

The Second Civilization

Part 1

The Logic Sequence for Changing
the Trajectory of Western Civilization

Part 2

Organic Philosophy
—
Intellectual Philosophy

by

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Version 109.04.01

Books \109 – 2nd_CIVILIZATION | 3.14.2026 | 07:43 | Words: 18 123

The Second Civilization

Part 1

The Logic Sequence for Changing the Trajectory of Western Civilization

Part 2

Organic Philosophy — Intellectual Philosophy

Daniel Raphael, PhD

– *opus unius hominis vitae* –

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THE SECOND CIVILIZATION – PART 1
THE LOGIC SEQUENCE FOR CHANGING THE TRAJECTORY OF WESTERN CIVILIZATION

Mindset

We will begin with “Mindset” simply because the unconscious mindset of the 1st Civilization of humanity has produced only FAILURE during its existence of 20,000 years. Being unconscious of this mindset of failure, leaders and citizens of every democratic nation, government and organization are naïvely unaware that they have fallen into the trap of assuming that their thinking is correct and not at fault. Yet, for those who are aware, it is very evident that the actions by democratic nations today are once again in the process of contributing to that history of societal and perhaps civilizational failure.

The capacity of nations and societies to successfully resolve societal level problems has been REACTIVE rather than PROACTIVE to create solutions. Leaders of every type and the vast numbers of competent citizens have never known they were unconsciously carrying the mindset of failure. Worse, being unaware, they naïvely plodded ahead confident that their thinking would bring desirable results.

What underlies that mindset is that our civilization came into existence spontaneously without an intention, plan, or consideration for sustaining its survival. Now 20,000 years later, we are reaping the results of that early failure. Now, it is far past time to intentionally design and create a societal architecture that will support and contribute to the coherence of all social institutions, particularly the family and the democratic process.

What follows in this brief paper is a much deeper discussion of the current state of our civilization, followed with the proposal and plans for creating the 2nd Civilization.



Planetary consciousness always acts to support the evolution of human existence. The consciousness of today is now far removed from the consciousness of humanity many thousands of years ago. Even before the beginning of the 1st Civilization roughly 20,000 years ago, humanity’s

mindset evolved to meet the challenge of survival and sustained existence. Unfortunately, the survivalist mindset no longer is able to benefit the masses of humanity, and has become detrimental when we hear words to the effect that, “I’ll get mine first!”

With the change of planetary consciousness that began circa 1950 after the first use of the atomic bomb, an evolved mindset is needed to bring about an ever-improving quality of life individually and collectively. The core truth of the evolving planetary consciousness and concomitant mindset is that in order to improve our individual quality of life (QofL), we must now think in terms of improving the QofL of everyone. As everyone strives to do the same, the benefit is to everyone and to us individually.

A consequence of the 1st Civilization mindset was separation among and between almost all individuals and groups. The consequence that followed was competition that, with the backdrop of survival, then led to war and more war. On a planetary scale, that mindset has become terminal, with the ultimate consequence of separation being the self-annihilation of humanity.

Conclusion: Evolving planetary consciousness is leading humanity kicking and screaming into the 2nd Civilization. There is already evidence of that occurring with Gen-Z being the primary example. It is eventual that this advanced mindset will redesign all social institutions into a holism.

The work of the author is representative of the mindset of the 2nd Civilization that points to the culture of the 2nd Civilization with its holism of values, beliefs, expectations, and attitudes that are in keeping with the best of the human being as we create a new, second civilization.

The key word of this evolved mindset is “intentional”.

- We will intentionally design the 2nd Civilization to become self-sustaining;
- We will intentionally design all social institutions to contribute to the social self-sustainability of societies and civilization;
- We will intentionally design the organizational matrix at the community, local, and societal levels to contribute to the social sustainability of the ONLY organic social institutions – the family and the democratic process.

* The ultimate commonality of all human existence that will bring about an evolved mindset of material and social/societal sustainability lies in the seven genetic instructions of human motivation.

The Logic Sequence to Create Constructive Culture Change.

**Organic instructions (genomic values) of human motivation,
values-decision-making,
ethics-morality,
philosophy,
way of life,
mindset.**

A change of mindset will result as the culture of the 2nd Civilization comes into existence. Then the trajectory of the west's 1st Civilization will become a part of the history of humanity. Social change is inevitable, whether it is intentional and directed or simply left to chance and unpredictability. We have the choice now to design the function of all social institutions to match the genetic parameters of the genetic instructions of human motivation. We will, then, be directing the course of social change to benefit democratic nations.



THE SECOND CIVILIZATION – PART 1
THE LOGIC SEQUENCE FOR CHANGING THE TRAJECTORY OF WESTERN CIVILIZATION

Preface

The distinction between “The First Civilization” and “The Second Civilization” is important to acknowledge. The first civilization spontaneously came into existence approximately 20,000 years ago as an accident of time. Its origins were without intention for its design, survival, or the purpose for its continued existence. That flawed beginning underlies the social, political, and economic chaos in the world today. Without an intention and purpose, the societies of our civilization were never able to become organized and stabilized to make effective contributions to the material and social sustainability of humanity.

Now, we are living in the early terminal phase of the First Civilization and entering a transitional era between the end of The First Civilization and the beginning of the Second Civilization. For proactive futurists, this transition era provides a tremendous opportunity to intentionally create and implement a functional design for the Second Civilization.

The logic sequence in Part 1 provides the rational basis for the discussion in Part 2, Organic Philosophy – Intellectual Philosophy and the Design for the Second Civilization.

The author has stated over the course of the last twenty years that it is his objective in life to change the trajectory of western civilization.

The reasoning behind that statement lies in the fact that throughout the 20,000-year existence of the first civilization, whether eastern or western, there have been no civilizations, states, regimes, monarchies, dynasties, empires, republics, or kingdoms that have survived the rigors of time.
ALL HAVE FAILED TO SURVIVE!!!

Being a curious person, my perennial questions has been this, “What did they do that caused them to fail?” and, “What did they not do that made

failure inevitable?” These same questions, tragically, apply equally to all existing democratic states and nations, today.

Logically, because values always underlie all decisions, we can infer that in those 20,000 years heads of state did not use the values of decision-making that had provided the survival and thriving existence of our species over the course of 200,000 years. It was inevitable, then, that their nations and societies failed.

We can infer, too, that the basis of the decision-making of those leaders was **intellectual** in nature, i.e., what they **thought** would work. Frankly, over the course of 20,000 years of the first civilization, the survival of societies and nations has been dependent solely on the opinions of their leaders. The same situation, tragically, applies equally to the leadership of all existing democratic states and nations, today.

The intention of this paper is to inform the publics of democratic nations that an **organic basis** is available for creating and maintaining the survival and a thriving existence of democratic nations into the centuries. Here, in these brief passages, readers may wish to review the author’s paper, *Organic Philosophy – Intellectual Philosophy*¹ as a means to quickly grasp the logic of the above paragraph. It provides a discussion of the differences between Organic Philosophy and Intellectual Philosophy. Those differences are significant simply because an organic philosophy is an actionable philosophy when it is applied to the immature stages of democracies, as that of the United States, for example.

~

What follows is a rather large excision from the author’s earlier paper entitled, *3 Stages of Democracy, with AI Analysis*, pages 27-31, (link, immediately below).

LINK:

https://drive.google.com/file/d/18TBTsGD8xZXGD6cmDAdepmwciM6FXkgW/view?usp=drive_link

¹ https://drive.google.com/file/d/1GX7RgUbp7Oye7wrsKfmCahzggLyD1Y1Y/view?usp=drive_link

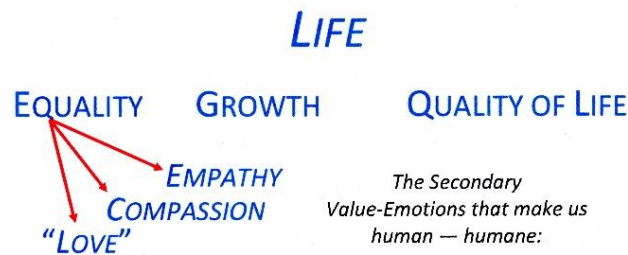
////////////////////////////////////
An excision.

A Fundamental Human Rights Issue of Unevolved Stage 2 Democracies

NOTE: As you may note in the illustration below, EQUALITY is a primary value that has motivated humans to excel, and to struggle for equal political rights, opportunity, and social recognition.

The illustration depicts the set of seven genetic instructions of human motivation of the Homo sapiens species. They are responsible for the decision-making and survival of our ancient ancestors for over 200,000 years.

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



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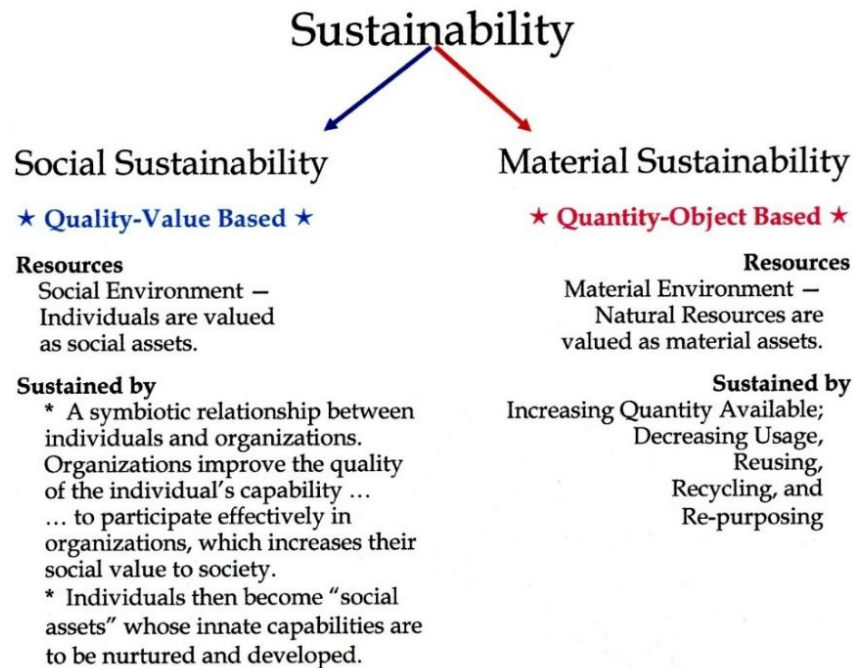
"Love and compassion are necessities, not luxuries
Without them humanity cannot survive."
— Dalai Lama

Value-Interpretations

The recognition of the **quality-value** of citizens is fundamental to the peaceful evolution of Stage 2 Democracies to become Stage 3 Democracies.

