphael, Daniel 2022 ***The Completion of Maslow’s Theory of Human Motivation***
- Maslow, A.H. 1943 ***A Theory of Human Motivation***

The Social Component Of The Human Holism

We observe that humans exist as individuals and in association with others in groups that we name as families, clans, tribes, nations, societies, civilization; and, organizations. Humans are naturally social — to be human is to be social, to gather with others.

The human holism includes our individual and species' physical survival, while the social component provides the basis for the survival of our social aggregations. We accept the truth that the human physical component of the human genome has sustained the survival of our species for over 200,000 years. The survival of social associations, however, remains as an unproven but potential construct. While all of the necessary elements are present in the three secondary impulse-motivator-values of the human genome to sustain our societies, nations, and civilization, the impediment that prevents them from operating successfully is the human ego. Because these values are discretionary, the ego prefers to decide in favor of its own short term embellishment than to see humanity and its associations survive through the centuries and millennia. What is desperately needed to implement the survival of democratic nations is the required compliance for decision-making based on the ethic and morality of the human genome. ²

And, unfortunately, there has never existed a human association or group that has sustained its functional, operational existence for any similar length of time, with most succumbing to decline, disintegration, and collapse in far less than 300 years.

The Second Conclusion

We can conclude, then, that NO clan, tribe, society, nation, civilization, culture, empire, monarchy, or any other form of government has survived in terms of centuries or millennia. ALL have failed.

² Raphael, Daniel 2017-2020 *Making Sense of Ethics — A Universally Applicable Theory of Ethics, Morality and Values*

Asking the Right Questions ³

Most of us would logically ask, “What are the reasons that the organizational existence of humans has always failed?”

First, strategic thinkers and strategic planners have not asked questions regarding those reasons. No questions, no answers. Perhaps the reason for their reluctance is due to the proposition that if they ask the questions, then they must have answers to provide.

The right answers will not become available until strategic thinkers and strategic planners ask proactive and far more intuitive, insightful, and productive right questions as, “What must our organizations do to prevent the eventual failure of our nations, cultures, and civilization?!”

Because the four primary values of the human genome operate consistently at the precognitive level, we do not need to consciously think about what we need to do for our species to survive into the centuries and millennia. The exception occurs when powerful decision-maker executives of organizations control the national and global *quantitative*, material and monetary domains of human civilization. The dominance and over-emphasis of the quantitative sustainability of our civilization is now the primary cause of an incredible number of civilization-threatening problems.

This situation reminds us to ask, “What do we need to do to prevent human-made cataclysms that now threaten humanity and the stability of our global civilization?” This question alone guides us to realize that we (the material management of this planet) have completely forgotten the *qualitative* necessities of our civilization that would sustain the physical *and* social human components of our species’ existence.

If it becomes the intention of human associations and their organizations, (particularly large corporations and governments of any size), to remain in existence for centuries and millennia, the insight that

³ Wright, Kurt 1996 ***Breaking the Rules — Removing the Obstacles of Effortless High Performance.*** CPM Publishing, Boise, ID ISBN: 0-9614383-3-9

Also

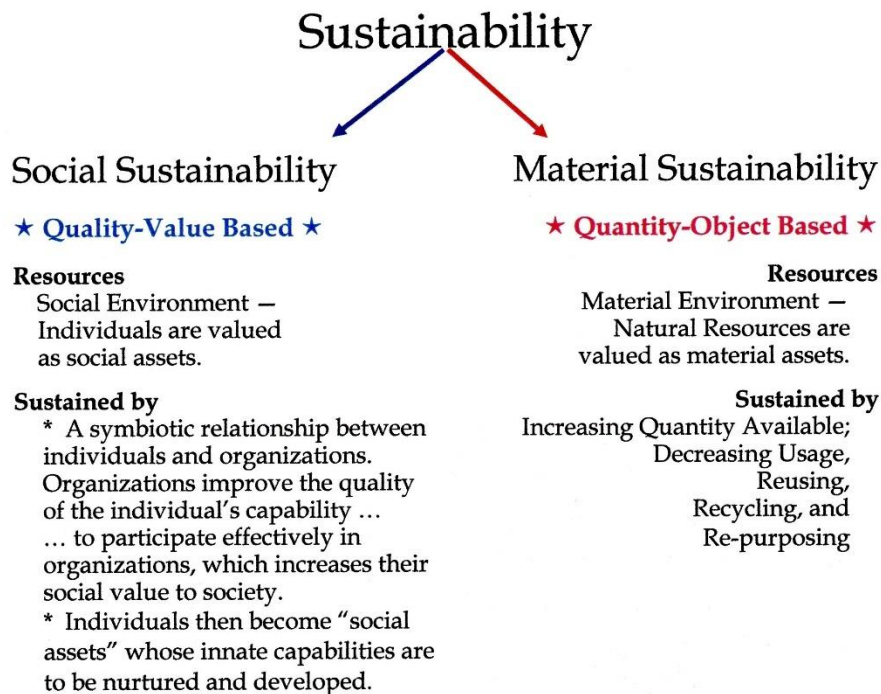
Sesno, Frank 2017 ***Ask More : The Power of Questions to Open Doors, Uncover Solutions, and Spark Change*** New York, New York AMACOM
ISBN: 9780814436714 (Hardcover): ISBN: 9780814436721 (eBook)

