

Seven

Innate Human Values

The Basis for Consistent Ethical Decision-Making

By Daniel Raphael, PhD

Liberal democratic movements will become consistently successful when they are grounded in the seven values that are common to all people.

Said another way -

Liberal democratic movements will consistently fail until they are grounded in the seven innate values and linked to their subsequent ethics.

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Daniel Raphael, PhD

— *opus unius hominis vitae* —



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Introduction

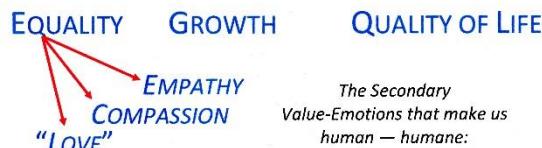
The author proposes that *Homo sapiens* have unconsciously made decisions based on seven innate values that have resulted in not only the survival of the species for over 200,000 years, but that those values have also brought about a thriving existence of the species.

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

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

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL

LIFE



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

If this is true then those values would exhibit characteristics that support this proposition.

The proof of the existence of these values would be evident in two forms: as evidenced by specific markers in specific genes, and/or present by statistical proof of behavior in all humans.

These values, as motivators of human behavior, would also be evident in the archeological and cultural history of human societies.

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

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



1

Characteristics of Human Values

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

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

Criteria of these Characteristics

If, as the author has proposed, the subsequent behaviors that develop from decision-making and the values that underlie those decisions would be common to all humans past, present, and future, then those values should exhibit certain common characteristics.

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

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

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

Irreducible and Immutable, meaning that when we put a name on of the values underlying our decision-making as evidenced by our behaviors, that we will come to the awareness that there are no other values that underlie these values and behaviors. In other

words, these values would not be interpretations of other more basic values, but that these values would be proven to be the only basic values that are common to all humans;

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



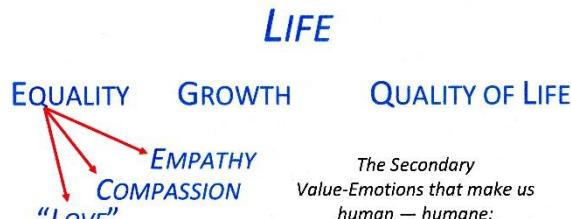
2 Seven Innate Values

The commonalities of the behaviors of all people and the decisions that generated those behaviors suggest the existence of the seven values. The function of the seven values is to guide decision-making to ensure the survival of our species.

Readers have probably already noted that there is no scientific physical genetic evidence to support the author's proposition that these values do indeed exist. On the other hand, neither can they be proven not to exist. In lieu of genetic location identification of these values, the statistical method to prove their existence would be the most reasonable route. Because you as the reader are one of the statistical population, you can ascertain the validity of these values, at least for yourself. Asking your friends and associates whether they make decisions using these values would extend your statistical proof.

How these values were discovered will be discussed in Chapter 5, "Chain of Discovery," page 25.

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



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— Dalai Lama

The Four Primary Values

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

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

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

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

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

The full development of 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 that have self-awareness and the innate capability to decide to grow. For humans, the urge to grow, and then the consciousness to decide to grow is innate. To will to grow is to be human.

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

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

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

The Three Secondary Value-Emotions

EQUALITY → Empathy, Compassion, and Love

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

The value-emotions of empathy and compassion are more evolved and refined forms of the primary value *equality*. We know when equality is out of balance because of the secondary value-emotion of *empathy* – to "feel" or put our self¹ in the place of another person and sense what that is like, whether that is in anguish or in joy. When we feel empathy for others, the value-emotion *compassion* motivates us to reach out to the other person and assist them in their situation. When empathy and compassion are combined, and we feel that equally for everyone, then we

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

say that we have a *love for all humanity* — the capacity to care for another person or all of humanity, as we do for our self.

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

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

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

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

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

Values and Decision-Making

The presence of these values has only one purpose, to guide decision-making. Because we know that values 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, dynasties. The 30,000 year history of organized social existence is a record littered with the consistent failure of all civilizations, cultures, societies, and nations, along with their governments, administrations, and policies. Why?

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

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

The three secondary value-emotions (empathy, compassion, and a generalized love for humanity) are also values that underlie decision-

making. What we know, though, is that their application in decisions is totally volitional. That is, to be humane requires the decision-maker to become aware of their own sense or impulse of empathy. To act upon that impulse is to then make a decision to take an action that is humane, compassionate, and even merciful in some cases.

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

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

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

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

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

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

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

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



3

The Consistent Ethic of the Seven Innate Values

What is missing for making more reliable and consistent decisions for consistent results are the values that have a proven record of sustaining our species' survival for over 8,000 generations. The consistency of our personal and organizational decision-making is dependent upon using the logic of the ageless consistency of the seven values. What is missing are the *criteria, or rules, for the moral and ethical decisions* that will keep (sustain) all of the parts of our societies running smoothly so that everyone arrives in the far distant future with the same or better quality of life as we have today.