Historically the word Equality as used in the Declaration of Independence has always been interpreted in **quantity-object** terms. With thoughtful examination, the **quality-value** interpretations of the words "equal" and "life" in the *Declaration* are never explained. To initiate the peaceful evolution of democratic cultures, the quality-value interpretation must be applied as pragmatically as the traditional **quantity-object** interpretation has been applied.

Democracies will never become socially or materially sustainable until citizens are recognized having both **quantity-object** and **quality-value** significance. The table below depicts those differences. Further, Stage 2 Democracies are quantity-object based, while Stage 3 Democracies are quality-value based. As readers can imagine, the transition era of the culture change will most likely be difficult and challenging.



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Quantity-Object Interpretations of Citizen’s Value

Much like a perennial plant or tree, our traditional design of democracy has grown to its design limits – particularly when that limit is **quantitatively defined** in the historic interpretation of the word “equal” in that most famous of sentences from the *Declaration of Independence*. The emphasis is on the word “equal.”

“We hold these truths 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*.”

Until now, the word “equal” has been given only the quantity-object interpretation. The historic interpretation of “equal” has been limited to the

quantity-object based interpretation. In this interpretation, and in view of the difference between *material* and *social sustainability*, citizens are valued no differently than so many tons of iron ore, board feet of timber, or the number of cattle in a railroad cattle car. In this highly limiting definition of “equal,” where each person, as a quantity of one, is as equal as any other person, even a monarch as a quantity of one. Being created equal as a quantity of one, each person has an equally valid right to life, liberty, and the pursuit of happiness as the king. It is tragic that those ideals of democracy have been defined to the narrow limits of the quantitative interpretation !

Quantitative Equality had fulfilled its inherent limits by the end of the 20th century with the passage of the last “equal rights” legislation. This is evident from the detailed record of voting rights expansion from 1790 to 1965, as example.² The conclusion we can gain for quantitative voting rights progress is that the quantity-object based interpretation of *equal* in the *Declaration* has been explored to its fullest extent and completes Stage 2 of Democracy.

Quality-Value Interpretations of Citizen’s Value

What we have not realized for the last 240 years is that a *quality-value based interpretation* of equal is as valid as the quantity-object interpretation.

- * The error that has short-changed the social evolution of every democratic nation is that the word “equal” traditionally *assumes* the unspoken word “value” as a *quantity*.
- * It is painfully ironic that our democracy does not as conscientiously give citizens the same **quality-value** as we give our sports figures and ballet dancers. We give high value to individuals who express higher qualities of what they do, whether they are artists, comedians, skilled workers, accountants, judges, or teammates on a sports team. **It is the quality of participation that gives people greater or lesser value, individually, in every other setting of life.** Why not also in the democratic processes of governance for citizens individually and collectively?

In a fully effective Stage 3 Democracy, citizens are valued equally as a quantity of one equally to every other citizen – and, also valued equally for the quality of their participation in the democratic process. Historically, if a person does not vote, then the quality of their voting potential drops to zero. As this has been interpreted as a quantity of one, the

² [U.S. Voting Rights](http://www.infoplease.com/timelines/voting.html#ixzz1cB0NYVf) <http://www.infoplease.com/timelines/voting.html#ixzz1cB0NYVf>

quality of a citizen is either 100% or 0.0% depending upon whether he or she votes or not.

The whole point of the *Declaration* was to declare [people] as having equal value as the king. What was not made emphatic was the interpretation of the word “equal.” The king had the quantity of one, and the empowering quality of one!

** Because there is no emphatic interpretation of the word “equal” in the Declaration, we can assume the qualitative and quantitative interpretations are equally valid.* Only the quantitative interpretation, however, has enjoyed its complete development in the American representative form of democracy.

Because the first interpretation deals only with quantities, it can only be taken to its quantitative limit where everyone enjoys equal representation. Regardless of race, gender, religion or property ownership, everyone today is represented equally, i.e., one person, one vote. By 1965 the quantitative criterion of equal representation had nearly been fulfilled. The fullest outcome of the quantitative definition had been expressed. We are now at a dead end with it.

One set of outcomes. The great difficulty of using only one interpretation of equality is that it allows for only one set of outcomes. Using both interpretations would allow two outcomes to come into being. The difference of possibilities by empowering both definitions is much like the difference between having 88 musicians in an orchestra simultaneously playing or not playing one note on their instrument louder or quieter. Compare that to 88 musicians playing a full range of notes with all the variations that orchestral music is capable. When we think of citizens voting or not voting, compared to adding the quality of their participation to democratic processes in local, state, and national venues, then it becomes very clear there is a striking and dramatic difference the two interpretations provide. Which would you prefer?

A culture of quantitative equality. The quantity-object based interpretation of “equal” has so filled the minds of Americans in all social strata that it has become the interpretive method of valuating everything about *life*. Today that measurement is particularly egregious. We see this in the acquisitive nature of millions of people caught up in materialistic lifestyles. More is better, rather than better is more. Our society has come to give object-value to individuals according to the measure of their financial and material wealth, even to the mere appearance of it, whether it exists in fact, or not. The value and worth of an individual, whether a corporate CEO or a janitor, has become monetized and measured in terms of how much they can contribute to the profitability of the organization. Non-profit and public organizations have monetized the worth of their employees as the least expense for their presence! Monetization has come to infect almost all aspects of our American social, political, commercial life, and culture.

Teachers' salaries in public education are a particularly troublesome example even though they mold the minds of the next generations of our citizens. The measure of a teacher's competence has almost always been in the form of years and tenure, an easily quantifiable measurement. The educational achievement of students is measured in terms of years completed, rather than the quality of accomplishment within those years. If our American social institutions were invested with quality interpretations, salaries would be commensurate to the value teachers add to the quality of our children's education. Teachers who inspire students to excel and who produce outstanding students would earn more than teachers who do not. This is only one of dozens of examples of the quantity interpretation that has caused our public education systems to be identified as mediocre, or less.

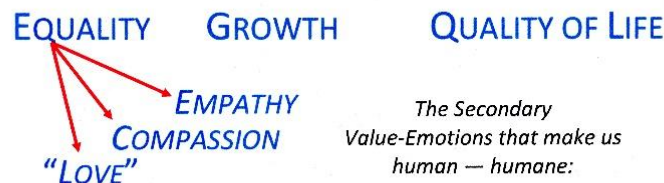


End of excision.

Part 1, *The Second Civilization*, “*The Logic Sequence for Changing the Trajectory of Western Civilization*” provides a sequence of logical thinking that is based on the genetic (organic) instructions of human motivation that have underlain human decision-making of our ancient ancestors for over 200,000 years. Those genetic instructions act as “values” that underlie human decision-making. This logic sequence is in many ways a map that communities and democratic nations will want to use to successfully survive and to provide an improving quality of life for the future of our children for the next 250+ years. And although the future has yet to reveal itself, it is important for us now to know what to do to achieve a desirable future. The genetic-organic instructions of human motivation that underlie all human decision-making are illustrated below.

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

Part 2, *The Second Civilization*, “*Organic Philosophy – Intellectual Philosophy*” provides a discussion of one of the consequences of validating the organic, genetic, instructions of human motivation as the defining criteria for all things of individual importance and for all human and organizational relationships. As a consequence, the trajectory of western civilization will change for the better.



PART 1

THE LOGIC SEQUENCE FOR CHANGING THE TRAJECTORY OF WESTERN CIVILIZATION

Premise

Values always underlie all decision-making.

Premise

We, today, are the descendants of our ancient ancestors from 200,000 years ago. We are Homo sapiens.

- **Observation:** In the totality of our planet, there is only people and that which is not people. Only people make decisions.
- **Question:** What gave our species the decision-making capability to transcend those 200k years?
- **Inference:** Whatever it is still existences in us.
- **Inference:** For our ancient ancestors and us today, we can infer that the “whatever it is” exists in the genome of our species.
- **Deduction:** Throughout those 200k years, individuals made decisions that supported their survival. Sometimes, I assume, they had to make decisions in a split second, i.e., without consciously thinking about what to do, but nonetheless a decision was made and they survived.

- **Statement:** From archeological and recent evidence, our species thrived and made tools, which we do today.
- **Inductively:** If we generalize all of the individual and collective behaviors of our species, we can conclude there are seven instinctual behaviors that indicate that 1) the preservation of **LIFE** is of greatest importance; 2) we are driven to do so **EQUALLY** as other people; we have an inner urge (drive, need) to 3) **GROW** to improve 4) the **QUALITY OF LIFE**, our life.
- **Logically,** because we were never taught to express those behaviors, we know that the motivation for their spontaneous expression is innate, originating from the genetic instructions of motivation of our species.
- **From further observations** of individuals, and collectively, we have seen throughout the millennia and today that the genomic motivation-values also express as **EMPATHY** for those in distress or joy, and that very often individuals will then exhibit behaviors of **COMPASSION** to others to alleviate their distress. These two behaviors also come into expression spontaneously, evidence that these also have their origin in the genome of our species. Together, empathy and compassion can be generalized as a “**LOVE FOR HUMANITY.**”
- **Reasonably,** we can intuit that these seven decision-making values provide a vast, latent potential in the minds of individuals, waiting for expression.
- **Insightfully,** we can infer that this innate potential does not come into expression without our mind becoming aware, consciously and/or unconsciously, that some internal and or external need requires the expression of our innate potential. Often, that expression will become observed as a process of experimentation, learning from feedback, followed by new

attempts to improve the object or process that we seek to create.