the physical holism provides to the social holism is to consciously adopt and apply the four primary values *and* particularly the three secondary values to their long-term decision-making processes.

As the use of the three secondary values is completely discretionary, there must exist a set of external decision-making rules for all personal and organizational decision-makers to use to support the very long term existence of our families, communities, and national societies. That would apply to all organizations from the smallest sole proprietorship to the largest mega-corporations and to all governments.

Asking the right questions from the physical and social components of the human holism would produce right answers, answers that address the **qualitative** aspects of the social holism equally as the **quantitative** aspects of the physical holism.

Consider the following table that provides the distinguishing features of quality-value based decision-making and quantity-object based decision-making.



The Ethics and Morality that Originate in the Human Holism

The seven urge-motivator-values of the human genome provide for the creation of ethical and moral rules to generate consistent decision-making when those rules are consistently used. These rules are organically generated from the seven innate values. They are the organic derivatives of the human holism of the seven values that are innate and inherent in being human. All people have these values in their personal genome.

What this means is that the values, that underlie decision-making and their subsequent ethic and morality, offer us the capability to sustain our species materially and socially into the centuries and millennia. They are already organic to being human and are what give the Homo sapiens species its holism.

What this means is that the human holism provides for the physical sustainability of our species *and* the social, organizational sustainability of our civilization. Humanity is inherently projected to transcend the flaws of human nature when the rules of sustaining decision-making are invoked in the decisions of individuals and the individuals of organizations who make decisions in behalf of the organization.

Compliance with the codes of ethical and moral decision-making assure that decisions made by one person, or in the name of an organization, that affect one person, many people, or all of humanity are in agreement and alignment with the human holism, i.e., the best interests, in the short term and long term, of the social and physical aggregation of individuals and of humanity.

(See appendix for a larger explanation of this ethic and morality.)

The Mechanics of It All ⁴

We know that the four primary values operate within us precognitively. When a situation arises that triggers one or more of the seven values, we are innately motivated to make a preconscious or conscious decision to take action.

⁴ Raphael 2022 *Organic Human Motivation*,

The three secondary values exist as our reactions of empathy and compassion to external situations of trauma or joy. They are initiated by the genetic code of instructions within human genes, much like a computer program does when there is a call for it to initiate its code of instructions.

Discretion to Decide and Act. The social component of the human genome (empathy, compassion, and a generalized love for humanity) provides us with the humane value-emotion of empathy. Our response of empathy is generated from our innate primary value “equality.” In the sense of equality, we can equally “see” ourselves in a similar situation and we often react sympathetically with physical expressions. In other words, we can see ourselves synonymously in the same situation, and react as though it actually is occurring to us in the moment.

Our reaction of empathy then generates the discretionary option to address that situation with compassion, or not. These reactions occur more powerfully when those in trauma or joy are in our immediate proximity. Those who are at a distance, out of sight, are out of our awareness, and out of our consciousness of the other’s pain or joy.

Oppositely, the person who lacks the humane reactions of empathy and compassion has the potential to be a “non-human.” The lack of empathy and compassion allow physical, mental, emotional, intellectual, social, and cultural abusers and predators to wreak intentional and conscious damage to others, and to families, communities, and our societies. Such behavior is *prima facie* evidence that they are in fact non-human, and lack the human holism.