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

The Decision-Logic of the Seven Innate Values

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

Seven Values

Moral Definitions

Ethics Statements

Expressed Ethics

The Graces of Expressed Ethics

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

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

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

Values

Life

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

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

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

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

Equality

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

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

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

Growth

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

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

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

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

Quality of Life

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

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

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

* Empathy (* = Secondary Value)

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

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

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

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

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

* Compassion

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

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

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

* “Love”

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

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

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

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

The Graces of Expressed Ethics

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

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



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

Dietrich Bonhoeffer

4

Proofs for the Existence of the Seven Innate Values

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

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

“Empathy is the ability to recognize and respond to the emotional states of other individuals,” the authors write. “It is an important psychological process that facilitates navigating social interactions and maintaining relationships, which are important for well-being.” There are two different aspects to empathy. Cognitive empathy refers to the ability to recognize another person’s thoughts and feelings, while *affective empathy is the ability to respond with an appropriate emotion.*” [Emphasis added.]

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

The second method of proof for empathy is reflected in the work of empathy researchers who used self-reporting for evidence of feelings of

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



5 Chain of Discovery

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

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

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

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

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

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

“What should we work on, Daniel?”

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

The Experimental Design Team and a Primitive form of the “Schematic.”
We began from what I had learned in my own therapy experiences thirty years beforehand.

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

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

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

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

We discovered in our Experimental Design Team that when assumptions were accepted by the whole team we all could be fooled into accepting our beliefs as true, workable, and consistent with happy outcomes. Upon

closer examination of individual experiences, we learned that those assumptions common to us did not always produce happy endings. We did, however, discover that if two people in an intimate relationship held the same belief-assumptions that they could easily glide along for years that way. Later, if one of the partners begins to explore the development of their potential, goes through a course of coaching, counseling, or therapy, or even night school educational experiences, that experience and new information often results in an increase of stress in the intimate relationship.

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

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

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

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

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

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

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

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

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

To short-circuit a long explanation that could be given, the short version is that these are the fundamental values that underlie almost all human decision-making in all of the history of *Homo sapiens*. They have given our species the capability to adapt, sustain our survival, and to strive, overcome, and achieve immense growth as a species individually, socially, and in organized societies. Yet, for all of the dynamic growth those four primary values have provided, they have also brought about the profound disappointment of failed civilizations, societies, and cultures over the last 30,000 years of organized social existence of humanity.

What are the causes for the incessant failures of so many societies, and potentially our own? I suspected that it was not so much what they did that caused their failures, but what they did not do that caused those societies to fail. Obviously, they had **ASSUMED** expectations, beliefs, and values that supported the consistently dismal outcomes for many hundreds of societies, nations, empires, dynasties, cultures, whole civilizations, their governments, and their administrations! I do not have much interest in discovering why they failed, but rather what they did not do to remain existent to the present time. The obvious fact is that they did not have the correct understanding of the values of decision-making that supports sustained organized social existence.

Consistent, Effective Decision-Making I realized that social sustainability was not possible without the values that would support consistently effective decision-making; and, second, that the 30,000 year history of failed societies proved that this conclusion was correct. The failed history of hundreds of societies and cultures was proof enough to me that while the four primary values were more than sufficient to create powerful societies, empires, dynasties, and their governments, they were insufficient by themselves to sustain the continuing survival and social existence of those nations into a thriving future.

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

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



Seven Innate Human Values
The Basis for Consistent Ethical Decision-Making

6 Human Motivation

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

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

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

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

The social functions of three secondary values in organizations is to ameliorate the aggressive nature of organizations to survive, by making

them more humane in their behavior toward their immediate audience, and to the larger public.

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

Understanding Human Motivation

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

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

We are motivated by our intellectual side to devise ways to improve our quality of life, whether that means discovering fire to heat our cave and cook our food to inventing the latest smart phone. We are also highly motivated by our creative, artful side of our being from what most people feel in their “heart.” The secondary value-emotions give each of us the

capability to improve the quality of our lives through our empathy, compassion, and love for humanity, both as givers to others and as receivers from others.

Further, these values give us the motivation to improve the quality of our lives through our *intra-personal* relationship with our self; and our *inter-personal* relationship with others. This is the point where the unification of these two value systems becomes vastly important to motivate each of us to explore our innate potential to create a balanced holism in our life, to confidently unlock our potential, and aid others to unlock their own. The three secondary values connect us to others through our empathy to act in compassion to aid those in distress. The conscious use of the combination of these seven values reflect that we are being fully human. Peace will never become possible until we become fully human in our intra- and inter-personal relationships.