- **Inference:** Logically, that tells us that our species, as individuals and as groups of individuals, have an innate potential to draw upon, both for our physical survival and for improving our social and societal relationships that benefit our quality of life.

- **Logically,** if these “values” have underlain human decision-making for over 200,000 years, then genetic-motivation-values become the parameters for human decision-making that assure the survival, and thriving existence of all people, and of humanity.

- **We can extend our logic** to say that these values provide the logic for deciding what is good for individuals and humanity and what it not good for individuals and humanity. Determining “what is good” for individuals supports the survival of individuals and our species; and to express their innate potential for the positive good of the individual and humanity.

On that basis, the parameters of survival and a thriving existence, then, can be named a humanist or organic theory of ethics. These, then, provide the logical basis for a universal and timeless theory of ethics and the basis for all social philosophies

- **By extending that logic,** this theory of ethics and morality applies equally to the organizational matrix of the 2nd Civilization simply because organizations do not make decisions, the people of organizations do. Organically, individuals who make those decisions become morally, personally, and organizationally responsible for the results (ethically-morally positive or ethically-morally negative).

- **NOTE:** In this paper, ethics involves the existence and condition of relationships, while morality involves life and the conditions of living.

CONCLUSION

The above directly relates to all facets of the social sciences; and, because of the absence of organically based social philosophies, there is a great need for an organized effort to create 2nd Civilization philosophies from the universal and timeless theories of human motivation and ethics for all aspects of social existence.



PART 2

ORGANIC PHILOSOPHY — INTELLECTUAL PHILOSOPHY

Preface

Applying the 7 Genetic Constants in an Organic Philosophy

From the perspective of all humanity,

- Homo sapiens is the universal common denominator worldwide of all conscious and consciously created activities.
 - Humans are common to all races, genders, families, communities, societies, nations, cultures, and ethnic groups.
 - Writing a philosophy for humanity then serves all people.
 - Writing a philosophy for humanity, based on the genetic human instructions for human motivation, would be applicable to all groups of individuals, and to all organizations. Such a philosophy could be called a natural or organic philosophy.
-

With an organic values system based on the organic instructions of the Homo sapiens genome, the values, ethic, morality, and organic philosophy that are consequent to those organic instructions cannot be separated. These are common to all people. The individual and social/societal expression of human motivation provide a universal and timeless holism of all that is human; except for the individual ego-driven choices that violate the organic ethic, morality, and philosophy of humanity.

Violating ethical relationships and moral obligations of one individual is a violation of all individuals and humanity. Such actions self-nominate that

individual(s) as being non-human and outside of the family of humanity, communities, and the individual/families. Tolerance, forgiveness, and dismissiveness of such individual’s behavior puts families, communities, societies, and humanity at continuing risk. The intention of an organic philosophy is to provide idealistic and pragmatic societal guidelines that protect and nurture humanity successfully through its future generations.

A Peaceful Change of the 20,000-year Mindset

The table below may appear to have nothing to do with the subject matter of this paper, but it does, immensely. Consider that survival has been a constant necessity for our species for over 200,000 years. This has led to a materialist **object-quantity orientation** of accumulating more and more to survive. In the last two centuries, this has led to a worldwide culture of pernicious materialism.

Consider, too, that the 20,000-year culture of human civilization has been governed by **rule-based**, authoritarian governance and administration that has been tragically accepted by most people of all nations.

A rise of planetary consciousness that began circa 1950, initiated the demise of the rule-based world order after the use and continuing threat of atomic warfare.

The table below shows where the cultural change from rule-based authority to value-based authority is heading. For those who are interested in the real-time change of culture, please note Canadian Prime Minister Mark Carney’s address at Davos, Switzerland in 2026, who cited

3rd Stage Democracies

2nd Stage Democracies

<p>Organic Design — System Functions</p> <ul style="list-style-type: none"> Protective, participatory Team Oriented Heart and Head centered Creative, parallel, discerning Intuitive, empathic, compassionate Transparent Adaptive Proactive Socially Sustainable ideology and Morality that are consistent, Integrated, and holistic Type II Learning Organizations Values Based 	<p>Artificial Design — Linear Functions</p> <ul style="list-style-type: none"> Paternalistic, authoritarian Hierarchical and Male dominated Head centered Linear thinking Intellectual Opaque Rigid, inflexible, arbitrary Reactionary Political ideology and traditional Morality that are inconsistent, Arbitrary, and atomistic Type I Learning Organizations Rule Based
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the necessity for the change of leadership from rule-based authority to value-based authority.

And guess who is ready to implement this change of culture? If you said, **GEN-Z**, you would be right. What follows will, philosophically, guide them through the process of taking on their local-to-global leadership challenges. At a time when democracies are desperately in need of **quality-values based leadership**, **GEN-Z** has already recognized the values and qualities that are essential to their being, their purpose, and their meaning in life. I say, “Hurray for **GEN-Z** !!!” the cultural change agents who will bring the 3rd Stage of Democracy into existence.



THE SECOND CIVILIZATION – PART 2
ORGANIC PHILOSOPHY – INTELLECTUAL PHILOSOPHY

Introduction

Discussions of intellectual philosophy began in Egypt and Sumeria before Socrates and Aristotle. In that regard, nothing has changed in the 2,500-year history of philosophical discussion of ethics. When we examine that history, which includes today's philosophical discussions, the results remain the same, i.e., being based solely on "the intellectual, thoughtful opinions of philosophers" without any further substantiation. The result is that today there are well over two dozen theories of ethics.

Putting a label on these intellectual, philosophical discussions leaves us with several related words – speculative theories of conjecture.

Organic philosophical theories of ethics, on the other hand, are substantiated by the seven universal and timeless genetic instructions of human motivation of our species. These seven organic motivation-values provide the foundation for developing universal and timeless ethical and moral rules of decision-making. ³

Because organic philosophies are directly related to the organic theory of human motivation and ethics, their impact upon the social sciences is immense. These same theories and philosophies cause those fields of study to become proactively actionable for the benefit of individuals, families, communities the democratic process, and for creating intentional designs for the 2nd Civilization. Their effect will produce societies that move progressively toward evolving development and peace.

The **characteristics** of these genetic-motivation values, being universal and timeless as our species, provide an irreducible foundation for a timeless theory of ethics. They can be considered as **SOCIAL CONSTANTS** similar in function as the mathematical and geometric constants of the physical sciences. The great importance of such social constants to the social sciences can be quickly appreciated in the AI industries, which need more than speculative theories about human motivation to provide sound ethical advice and guidance to decision-makers.

³ Raphael, Daniel (2024) *Understanding the Basis of Ethics*
Raphael, Daniel (2019-2022) *Ethics and Its Universal Foundation*
Raphael, Daniel (2025) *A Conclusion that Necessitates Reinventing the Social Sciences*

Comparing Social Sciences to the Physical Sciences ⁴

The premise of intellectual philosophy of the social sciences continues to be that “we can use our intellect to discover social truths.” When Durkheim and others began observing the social behavior of people, it appears that they had already assumed that they could ask the same **object-quantity** questions as the physical scientists to achieve the same degree of certainty in their findings for the social sciences.

The influence that confirmed the intellectual approach of philosophy was the arrival of the Scientific Revolution, circa 1540-1700 CE, which was thoroughly infused with the classical discoveries as the Pythagorean theorem, for example. This and the work of Archimedes of Syracuse (ca. 250 BCE) formalized pi (π) as the mathematical constant of ratios involving the circumference of a circle to its diameter. The challenge of those constants was not missed by social scientists who have striven to write their own social theories with similar accuracy and clarity. Intellectual philosophy was further locked in place with the industrial revolution, and the invention of the metric system of weights and measurements, and quantification.

* As we know personally, that though we are quantifiable like so many numbers of cattle in a railroad cattle car, we are sentient ORGANIC objects who require a totally different set of parameters and perspectives to measure human behavior individually and collectively. It is necessary, then, that an organic philosophy come into existence that is based on “that which is human.”

An organic philosophy is readily understandable because it articulates the qualities and values of individuals and groups of individuals in each of the five levels of human existence.

The criteria of intellectual philosophies of the physical sciences have always been **object-quantity based** and empirically measurable, whereas the social sciences are **quality-value based**, which are immeasurable. Organic philosophies can only develop from human organic constants, i.e., the seven genetic instructions of human motivation.

⁴ Raphael, Daniel 2021 *A Conclusion that Necessitates Reinventing the Social Sciences*.
<https://sites.google.com/view/danielraphael/free-downloestads> and <https://academia.edu>

Using sustainability as an example of the differences between social sustainability and material sustainability, the table below illustrates their striking differences of measurability and not.



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What is significant is the recognition that all physical sciences use the same approach of observations, proposals, hypotheses, tests of validation, and then proven accepted theories. Above all else, the physical sciences have had the benefit of a standardized system of measurements for weights, lengths, volumes, and numerous other measurements for the development of constants in the physical sciences. Further, the tests of validation have always used mathematics of prove or disprove hypotheses. Mathematics and standardized measurements have, then, become the universal mechanism that integrates, supports, and brings the physical sciences into an understandable holism.

* * For social sciences to do the same would require the invention of a radically different 0-7 based mathematics to reflect the 7 core genetic motivations of our species. Yes, it would surely require a different mindset to invent such a mathematics, but essential to support policy development that is based on the foundation of the seven human genetic instructions of motivation as constants of the social sciences. This then

provides a sound basis for the subsequent ethical and moral rules of decision-making of those seven constants.