The Third Conclusion

The physical and social human components of the human holism do not exclude any person. All people are included. None exist as separate from the whole. The exceptions are those individuals who have chosen NOT to include themselves as one of our species.

All decisions of exclusion and separation are artificial and manmade. Personal decisions to be/become separate and exclusive from the mainstream of humanity likewise are precognitively and/or consciously intentional and manmade.

The Fourth Conclusion

It is logical that by including consideration for the holism of the seven innate urge-motivation-values of the human genome and their subsequent codes of ethical and moral decision-making that these decisions and actions of separation are antithetical to sustained survival, and antithetical for sustaining a thriving existence.

The Fifth Conclusion

When we consider the two components of the human holism as applicable to all human interests, whether material or social, any positions that support the separation of any or all aspects concerning human individual and social integrity are antithetical to social, political, and economic stability and ultimately to peace at any social and/or organizational level. Decisions and actions that support those separations with the awareness of being antithetical are immoral, i.e., they threaten the existence of life and of all humanity.



3. We must *organize* the reasons for our civilization's organizational existence in order to create a self-sustaining future for humanity. Doing so, we will transcend the failure of all nations, cultures, empires, and all governments that have ever come into existence in the last 20,000 years. ~

Afterword

Before readers skip to the conclusion that the social sciences can now be used to design a “one world government” using these values, there is much to consider beforehand.

The characteristics of the urge-motivator-values of the human genome provide that these values can be used as constants for the development of consistent theories concerning social behavior; and to pinpoint social anomalies that are inconsistent with those values, and determine what caused those anomalies to appear.

Having a set of social constants that act to underlie decision-making, we can now discover the elements that are involved in erroneous decision-making. With these constants we can approach the creation of accurate and efficacious decision-making early on in the process. Consider that decision-making begins with option-development, choice-making, decision-making, and action-implementation followed with qualitative and quantitative analysis of the results to test the whole process.

The remarkable aspect of the human holism is how it moves our consciousness from separation to the early elements of integration by beginning with cooperation, complementary decision-making, and again quantitatively and qualitatively testing the results. In this single action we have moved from competition to coordination and integration, from adversarial relationships to cooperative relationships, from me/I to we, we together; and, from reactive to proactive.

Remember, as Buckminster Richard Fuller is paraphrased to have said, we live on one planet, we are prisoners of this one planet, we need to work together to live peacefully – there is no escape.

This journey begins by looking deeply within ourselves, down to the ultra-microscopic level of the human genome where we find that we are truly one; and, that the separations we have perpetuated are truly figments of our competitive isolationist egos.



4. When the Human Holism is applied during the process of organizing the civilizational context of our civilization, unique cultural identifications can be preserved. ~

Appendixes

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22	Priorities of Decision-Making

5. As we design the future using the Human Holism, we will be creating intentional, directed social change rather than continuing as victims of undirected social change. ~

Values

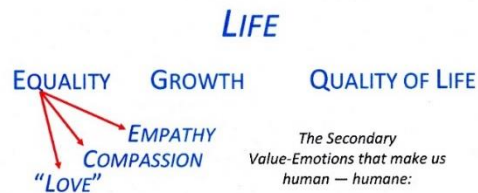
The Four Primary Values

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.

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

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 *physical, 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 are innate. To will to grow is to be human.

Quality of Life. Quality of life as a value is distinguished from social comparisons. We can observe decisions that generate behaviors to improve one's quality of life. For example, people had the choice to install electricity and indoor plumbing after the invention of electricity that produced electric lighting, electric water pumps to create pressurized water in a home, leading to indoor toilets.

Social comparison is not related to improving one's quality of life. To choose to trade-up from your one-year old 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

The source of the three secondary value-emotions is the primary value *Equality*.

Equality → *Empathy, Compassion, and Love*

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

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 self⁵ 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 being unseparated from the larger population of human civilization. They empathically know that they are one of that larger population, and that the differences of race, skin color, culture, ethnicity, gender, and national affiliation are external. The identification is within each person, that we are all of one species, *Homo sapiens*, with a common history of struggle and overcoming.

⁵ “self” as a single word is identified in this paper as our self-identity. It is distinguished from “myself,” “ourself,” and similar usages to indicate the inner personality identity.