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

The Raphael Unified Theory of Human Motivation. Together, these seven values provide us with a *unified, values-based theory of human motivation*. Eponymously, it becomes the *Raphael Unified Theory of Human Motivation*.³



³ Raphael, Daniel (2014-2018) *Understanding Social Sustainability*.
Available from the author's Google website.

Seven Innate Human Values
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7

Values, Human Motivation, and Social Change

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

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

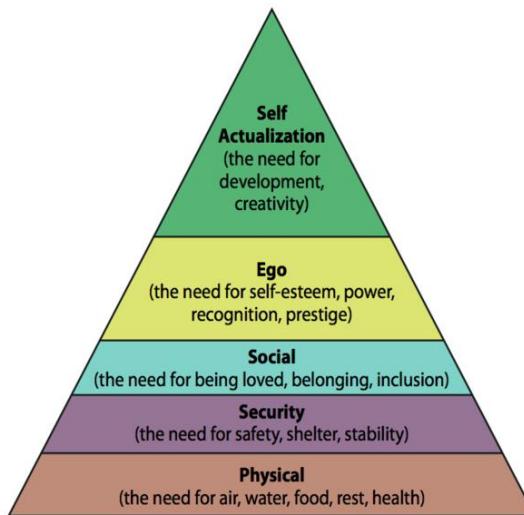
The more socialized and evolved three secondary values can be identified in operation when you hear connecting words as "us, we, and, together" and similar words of inclusion.

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

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

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



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

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

The Original Cause of Social Change

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

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

Assumptions of Social, Political, and Economic Stability

The phrase from above, “...vast numbers of people provide slow-moving, ongoing trends that stabilize the movement of a society over time.” has a Catch-22 involved in it.⁴ The catch is that large numbers of people who hold similar beliefs about a given situation tend to be self-reinforcing even when circumstances indicate otherwise. Then when a crucial situation develops that upends those beliefs the result is usually followed by great social, political, and economic turmoil. The cause of that turmoil is from the *assumption* by those large numbers of people that the safe and stable situation they have enjoyed will continue the same course into the future.

“Everything is fine.”⁵ It is not surprising that most people in mature democracies assume that “everything is fine.” “Everything is fine” is *assumed in the almost invisible slow creep of social change* by most people who are easily distracted by the immediate events in their

⁴ catch-22 *noun* 1. a dilemma or difficult circumstance from which there is no escape because of mutually conflicting or dependent conditions. [Wikipedia]

⁵ Bohm, David 2004 *On Dialogue*: 68.

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

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

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

Working backwards from results follows this path:

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

Using the logic-sequence above, disappointing results tell us that our expectations were not accurate, and the same could be said of our beliefs and assumptions, and interpreted values. To discover the cause that resulted in disappointing results, we would need to work through this sequence to discover the problem. Most people are easily capable of working the sequence until they get to “interpreted values.” There, we will need to list all of the values we can identify that supported our beliefs and expectations. Once we have that list, we would then compare those interpreted values against the seven innate values.⁶



⁶ This process of validation is covered far more thoroughly in the author’s paper, *The Design Team Process*.

Summary

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

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

As these values are universal to all people, being innate to our species, they also provide the foundation for a universal and timeless guide for all human behavior. If *LIFE* is of paramount value to you, then it is of paramount value to all other people. If *EQUALITY* is of critical value to you, then it is also of critical value to all others. The same can be said for the values of *GROWTH* and *QUALITY OF LIFE*.

As these values are universal to all people, being innate to our species, they also provide the foundation for universal and timeless decision-making to guide all human behavior in relationships. The four primary values provide a universal and timeless morality that is applicable to all races, ethnic groups, cultures, genders, and nationalities. The three secondary values of *EMPATHY*, *COMPASSION*, and a generalized *LOVE FOR HUMANITY* provide the foundation for a universal and timeless ethic for all human relationships.⁷

Because the three secondary values emanate from the primary value *Equality*, all people have an innate sense of what is equal and fair

⁷ Raphael, Daniel 2018 *Making Sense of Ethics, A Unique, Unified Normative Theory of Ethics, Morality, and Values*.

treatment and what is not. When we sense an unequal and unfair situation, whether for ourselves or for others, we know from the arousal of our innate secondary value *EMPATHY* that INequality is present. We are motivated by our sense of Empathy to take action in *COMPASSION* to provide the means to remove the imbalance of unfair, unethical, and UNequal treatment for our self or for others.

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

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



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

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Daniel Raphael is an independent original thinker who does not work for, associated, or affiliated with any organization. He is a Viet Nam 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 author and publisher of numerous books, papers, and articles. Daniel enjoys public speaking and has taught social sustainability and spirituality classes and workshops nationally and internationally and is well prepared to enlighten and entertain you.

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• = Available as a PDF document at: <https://sites.google.com/view/danielraphael/free-downloads>

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

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

Henry Kissinger