* In the reality of scientific inquiry, the social sciences are as different from the physical sciences as cats are from alligators. For either to try to investigate according to their genre of interest using the same philosophy, investigatory techniques, and conclusions is a simple error based on assumptions. What works for the physical sciences, which are quantity-object based, does not work for the social sciences, which are quality-value based. *The sources of their primary investigations are vastly different. The physical sciences use non-sentient sources, while the social sciences use sentient sources.*

REFERENCE: *Seven Values* See, Chapter 2, “The Seven Organic Human Motivation-Values, the Foundation of Organic Philosophy”.

* Striving to understand the process of creating Social Sustainability has remained a holism of mystery because the primal, foundational concepts of social sustainability have been unknown until now. The question, the elephant in the living room, “What is it about human constants that we need to know to create social sustainability, which most people call “PEACE”? What, then, is the basis for a universal and timeless organic philosophy?

* * Having blindly followed the logic above, we come to the sudden conclusion that the social sciences have their points of origin in the human genome.

* IF that is accepted to be true, THEN what is the organic philosophy of the social sciences? Looking again to the illustration on page 9, “SEVEN VALUES HAVE SUSTAINED OUR SPECIES’ SURVIVAL,” the organic philosophy must include the necessity that **Life** is the primary value to continue our existence, while **equality** combined with **growth** yields a tremendously improved **quality of life** not only just for individuals, but for humanity as the whole of all individuals.

Further, humans being deeply involved as social creatures have the advantage of providing purpose and meaning to their lives, and that of others when they exercise the three secondary values of **empathy**, **compassion**, and a **generalized love for humanity**. To be fully

human, the three secondary values must be in evidence in a social philosophy, as in responses, decisions, and actions concerning the welfare of others, and of course one's self as well.

In conclusion, the intellectual philosophy of the physical sciences has yet to be formed and shared. When it is, it will be vastly different from the organic philosophy of the social sciences when it too is finally formed and settled. Grasping the difference between the two, we can proceed to create rational, non-conflicting philosophies for both. Both will be written to support the perpetuating survival and quality of life of individuals and humanity, and the developing social and societal maturity and evolution of families, communities, societies, and civilizations.



In post-materialist terms
Organic Philosophy is heart-centered
and **quality-values** oriented,
while Intellectual Philosophy is in
Traditional empirical terms
head-centered and **object-quantity** oriented.

THE SECOND CIVILIZATION – PART 2
ORGANIC PHILOSOPHY – INTELLECTUAL PHILOSOPHY

1

The Basis of Organic Philosophy

The basis for an organic philosophy lies in the genetic instructions of the Homo sapiens genome.

Early social theories began in the 1700s well after the astronomical observations were formulated into mathematical language. Social theorists, as Auguste Comte, Karl Marx, Emile Durkheim, and Harriet Martineau for example, concluded their observations with their own intellectually based theories involving social conflict, structural functionalism, and symbolic interactionism.

(Daniel Davies, YouTube <https://www.youtube.com/watch?v=paA61KfOcEc>)

None, however, used any aspect of the organic human as the central driver to explain what they had observed. That is of no fault of the sociologists as no one had yet discovered the seven genomic urge-motivators of the Homo sapiens species that initiate precognitive, conscious, and volitional decisions. As values always underlie decisions, the foundational human motivation-values that originate in the human genome are illustrated below. ⁵

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



⁵ Raphael, Daniel (2017-2025) *Seven Innate Human Values* Available from [Academia.edu](https://www.academia.edu) and <https://sites.google.com/view/danielraphael/free-downloads>

Organic philosophy looks from within the human organism for clues for the universal ethical standard of what is good for human survival and thriving existence. From this position, that universal standard can then be interpreted for any human interaction, whether receiving medical care, childcare, parenting, education, justice, or the democratic process, for example.

Organic philosophy is a derivative of organic ethics that is grounded in the Homo sapiens species' genome. When we understand those processes, it becomes very clear that intellectualism of traditional philosophy and ethics has bent the trajectory of the social sciences in an extreme direction. So much so that the acceptance of that traditional intellectual position is now seen as the only reality to explain human motivation and behavior.

The author's work involving the seven innate human motivation-values is provided in the footnoted references. ⁶

Humans are social organisms with genetic instructions that provide for pre-cognitive and conscious decision-making processes. The reasoning for such genetic programming is to sustain the species, which has been successful for over 200,000 years; and to sustain the social existence of collectives of individuals. In very primitive times, the need for immediate, instantaneous, live-saving decision-making was essential to the survival of the individual and collectively for our species.

* The essence of the differences between organic philosophy and intellectual philosophy is the difference of what the human organism genetically dictates as beneficial, not what we may think is beneficial.

Organic Social Evolution

The source of social evolution originates from the genetic instructions for human motivation. This applies to individuals and collectively to the social institutions that organize the similar activities of individuals and groups and/or associations of individuals.

⁶ Raphael, Daniel (2022) *The Human Holism*
Raphael, Daniel (2017-2025) *Seven Innate Human Values – The Basis
for Consistent Ethical Decision-Making*
Raphael, Daniel (2022) *Organic Human Motivation*
Raphael, Daniel (2022) *The Completion of Maslow's Theory of Human Motivation*

Papers by Daniel Raphael are available [Academia.edu](https://sites.google.com/view/danielraphael/free-downloads), and
<https://sites.google.com/view/danielraphael/free-downloads>

Considering the seven major social institutions, education, religion, health care, legal, economy, and political, all can be considered to be “**intellectual social institutions**”. The two major organic social institutions, the Democratic Process and the Family are the only **ORGANIC SOCIAL INSTITUTIONS** that have their origins based on the genomic instructions of human motivation, and concomitant (needs, drives, urges) of *self-determination*.

Intellectual social institutions gained their identification from the social scientific observations of social scientists ⁷ as they discovered a genre of similar or associated activities of individuals. Each genre became labelled, as you can read in the paragraph above. Their thinking (intellectual) gave rise to this whole category of social institutions. They assigned labels pursuant to what they **thought** would be appropriate.

Organic social institutions on the other hand, are identified by the source of their operational origination. As example, the democratic process came into existence from the (urge, drive, need) of citizens who wanted to **grow** to improve their **quality of life**. The result was, for example, the American Revolution and the creation of the American 2nd Stage of Democracy by a design for governance by individuals (self-determination) who voiced a revolutionary need for the formation of a government by those who would be governed. Forms of democracy have come into existence from the genetic instructions of human motivation to provide greater assurance of self-determination of/by citizens.

The insights we can infer from this is that as the design of democracy is more closely aligned with the genetic urges/needs of people, (life, growth, equality, quality of life, empathy, compassion, and a generalized love for humanity), the more humane those designs will be. Conversely, as a democratic government devolves in its ability to fulfill or satisfy the evolving needs of human motivation, the more misaligned it will be from the public it strives to serve.



⁷ Auguste Comte, Émile Durkheim, Max Weber, Karl Marx, William Du Bois, Leon Festinger and James Carlsmith. (Source, *The Society Pages*, from Holly Kearny, Google Search.)

THE SECOND CIVILIZATION – PART 2
ORGANIC PHILOSOPHY – INTELLECTUAL PHILOSOPHY

2

Seven Genetic Instructions of Human Motivation, The Foundation of Organic Philosophy

Characteristics

Logically, because the genome of our species exists in all humans, the characteristics of those motivation-values 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 by what prior civilizations, cultures, and nations produced.

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

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

Self-evident, meaning that these values and subsequent behaviors are so obvious that they have been overlooked, ignored, and not recognized for themselves. They would be so intrinsic to our own personal being that we would not have identified them except in extreme situations, as those that resulted in the United States

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

Definitions

The Four Primary Values

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

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

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

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

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

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

There seems to be an innate limit to the individual’s capability to satisfy their curiosity, and that appears to be due to the innate potential the individual brought into life. What is paramount to the accomplishment of striving to fulfill an insatiable curiosity is a statement similar to “I can do this!” And if that person becomes aware that they do not have the skills,

whether they are skills of dexterity or mathematics manipulation, or mental capability to accomplish the task that curiosity presents. The value “growth” usually urges the individual to learn those skills so that they can proceed, and possibly proceed successfully.

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

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

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

We have given our species the label of being “human.” As an individual, I am a member of humanity. And we consider humanely moral people as the standard of civil society and nations. Yet, for all this labeling it has been very rare that we acknowledge the factors of our being **that identify the degree of being humane.**

The illustration of the seven organic values on page 32 includes the three secondary human-motivator-values as *empathy*, *compassion*, and a

generalized love for humanity. During the course of our individual lives we have or will encounter individuals who almost perfectly express empathy in appropriate situations, followed by actions of compassion. Just as significant but still out of the range of public perception are those individuals who are unable to express empathy and fail to come forward to provide compassion for others. Then again, there are those who are all too visible in our society who actively inflict harm and damage to others, and laugh at those who are in need of assistance.

Community and societal reaction to criminal harm inflicted on victims has been in the form of some type of punishment under the guise of correcting the assailant's faults, of deterrence, and example setting. The statistics for those actions indicate that there has been no significant remedial effect on predators once they have been released from custody.

Here the "fault" of our society is due to the lack of any proactive approach for the treatment, remediation, or removal of wrongdoers from society. Here, the absence of a **SOCIETAL MORAL CODE** of decision-making is the critical element that allows criminality to abound. ⁸

* By extension, we can logically estimate that those who express lesser and lesser presence of empathy, compassion, and a generalized love for humanity are less and less human; and, those who actively cause harm and injury to others are in effect "non-human."

The Three Secondary Value-Emotions

Equality → *Empathy, Compassion, and Love*

The value-emotions of empathy and compassion are more evolved and refined forms of the primary value *equality*. We know when equality is out of balance because of the secondary value-emotion of *empathy* – to "feel" or put our self ⁹ 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

⁸ Raphael, Daniel (2024) *Societal Morality*

⁹ "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 personally have struggled, lends to a developed self-awareness as we empathically place ourselves in the other person's life in that moment. *It is not something we were taught*, though it helps to develop empathy from parental figures and others who practiced empathy. The innate value-emotions of empathy and compassion always lie latent within each individual and can be strengthened. It then becomes a personal decision to act on the impulse of empathy to compassionately aid the other person.