Our 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 are taught, though it helps to have learned empathy from parental figures and others. The innate value-emotions of empathy and compassion always lie latent within each individual and can be strengthened. It then becomes a personal decision to act on empathy to compassionately aid the other person, or not.

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.

Characteristics of The Seven Values

The illustration above, (page 14), shows the seven values that are embedded in our DNA. The combination of the *seven values* and their *characteristics* provide the foundation for the development of a logically integrated, proactive morality and ethic.

Innate / Timeless

Even though I cannot prove it, evidence seems to suggest that *these seven values are* innate to our species' DNA from our earliest beginnings over 200,000 years ago. Personally, we know from our own experience that these values not learned but are innate to our being. They have motivated us, everyone, to yearn for the improvement of our *quality of life* materially and socially.

These seven values act as the triggers that initiate human motivation,⁶ that urge us to improve 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 individual and collective potential in future centuries and millennia.

Universal

These values are also universal to all people of all races, cultures, ethnicity, nations, genders, and ages. Ask anyone, whether they live in Bangladesh or Baltimore, Houston or Hanoi, if they would like to develop the innate potential they brought into life as the means to improve their quality of life with an equal opportunity as anyone else. The answers are universally the same.

Irreducible / Immutable

Life and the other three primary values are the superordinate values of our species and are not subordinate to any other values. The pursuit of equality, growth, and an improving quality of life provide the foundation for human motivation as interpreted by the individual, and express themselves in a personal hierarchy of needs. In other words, these values are not interpretations of other more basic values, but that these values are proven to be the only basic values that are common to all humans.

Self-Evident

The self-evident nature of these values is only one of several *characteristics* that have obscured their presence while in plain sight. Once the four primary values are pointed out to people, their self-evident nature becomes as obvious 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.



⁶ Raphael, Daniel **Seven Innate Human Values** p 29-34

Social Constants

The Seven Values as Social Constants. Being *universal* to all people, *timeless* as our species is timeless, *irreducible* in that these values cannot be reduced to more basic definitions, *immutable* and unchanging allows the seven values to be used as *social constants* similarly as mathematical constants are used in the physical sciences. This, then, will lead to the creation of social policies and social programs that have the same universal characteristics of these seven values to complete the holism.

These constants enable the social sciences to become proactive developers of recommendations that lead to the development of social policies and programs that generate progressive social stability, social evolution, and peace knowing that their work is based on universal and timeless constants.

The proven record of their effectiveness has been validated by having sustained our species' survival for over 200,000 years. These seven constants provide the basis for a timeless and universal *morality and ethic* that have the capability of sustaining the organized social existence of our civilization for millennia simply because they do not vary from one person to the next of all 8 billion people of our civilization. Because values always underlie decisions, the seven values act as constants to provide accurate and predictable decision-making, and particularly so as the ethical and moral rules of consistent decision-making were created using those same values.

While these seven values have been the decision-making constants of humanity for over 200 millennia, individual *interpretations of those values* have provided the appearance that these values are not constants.



The Ethic and Morality of the Seven Constants

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 societies, cultures, civilizations, and their nations, empires, or dynasties, 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. Why didn't they succeed?

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 secured, 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.

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 their subsequent rules of moral and ethical decision-making* that are based on the seven constants of the human genome.

The three secondary value-emotions (empathy, compassion, and a generalized love for humanity) provide the rules for consistent, humane decision-making. Applying those rules to our decision-making is totally volitional. That is, to be humane requires the decision-maker to become aware of his or her impulse of fair play and equality. *To act*, or not, on that impulse is an ethical decision to take an action that is humane, compassionate, even merciful in some cases, and is totally discretionary.

Values and Moral and Ethical Decision-Making. It is simply not enough to know what the seven values are, but equally necessary to know the ethical rules for making good, effective, and consistent decisions using those values. These rules of ethics and morality ensure that separation and exclusiveness do not occur as a result of unthoughtful and unintentional decision-making. Consider the following:

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 the conditions of 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 decide to teach our children the seven values that are necessary to underlie all of their decisions, we will also need to teach them how to make decisions that follow the ethical and moral "rules" in order to take consistent actions that do not harm anyone. Life always presents multiple options of how to take actions in the various situations they will encounter throughout their life.