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

and empathic means for validating the holistic growth in individuals, families and societies.

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

Value-Interpretations, A Side Note

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

A great deal of confusion has resulted in the discourse of theories of ethics due to the presence of value-interpretations as ethical principles, for example. The use of the seven organic motivation-values that are universal to all people provide an immutable and irreducible baseline for the development of a timeless and universal theory of organic ethics and morality.



3

Seven Genetic Instructions of Human Motivation Expressed in Ethics and Morality

* **NOTE:** In this paper, ethics involves the existence and condition of relationships, while morality involves life and the conditions of living.

* Organic philosophies are based upon the seven human, genetic instructions motivation-value and upon the ethics and morality of those values. Organic philosophy provides guidance to current and succeeding generations to sustain the coherence of our societies for running smoothly, so that everyone arrives in the distant future with the same or better quality of life than we have today.

* Most people have associated “morality” and “ethics” with **traditional** moral and ethical **principles** for making decisions that support moral and ethical behavior. Until now, traditional moral and ethical principles have never been based on anything more substantial than someone’s opinion about “right and wrong” and how we ought to behave.¹⁰ Now that the seven values have been discovered, and proven to be innate to our species as human constants, we logically know that organic philosophy and organic theories of morality and ethics are fully grounded in the genome of our species.

It is here with an organic theory of ethics that we find the operational, defining differences between intellectual and organic philosophy.

¹⁰ Raphael, Daniel 2019-2025 *Ethics and Its Universal Foundation*

The Logic-Sequence of an Organic Ethic and Morality

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

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

* **Seven Values** underlie the decisions responsible for the survival and social evolution of our species over the course of 200,000 years.

→ **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 in our relationships. Using “equality” as an example in the sequence: Treating others as you would yourself means that you do not treat others less than yourself; and it also means that you do not treat yourself less than you would treat others. Equality sets the quality standard for all of our relationships with others.

→ **Expressed Ethics** tell us *what to do* to fulfill Ethics Statements. Expressed Ethics are the *ethical principles* that individuals, families, companies, and corporations, and public agencies adopt to conduct business without jeopardizing their personal and organizational integrity and to improve those relationships.

→ **The Graces of Expressed Ethics (TGoEE)** is the fifth stage in the logic-sequence that provides the *élan* of social interaction. These are not necessary to be moral or ethical, but provide a “grace” to ethical living. People who express these graces are always noticeable because they are not pretentious, and have a confident joy of life that cannot be ignored.

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

Values

Life

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

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

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

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

Equality

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

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

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

Growth

Proactive Moral Definition: Make decisions and take action that create opportunities for you to develop your innate potential; and, whenever possible develop opportunities for others, and assist them to grow into their innate potential to improve their quality of life as you do for yourself.

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

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

Quality of Life

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

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

Expressed Ethics: Fairness, integrity, transparency, acceptance, appreciation, validation, worthiness, deservingness, honesty, authenticity,

faithfulness, discretion, patience, tolerance, forgiveness, and vulnerability support the quality of life of others, and yourself.

*** Empathy** (* = Secondary Value)

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

Proactive Ethics Statement: Extend your awareness past your own intra-personal relationship 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 intra-personal relationship 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 and self-entitlement manifested in authority, control, and power. 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” nor “bad.” “Other-interest” works toward social sustainability while self-interest works predominately against it, at least at the local, tactical scale of social existence.

*** Compassion**

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

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

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

* Love

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

Proactive Ethics Statement: Love (verb), in the context of proactive morality, is defined as projecting the combined energies of empathy and compassion toward others. This is truly the most evolved definition of equality – to see and value others as you do for yourself, and choose to act accordingly.

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

The Graces of Expressed Ethics

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

* For example, Growth is a primary value. Proactive Moral Definitions tell us to make decisions and take action for improving the quality of life and unleashing the potential of others as you would for yourself. The Ethics Statement tells us **how to** “Assist others to grow into their innate potential just as you would for yourself.” The Expressed Ethics are the traditional ethical principles that 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.



4

A Universal and Timeless Organic Philosophy

A Philosophy Is in General...

1. ... a belief (or system of beliefs) accepted as authoritative by some group or school;
2. ... the rational investigation of questions about existence and knowledge and ethics;
3. ... any personal belief about how to live or how to deal with a situation.

Source: WordWeb Pro

The is the purpose of a philosophy is to guide decision-making and behavior over a long period of time with the result being consistent performance to achieve desired outcomes.

To use an Organic Philosophy effectively, we must come to understand the basis for its existence and its characteristics. Labelling it with a name says little about this Organic Philosophy, but understanding the reasons for its coming into existence at this time makes it relevant to the societies of civilization to make a leap of consciousness that is necessary to successfully overcome the challenges of a world in transition – for our democratic societies to survive and to create a thriving existence for the generations of the centuries and millennia to come. We, all developed democratic nations, are now moving agonizingly from post-monarchical consciousness to a new era of post-materialist consciousness of shared responsibility for the survival of mature societies that are in great need of evolving socially.

The First Component of a Universal Organic Philosophy

As values always underlie decisions, nothing gets done without the formation of pre-cognitive and/or conscious decisions. Logically, we

know that we are the descendants of our ancient ancestors 200,000 years ago. We can infer that they, individually and collectively, made the right decisions. We can also infer that those supporting motivator-values were organic to the human genome in genetic instructions.

Those instructions generated the urge-motivation-values to act according to each of the seven fundamental human urge-motivations depicted in the illustration below. These urge-motivators have been labelled “values” for being of eminent importance for underlying human decision-making, and defining us as being human, humane.

Briefly, the four primary values unconsciously guide human decision-making for sustaining life by growing equally as any other person would, and these work together to create an improving quality of life.

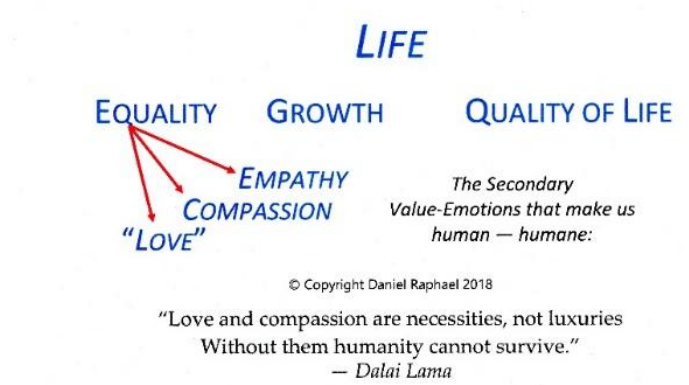
If we look at the unconscious work of these four primary values as a major survival factor for our ancient ancestors, those values act very much like a philosophy for survival. Their influence was longitudinal, meaning that it guided decisions of individuals over the course of hundreds of generations.

The Second Component of a Universal Organic Philosophy

The three secondary values are volitional to decision-making concerning our personal and collective relationships that enhance human survivability. They give us our humanity for sustaining relationships.

These seven values set up the creation of a universal organic philosophy of **ethics and moral conduct**. As these values tell us what is “good” for human benefit, they also tell us by inference what is “not good” for human life, growth, equality, and an ever-improving quality of life. This

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



is the essence and kernel of any ethical code of decision-making and philosophy.

The seven values, then, underlie moral and ethical decisions that will sustain the survival of the social and organizational matrix of society and civilization just as they have sustained the survival of our species for over 200,000 years.

An Organic Philosophy Provides ...

- ...a timeless and universal guide for organizational decision-making that is fully complementary to the value structure of the Homo sapiens species.
- ...a guide for designing social institutions and social sciences to contribute to the very long term social stability and sustainability of society. As such, it is highly useful for validating long term planning and plan execution; and for testing for validation of existing laws, policies, and guidelines.

See footnote below. This reference provides for a Design Team Process, using a procedural format, the *Schematic*, that uses the four values and subsequent ethical and moral rules of decision-making to design, and to validate personal, social, and organizational decisions and policies.

- ...one of the essential elements of your organizational development plan, policy writing, and implementation.
- ...a permanent ethical and moral standard for all human interactions, individually, and organizationally.
- * ...for the integration of social science theories into a holism for the development and evolution of social-societal systems among social institutions and their relevant organizations. ¹¹

¹¹ Raphael, Daniel (2014-2025) *The Design Team Process*
Raphael, Daniel (2025) *Reinventing the Social Sciences*.

Five Levels of Organic Morality and Philosophy

When we have a grasp of the organic motivation-values that originate in the genome of our species and have developed their subsequent rules of ethical and moral decision-making, we can then begin the process of creating timeless and universal philosophies for the five levels of interaction of individuals and groups.

Example

The best government is government by the governed. Citizens must be well educated and informed. Such citizens in rational concert with their governments are best able to direct the course of their own public affairs for the advancement and sustainability of themselves, their families, communities, states, regions, nation, and civilization. [From the author's book, *Manifesto for Designing Self-Sustaining Democratic Societies*.]

Personal

* It is the philosophy of Planetary Management that the individual is ultimately responsible for the harm or benefit they provide to the societies of current and future generations of humanity.

Planetary Management is the final level of material and social sustainability, that follows personal, social, societal, and civilizational responsibility for sustainability. It assigns a personal responsibility to each of us to contribute to the material and social sustainability at social, societal, and civilizational levels.

* The best personal philosophy of interpersonal relationships is for the individual to know that they are responsible for the ethical and moral conduct of their relationships, and have prepared themselves to proactively perform at the highest levels of social interaction.

* As an individual, my philosophy for my interactions with others is to become and express the best exemplary relationship skills to this generation for the benefit of the societies of this and future generations.

Social

* It is the philosophy of Planetary Management that the individual and their related groups of this generation are best situated for

developing the training programs for the teaching and training needed to generate the social maturity of this and all future generations.

* Doing so, individuals and their related groups will become more competent in their interactions and set the example for other individuals and groups, thus creating a broadening scope of social competency for this generation and future generations.

* Groups of individuals are responsible for the harm or benefit they provide to individuals and to other groups of individuals. It is the Philosophy of Planetary Management that the best social interactions within a society begin with personal responsibility of the individual and their related groups to become more socially competent, capable, and responsible through self-education and training as individuals and their related groups.

* This is the way of peace.

Societal

* The philosophy of Planetary Management is for all individuals and organizations to develop intentions and philosophies so that action is taken to protect and encourage society to become a nurturing social environment without non-human interference.

* Society is the “social cocoon” to which children arrive as they exit from the protective and nurturing care of their parental family. Society has the responsibility to provide the next positive environment for these children. The reasoning being that these children will in fact have the innate potential they brought into life that will become the life-blood, sinew, and bone of each “new society” of each new generation.

* Societal morality and philosophy require each individual and each organization to create protective and nurturing decisions and actions that protect individuals from the immoral and unethical behaviors of non-humans. This is a significant means by which a society can mature and evolve.

Civilizational

* Currently, the health and condition of earth's civilization is taken for granted, that it exists for no reason, has no intention for its existence, no operational philosophy, or missions for its existence.

Its situation is the result of UNdirected social change and organizational chaos that allow feral nations to pillage other nations, societies, and destroy other governments and organizations.

* From a Planetary Management's perspective, there does not exist a civilizational code of morality.

* It is the Planetary Management's responsibility to design, plan, and create a civilizational philosophy that is based on the organic (genome-based) motivation-values of human survival and thriving existence.

Planetary

* The planet, too, is taken for granted both as a convenient trash and garbage dump, and to be pillaged for its mineral, vegetation, and animal resources without conscience or intention of doing otherwise.

* It is the Planetary Management's responsibility to design, plan, and create a planetary philosophy that is based on the organic (genome-based) motivation-values of human survival and thriving existence.

The reasoning behind the use of the human genomic motivations is that at sometime in the future humans will have no other choice but to strive to survive and exist in the barren landscape of earth, and use the resources of secondhand refuse to do so. Better, now, to develop a philosophy of life and living that create a supportive, nurturing social environment. And this requires an overriding organic philosophy and intellectual philosophy.



5 Organic Philosophy, Values, and Decision-Making at the Societal, Civilizational, and Planetary Levels

Becoming aware of a need is primary for creating its fulfillment.

* When we look at communities and societies as social entities, it becomes immediately apparent that they spontaneously came into existence without an intention and remain UNdirected. They have no societal, philosophical “plumb bob” to guide individuals and organizations as to the moral and ethical standards of societal existence. In other words, there is no existent overriding societal philosophy to guide individual, local, and national decisions over the long run.

Five Levels of Human Social Existence. Achieving the fulfillment of an operational philosophy of the five levels of human social existence is not an idle wish but a necessity for any democratic society that wishes to remain in stable existence for centuries and millennia.

Yes, writing societal philosophies for each level would be quite a project but worthwhile beyond any social psychologist’s dream. The author’s references in the footnotes section below will be helpful for this project. ¹²

Because the Homo sapiens species’ genome is the source for the rules of organic ethical and moral decision-making, there is a need for a

¹² Raphael, Daniel (2017-2025) *Seven Innate Human Values — The Basis for Consistent Ethical Decision-Making*
Raphael, Daniel 2019-2022 *Ethics and Its Universal Foundation*
Raphael, Daniel (2020) *Societal Morality*

philosophy for each level of existence where we find Homo sapiens.
Currently, none exist.

By inference, the primary and secondary values have the genetic intention to preserve the individual and our species. But what is not immediately insightful is the logic extension that once the thriving survival of the species becomes evident, those same values extend to the societal and organizational matrix of civilization. In the western democratic civilization this extends to the social-societal, political-governmental, and the economic-financial pillars of nations and their societies. (See illustration, below.)

What is also of direct inference is that the values, ethics, and moral rules of decision-making also apply to the founding documents, laws, policies at all levels that affect communities, societies, and civilization, and ultimately, morally, to the individual/family.

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 thriving survival of the species. Yet, history has proven that though the four primary values have sustained the survival of our species they have not been sufficient to sustain the survival of the organizational matrix of societies, cultures, civilizations, their nations, empires, and dynasties including their governments and administrations. The 20,000-year history of the organized social existence of the first civilization is a record littered with the consistent failure of all civilizations, cultures, societies, and nations, along with their governments, administrations, and policies to survive.



* Principally, they failed because they tried to fix the problems they saw in order to prevent their continued failure, and doing so, they surely failed. The far better strategic course is to design the family and the democratic process as social institutions with feedback systems. They have the capability to bend the culture of any society and civilization.

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 making good, effective, and consistent decisions using those values. The core of ethical and moral thinking is grounded in these statements:

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

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

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

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

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

We can see, then, how important it is to consciously socialize children using evolved parenting and child rearing practices to teach an integrated set of values for making ethical decisions to prepare them for making appropriate decisions in the various situations they will find themselves throughout their life. ¹³

Consistently using a Universal Organic Philosophy that has all of the necessary components of organic values, ethics, and morality will provide organizations with a meaningful method for developing their own philosophy of social sustainability. This will give them the decision-making capability to sustain that organization’s existence into the coming centuries and millennia. A well grounded organic philosophy is necessary to guide policy development and decision-making to prevent the development of policies and decisions that may appear to be innocent,

¹³ Raphael, Daniel (2017-2022) *Family Learning Centers for Sustainable Nations*

but over time will result in the failure of the organization and moral collapse from the largest organizations to the smallest organization of the family.

* Using these values, ethic and morality, and an organic philosophy provides for an irreducible and immutable standard for all decision-making that will provide a universal and timeless standard of organizational management with the intention to sustain that organization for centuries.

Using this standard, we can finally point to **That Which is Right** as being the universal standard for all option-development, choice-development, choice-making, decision-making, and action-implementation. (See back cover page.)

Ethics consultancies can use this set of standards to make recommendations to clients, while pointing out current policies that will cause the organization and society to fail, eventually. Whether the concern is global warming, CO₂ conflicts, population management, waste management, (decrease usage, recycle, reuse, repurpose), or any other “hot button” social, political, or economic topic, the Organic Philosophy will be able to suggest solutions to help sustain the social and organizational matrix of a society, nation, and association of nations. An organic philosophy is a strategic long term philosophy.

* The most important cultural influence this philosophy will have is that it provides the reasoning, rationale, and justification for proactive social, political, and economic policies that lead to social progress and social evolution. Why use this organic philosophy? Because it works to tell us what is right for everyone, particularly for all future generations.

* What is vital to this organic philosophy and That Which is Right is that the solutions it provides will NOT be oriented toward any special interest, for-or-against, left-or-right ideological persuasions, religious interests, or political positions. As the values and beliefs of this philosophy are organic to our species and NOT artificial and manmade, no one has a vested interest ahead of time in the outcomes. It is thoroughly humanitarian.



Priorities of Moral Decision-Making In a Socially Sustainable Society

Organic Philosophy uses an organic rationale and justification for addressing the capability of creating “Spaceship Earth” that Richard Buckminster Fuller discussed in his book by the same name. His work and that of the five levels of human social interaction provide transcendent statements of intention for the individual/family, community, society, civilization, and humanity to guide this and all future generations into a thriving future, without war and national conflicts.

Organic Philosophy extends easily to the survival of the social and organizational matrix of civilization which is dependent upon the socially sustainable conditions of the individual/family.

* The illustration here expresses a very simple concept, that the quality of decision-making of organizations is dependent upon the quality of the socially sustaining maturity of the individuals who make those decisions who were raised with socially conscientious parenting and childrearing.

Organic Philosophy in Action. Not so ironically, the quality of the socially sustaining maturity of individuals is dependent upon the quality of the contributions that organizations give to parents to support the necessary ever-improving quality of their children’s social maturity. This is shown in the blue, double-ended arrows above.

As you can see from the illustration, survival of the species comes first, and implied in that is the reproduction of the species. Yet, for the survival of the organizational context of society, that requires the presence of functional families who produce only enough children to replace the parents; and, who will eventually take on the roles of leadership in social-societal, political-governmental, and economic-financial organizations.



The long-term result of issue resolution using this philosophy is that it fully supports the priorities of decision-making to sustain societies into the centuries and millennia. It affirms the democratic values and beliefs that are in the best interests of citizens and of society, for the immediate time and in the long term. This organic philosophy provides the mechanisms for the transcendence of democratic nations.

As the illustration above shows, the **first priority** is the survival of the genetic program of our species that holds the pattern for all future generations. Logically, as example, the policies that develop should then exist to eliminate detrimental genetic impediments that create transgenerational illnesses and disabilities, while also supporting the best genetic health.

The **second priority** shown in this illustration is to initiate organized efforts to develop functional families that learn what to do to raise socially competent, capable and responsible children, and that those beneficial parenting and child rearing practices are taught to their children's children. As there are no organizations that are "the community" or "the society," children who are raised in functional loving families become the means for improving the conduct of organizations, including corporations and government. This is the most significant influence to counter moral decline and state failure.

As the illustration shows, the individual/family and organizations are the decision-makers in any society, who determine the moral condition of the communities and societies of their nation.

The organic philosophy's processes call for discussions that provide the means to develop definitive proactive moral policies for the benefit of families, communities, and societies without the influence of special interests.



6

Two Applications for Designing and Validating Organic Philosophies

Now that we have set in place the seven genetic instructions of human motivation and subsequent rules of ethical and moral decision-making, the next step is to provide the means for designing and validating any intellectual constructs of policies, laws, founding documents, charters, agreements, contracts, constitutions, bylaws, and Artificial Intelligence questions, and similar documents.

Two applications offer the policy writer and AI the means of using the **object-quantity** and then the **value-quality** perspectives for designing, writing, and validating policies, etc. as supporting the material and social sustainability of a democratic society.