Priorities of Decision-Making

The Illustration below is an **Organic Decision-Making Tree** that is based on the seven values for ethical and moral decision-making to support social sustainability. It provides individuals and organizations with a logical and rational process for reframing human motivation collectively from the simple task of sustaining the species to sustaining the organizational context of our communities, societies, and civilization. The illustration makes it clear that there is a reciprocal and symbiotic relationship involved between the individual/family and organizations to jointly support the sustainability of communities, societies, and civilization in which they both exist.



The survival of local communities, societies, and civilization is dependent upon all individuals/families and organizations faithfully using the seven values and their subsequent ethic and morality as the criteria for their decisions. Adhering to the priorities of the organic decision-making tree will result in socially sustainable families and organizations and the development of stable and peaceful communities and societies all of which are necessary for sustainable nations and our global civilization.

The First Priority is always to sustain the species because it holds the genetic program of our species. The *primal motivation* of the individual is to reproduce to *sustain* the continuation of the species. At the early animal survival stage of our species that does not require a family, community, society, organizations, or morality and ethics.

That same priority exists in developed societies as our own. For organizations to sustain the species, that means not polluting or endangering the species in any way that would cause damage to the genetic program. For families, that means teaching parents and children how to live in a functional loving family, and how to live peacefully in the community and the larger society.

It may seem as though I am stating the obvious, but the other side of that statement is to raise children without any direction for establishing their own functional family and raising children who do not know how to live peacefully in their community and society. When that ignorance predominates, it initiates the disintegration of families, communities, and societies.

The second priority is to sustain the social fabric (functional families) that holds communities and societies together. *Because individuals/families and organizations are the only decision-makers in the decision-making tree, their individual and joint responsibility is to support the organized social existence of their communities and societies.* The reason organizations are directly responsible arises because families are the primary socializing and enculturating social institution that can produce well qualified, socially capable, responsible, and competent employees and decision-making executives.

The source of all future generations of directors, managers, executives, middle managers, supervisors, team leaders, consultants, and the great diversity of other employees come from families. If the quality of the child's preparation for entering into the work force, whether as a laborer or as a member of some board of directors, is high then those organizations will benefit from the good work the parents have done raising that child.⁷

This second priority supports the symbiotic relationship between the individual/family and organizations. It is a two-way relationship. If families raise children well, then organizations will be managed well. If not, then organizations will make many mistakes. This is recently (2016-2020) evident with the egregious decisions at the highest corporate executive levels of Wells Fargo, Volkswagen, PG&E, Johnson and Johnson, and Boeing. It is unlikely there were any laws with punitive

⁷ Raphael, Daniel (2017-2022) *Learning Centers for Sustainable Families and the Millennium Families Program*

sanctions for their legal teams to caution against their executive's self-serving decisions.

Organizations are an invention of people, and therefore dependent upon the quality of decisions made by those who execute decisions for their organization. When we give the illustration above deeper thought, some very large insights become visible. Ironically, in developed and complex societies, rarely is intentional thought ever given to sustaining the *species*. We take that for granted. What we fear is the collapse of our societies and communities that would threaten the collapse of our families and our way of life. The irony of it all is that few have ever really given any thought to intentionally sustaining our societies and communities that support the well-being and lifestyles of our families – and this can be extended to the global organizational matrix. In other words, no one has really given much thought to make decisions about the social sustainability of the family, societies, and the global civilization.

The Missing Factor for attaining social sustainability. The organic decision-making tree includes all of the players who make the decisions that affect our species, our way of life, and the wellbeing of our families, communities, and societies. It illustrates a system of decision-making that is necessary to sustain our families, communities, and societies into the centuries and millennia. What is missing are the *criteria, or rules, for the moral and ethical decisions* that will keep (sustain) families and organizations of our communities and societies running smoothly so that everyone arrives in the distant future with the same or better quality of life as we have today. When those criteria are in place, then the primary elements to support the initiation of social sustainability will be available.



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Daniel Raphael, PhD

Daniel Raphael is an independent critical thinker and futurist. He is a Vietnam veteran with 18-years of experience working in adult felony criminal corrections; a father of three and grandfather of five children; a former volunteer fireman, small business owner, inventor, and manufacturer of a household sewing machine product; a self-taught theologian, ethicist, and holistic life coach; the 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 Family Learning Centers
- * 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
- * Creator of a Universal Organic Philosophy

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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

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