1. Kurt Wright's 5 questions; Wright's approach can be used for quantitative analysis or qualitative analysis. (See below.)
2. The Design Team Process and the Social Sustainability Design and Validation Schematic are primarily focused on a qualitative-values orientation. It is used to validate the ethics and morality of the topic that is proposed using the seven organic values.

[See Sustainability Table, page 59.]

The challenge of creating a timeless and universal philosophy is to define “what is right” for your organization as it interacts with individuals, associations of individuals, and other organizations. The values, beliefs, and ethics that you devise will give direction and guidance to your organization to deal with situations of life and living.

An organic organizational philosophy moves from being a platitude to be forgotten to one that is essential to sustain consistently ethical decision-making to sustain the organization into the decades and centuries.

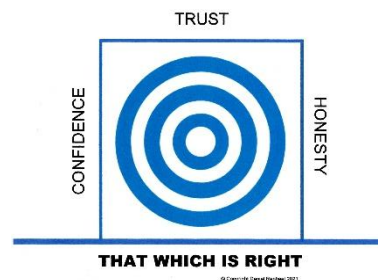
The reason that values are vital to sustain your organization is that values always underlie all decisions. Artificial, manmade values, such as an ever-increasing percentage of return-on-investment and other monetized values, the size of your homes, how many homes you own, and other **object-quantity** measures of materialism, the number of educational degrees you have earned, the positions of eminence you have achieved, and so on are all temporary manmade values. Choosing the seven values that have been tested and used for the duration of human existence will determine how long your organization is able to sustain its existence into the future.

As the ethics and morality of the seven values become the foundation for all social interaction, they become the standard for all decision-making, individually and organizationally. The seven values provide validation for a universal philosophy for life and living for all time. The challenge, then, as you begin creating your own specific organic philosophy, is to use these seven organic values, ethic, and morality to apply to your organization's existence and its future.

1. An Outline Using Kurt Wright's Five Questions

The framework I have used for the last 20+ years comes from Kurt Wright's book *Breaking the Rules – Removing the Obstacles to Effortless High Performance*. It provides a nearly perfect mechanism for embedding an organic philosophy into the daily workings of your organization.

It involves five primary questions. ¹⁴ Coincidentally, on a personal note, I was well prepared to accept Wright's work in 2003 as I had 18 years earlier devised a philosophical concept entitled, "**That Which is Right.**" Together, Wright's pragmatic-philosophical guidance of "What's right?" and my own provided the pragmatic statement-questions needed to discover and analyze the mechanics of resolving social problems, improving social processes, and so on. These, combined with the seven innate values and subsequent ethic and morality, provide a framework for the logical,



¹⁴ Wright, Kurt 1998 *Breaking the Rules – Removing the Obstacles to Effortless High Performance* CPM Publishing, Boise, ID ISBN: 0-9614383-3-9

philosophical examination of social problems, topics, issues, for designing self-sustaining social process systems, and the democratic process.

In the mid-1980s I had created a graphic to illustrate “That Which Is Right” as a personal insight of knowing that the way of permanence and social sustainability is based on ethics. These words, then, provide the ethical principles that become the locus of philosophical yet practical examination by asking and answering questions concerning any aspect of your organization. Discovering “That Which Is Right” is guided by Wright’s five questions, below. When I discovered his questions ca. 2003, it confirmed to me that I had been on the right track twenty years earlier. His questions provided the mechanism I needed for the development of a holistic, timeless, and universal organic philosophy that is capable of answering any if not all moral questions.

- (1) What’s right?
- (2) What makes it right?
- (3) What would be ideally right?
- (4) What’s not yet quite right?
- (5) What resources can I find to make it right?

In writing your specific philosophical statement, these questions will guide you to an understanding of the reasons you are in fact striving to create a timeless and universal statement of philosophy for your organization. Once you understand your motivation (need) for writing this statement, you will find that writing it will become far easier.

A Logical, Philosophical Examination of Social Problems Using Kurt Wright’s Five Questions of “What’s Right?”

The following is a logical, philosophical examination of the intensely contested topic of abortion.

(1) What’s right?

Life is the universal, primary value of importance to all people.

Morally. As the ethics and morality of these seven motivator-values are proactive, the moral definition of life guides us to assign value in all of our decisions to value and protect life. Not just the

fact of life, but equally for the quality of life after the birthing and for the rest of that life.

To develop a philosophically correct policy, we must define “life” so all that follows is logically consistent. The criteria for life includes a heartbeat and a functioning brain. The functioning of the brain is a continuing process from about 10 weeks when coordinated movement of the limbs and then fingers begins. Yet, the human brain does not reach its fully functional dimensions until approximately age 25 of the individual.

The conclusion is that life begins at approximately 10 weeks. Aborting the embryo in the first 10 of pregnancy weeks is NOT a moral violation. Abortion after 10 weeks could be considered homicide.

Concerning the mother. If the life of the mother is jeopardized during pregnancy in a life-or-death condition, then abortion is recommended. It is immoral to use this otherwise as a pretense for aborting the fetus.

Concerning the fetus. In cases where the fetus’ continued growth jeopardizes the life of the mother, and/or the fetus itself, abortion is recommended.

Concerning a mal-formed fetus. At the earliest time that the fetus is identified as being mal-formed to the extent that such mal-formation jeopardizes the fetus’ ability to grow into a self-sustaining individual, aborting the fetus is recommended.

(2) What makes it right?

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

Morally. The proactive moral definition of equality guides us to make decisions and take actions for improving the quality of life and unleashing the potential of others as we do for ourself.

What makes aborting the embryo without impugning the moral criteria of “life” is that during the first 10 weeks of pregnancy, the tissue of the fetus-to-be is not living. It may be growing and alive but it is not functionally living with a beating heart and operational brain.

Concerning the mother. In the case of the life of the mother being threatened by the existence of the fetus, it would be immoral to jeopardize her life by forcing her to retain the fetus.

Concerning the fetus. In the case of a mal-formed fetus, retaining the fetus to term is immoral. It is immoral because a mal-formed adult will never be able to achieve an equal quality of life as other people and unable to grow into the innate potential they may or may not have. The innate right of self-determination that is innate to all mature Homo sapiens is compromised.

(3) What would be ideally right?

It would be ideally right when everyone discusses, argues, and harangues involving abortion and all of its related issues used the same basis for discussion: seven innate values, subsequent ethic and morality, and their developed organic philosophy.

(4) What's not yet quite right?

What is not quite right, yet, is the global lack of awareness of the basic factors of this timeless philosophy to guide contemporary decision-making for the resolution of social-societal, political-governmental, and financial-economic problems, and unsettled situations.

(5) What resources can I find to make it right?

Ironically, perhaps the best resource we can find are the social problems that confront us. By using these “hot button” social issues, as abortion, for philosophical examination, we can make progress through this unbiased humanitarian process that was used a few pages earlier.

This process will be extremely difficult and perhaps repugnant to those who have strong ideological interests and who use traditional value systems.

The most valuable asset that we can use to discern the nuances of this and similar social problems is for individuals, who are openminded, willing to forgo their biases and prejudices, and who earnestly strive to discover the solutions to these problems, to use this philosophical process.

Hostile arguments, quarrels, name-calling, and other disruptive processes of engagement in a forum of discussion will never solve the problems, even if one side “wins.” The solutions we seek are those where everyone “wins.”



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

1. GLOBAL STATEMENT OF PROJECT _____
2. STATEMENT OF INTENTION (briefly): _____
3. AREA OF SUSTAINABILITY: a. Social or b. Material ? (Circle one)
4. State the area of examination for social sustainability (e.g., family, childrearing, community, education, health care, economy, commerce and trade, governance, or other) : _____
 OR
 State the question relating to material sustainability: _____

5. VENUE: → Individual / Family → Community → State / Region → National → Global / Region → Global → Global
 ----- 7. ----- 8. ----- 9. ----- 10.

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

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2. An Outline Using the Design Team Process and Social Sustainability Design and Validation Schematic

Conversely, just as the organic philosophy makes **That Which is Right** very clear, it inherently has the capability to demonstrate what does not work. That refinement is more clearly defined when the philosophical discussion uses the *Social Sustainability Design and Validation Schematic* to examine the design of any policy to validate it as being moral and workable, or not. ¹⁵

The following exercise uses a very sensitive social/societal topic examination of its ethical and moral validation. The a copy of the schematic on page 60 can be duplicated for your own use for topics you wish to design or validate. A reduced-size schematic is provided here as a quick reference.

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

- GLOBAL STATEMENT OF PROJECT _____
- STATEMENT OF INTENTION (briefly): _____
- AREA OF SUSTAINABILITY: a. Social or b. Material? (Circle one)
- State the area of examination for social sustainability (e.g., family, childrearing, community, education, health care, economy, commerce and trade, governance, or other) : _____
 OR
 State the question relating to material sustainability: _____

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

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

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¹⁵ Raphael, Daniel 2014-2024 *The Design Team Process* p 38, and 125

Methodology of the Schematic, An Experiential Exercise

- 1. Global Statement of Project:** This is the kernel of the sustainable social project you plan to design. For this experiential exercise we will write, “**Reduce Teen Pregnancies, ages 12-19.**”
- 2. Statement of intention?** This is directly related to (1.) “Global Statement of Project.” According to our example, we write “**Decrease abortions**”. Our *project* is to reduce teen pregnancies, and our *intention* is to reduce abortions.
- 3. AREA OF SUSTAINABILITY:** For this exercise, circle “**a. Social**”.
- 4. State the Area of Examination for Social Sustainability:** For this exercise, we identify the **Family**. For this exercise, the topic is: “**Child bearing.**” Also, write this in the top line as the “**Project**” of the Schematic. It is duplicated here for future reference as you accumulate pages of the Schematic in a folder, for example. Number the pages consecutively.
- 5. Venue: Individual / Family is selected** because an individual/family is sovereign in how it chooses to practice its own sustainable population.
- 6. Criteria for fulfillment:** (Columns 6 and 7 are directly related to each other.) For every expectation, there are many criteria, behaviors or outcomes that fulfill that expectation. If we *expect* to reduce teenage pregnancies, then we need to have criteria to measure the progress of the programs we use to make that reduction. To check the validity of a criterion, measure it against the seven values of sustainability in column #10. For social sustainability to become a part of a community or society there must exist measurable behaviors or outcomes that demonstrate how expectations are being fulfilled.

Column #6 will become a list of measurable criteria that allows us to assess our progress to fulfill our project (1.). Letter each criterion as “a”, “b”, “c” and so on to provide a referencing guide in columns “7. Expectations”, “8. Beliefs”, and “9. Values.” List as many criteria as you can before proceeding. In our example the following are provided:

- a. Fewer incidents of pregnancies for girls 12-19.
- b. Lower school dropout rates / More graduations.
- c. Fewer abortions for this group (reported/projected.)
- d. Fewer welfare & WIC enrollment for this group
- e. Fewer reported abandoned infants.
- f. Fewer infants put up for adoption.
- g-z. Add criteria as necessary to measure your project.

Provide details for each lettered entry to let the reader know how each criterion will be measured; and, other details as needed.

7. Expectations Column: This column has to do with the program(s) that we *expect* will fulfill the criteria. In this example we would *expect* that in order to reduce teen pregnancies, those who become responsible for pregnancies and births of teenagers 12-19 years old would be provided a combination of programs to fulfill the criteria. “Those who become responsible” would include the teenager (boy and girl), his and her parents, and community support agencies, for example.

We would expect that...

- Procreation education programs would have been provided long ago to parents long before their teenager becomes sexually active. This prepares parents for socializing, instructing, and enculturating their future teenager with an understanding of the seven values, beliefs, and expectations so the child is prepared to make responsible decisions concerning his or her own sexuality and his or her procreation of a new generation. It is essential that the sexually capable child fully appreciates the consequences of their decision upon the social sustainability of their own life, their own eventual children, and upon the community and society.

Age-specific and developmentally-specific procreation education materials are provided to the parents or guardian of the young child who will become a teenager, whether male or female. This would be done early enough in that child’s life to answer their natural questions about reproduction, why there are boys and girls, and other topics.

Column 7 can be expanded to provide programs as needed for each criterion. For example:

- Beginning prior to when the child becomes reproductively capable, the child is made aware of human sexuality in ways that are suitable for their

age and sexual development. This may include the full spectrum of birth preventative methods from abstinence to sterilization. Those who are capable of reproduction are provided with no-guilt access to birth control devices and medications; and for those who are not yet capable of reproduction, information about those resources is provided.

As the reader may consider, this technique of information, education, and training can as easily be used for the prevention of tobacco use, drug and alcohol use, anti-social behavior including bullying, peer pressure, and many other behaviors that are detrimental to social sustainability. Procreation education in a sustainable society is viewed as any other developmental topic, like acne for example, that inevitably appears in a child's life.

*** THE THRUST OF THE PROGRAMS IN “EXPECTATIONS” IS TO PLACE THE RESPONSIBILITY FOR SOCIAL SUSTAINABILITY PRACTICES UPON THE INDIVIDUALS WHO HAVE THE MOST INFLUENCE TO PRODUCE A SUSTAINABLE OUTCOME.** At present society is responsible for the support and care of infants-becoming-adults by citizens who had no control of the procreation of that child. That is blatantly un-sustainable and immoral.

8. Beliefs Column: The lettered items in this column correspond to the lettered items in the Expectations and Criteria columns. This is usually the column where the Facilitator can expect differences between what each team member believes about their expectations listed in Column #7. In the first sessions of a team that is dedicated to learning about the nuances of the Design Team Process, the Facilitator will need to ask team members to be patient with each other as they explore the reasons and assumptions that support their individual beliefs.

After the Team has gone through this process of validating each and every belief and assumption several times, the members will soon understand the inherent integrity of the seven values and will quickly come to question their own beliefs and interpreted values in order to understand how they came to hold those beliefs and assumptions.

9. Interpreted Values Column: The examination of beliefs/assumptions will also become an examination of each team member's Interpreted Values. If each team member would keep an ongoing log of their own criteria of performance, expectations, beliefs/assumptions, and interpreted values for a particular topic *they can*

compare their interpretations to the actual values in Column #10 for accuracy. They will soon see how their personal decisions have been interpretations of the seven innate values. Once that “ah-ha” moment arrives, the team member will be able to challenge their own beliefs/assumptions more easily, and the progress of the team will begin to move along more easily.

10. Innate Values Column. Now it is time to cross-check or validate all of the items in the Interpreted Values, Beliefs, Expectations, and Criteria Columns against the seven Innate Values listed in Column 10. Validation requires that each of the listed beliefs (and each assumption) is supported by each value and their combination.

11. Statement of Team Findings (not illustrated). The Statement of Team Findings provides a place to write narrative conclusions that recount the validation by each of the seven values for each belief, assumption, and the criteria that are examined. This is an essential historic record as to whether the Team found the elements supporting the topic as either sustainable or unsustainable.

Example: Because all humans are sexual by gender, and sexual according to their physical maturity; all people are *equally* endowed with sexuality, and *equally* in need of sexual and procreative information, education, and training in order to make responsible decisions about whether and when to procreate children. Delaying procreation until the optimum era of an individual’s life allows the optimum contribution of *growth to their life, and to their child’s life*. Further, it is the responsibility of their society to make available that education as well as birth control devices and medications to reproductively capable individuals; and, it is the responsibility of reproductively capable individuals to avail themselves of those educational materials, birth control devices, and medications. These reciprocal responsibilities support the symbiotic social sustainability relationship of the individual, social agencies, and society.

As you can see, the Statement of Findings shows the relationship of the various columns of information in a brief narrative form.

The Schematic allows users to develop socially sustainable social policies for themselves, their own procreative family, and their community. Working the Schematic provides a synergistic effect that provides educational awareness and understanding of how social sustainability contributes to the individual’s, family and community’s sustainability.

Failure to Validate. Sometimes a social issue is not supported by the four primary values. If it is not possible to validate the topic, then it is necessary to write a *Statement of Invalidation* that is also published to avoid duplication by other teams. Teams will find, however, that some aspects of their designs are only partially validated. These need to be published, too.

* From the exercise above, which follows the principles of an organic philosophy, the focus is on understanding a contentious social “problem” in terms of maintaining the population without encouraging the development of “over-population.” These ethical and moral guidelines have the grounded intention to assure that future generations have an equal or better organic quality of life than we have today. Taken with this understanding, current generations take on the immediate personal, social, and societal moral responsibilities for creating **directed social change**.



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

Dietrich Bonhoeffer

7

Writing an Organic Philosophical Statement

Anyone who is striving to write a statement of philosophy for their organization will want to include

- some language that relates to the seven values; AND
- the ethic and morality that are derived from those values as they affect their organization.

NOTE: Because equality is the primary value that underlies all ethical and moral statements, it provides a good place to start when writing your specific philosophical statement.

- Next, consider using one of the standard [organizational development](#) formats. The one I have used for many years include,

- * A vision statement;
- * A statement of intention;
- * An operational, [organic statement of philosophy](#), and
- * Mission Statements.

* Your organic philosophy statement will become "operational" when it guides the daily decision-making processes of each decision-making section of your organization. Your operational philosophy will be used during each phase of decision-making and the execution of those decisions from option development, choice-making, decision-making, to action-implementation.

* The intention of working so diligently to develop your Organic Philosophical Statement is to guide the option-development, choice-making, decision-making, design-planning, and action implementation as the means to fulfill the mission of the organization with all aspects having the stamp of the philosophy you have created.

The following is an example taken from *The Development of Public Policy and the Next Step of Democracy for the 21st Century* that I wrote and self-published in 1992.

Philosophy

The best government is government by the governed. Citizens must be well educated and informed. Such citizens in rational concert with their governments are best able to direct the course of their own public affairs for the advancement and sustainability of themselves, their families, communities, states, regions, nation, and civilization.



Postscript

Throughout the text I have demurred writing a universal and timeless philosophy for human existence. There are several narrower examples that you can use to help you along.

My rationale for not providing you with an easy-to-follow example is that all of us are at the very early stage of social development of the 2nd Civilization where personal and team inventiveness are essential to what you pass to the next team and each next generation.

As mentioned, the rise of consciousness that has initiated this New Era of our Civilization is as vital to what becomes of our societies and our civilization as oxygen is to life and living. Be brave, be courageous as this is a time for innovators and non-conformists to challenge the traditional mindset !

Related works of the author that complement this paper:

7 BOOK SERIES:

- #1 *Organic Philosophy – Intellectual Philosophy*
- #2 *Seven Innate Human Values*
- #3 *The Organic Completion of Maslow's Theory of Human Motivation*
- #4 *Ethics, and Its Universal Foundation*
- #5 *Family Learning Centers for Sustainable Nations*
- #6 *The Design Team Process*
- #7 *3 Stages of Democracy*

-
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Download from <https://sites.google.com/view/danielraphael/free-downloads>
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<https://academia.edu>

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

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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

Writer, Author, Publisher

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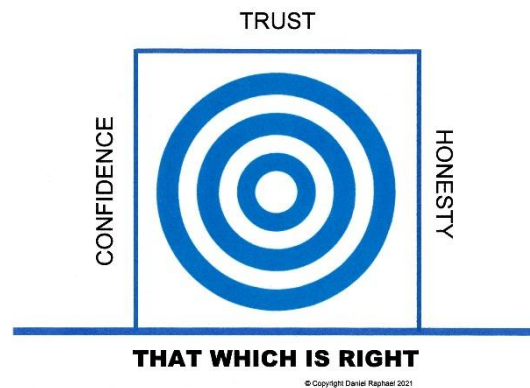
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NOTE

The latest versions of the author's referenced books can be found at

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As free PDF downloads.



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, 1976