UNDERSTANDING
Social Sustainability

By Daniel Raphael, PhD

Social sustainability is a process and ideology
that integrates the disparate parts of society
into a congruent system.

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— opus unius hominis vitae —

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Insects are born fully educated and equipped for life—indeed, a very narrow and purely instinctive existence. The human baby is born without an education; therefore man possesses the power, by controlling the educational training of the younger generation, greatly to modify the evolutionary course of civilization.

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The security of civilization itself
still rests on the growing willingness
of one generation
to invest in the welfare
of the next and future generations.

Introduction

The intention of this paper is bring readers into an awareness of the values used for decision-making that have sustained our species for over 8,000 generations. Using these values today would provide decision-makers with the possibility of sustaining our societies into a far distant future, and the capability to bring about social stability and peace.

Social Sustainability is a topic of study by itself, but here in this document its orientation revolves around the conscious social evolution of societies. This begins with the family, as it always has and ever will. It starts with designing and implementing the practices of social sustainability beginning in the family so that societies sustain a nurturing social environment for families.

In the language of social sustainability, there is a symbiotic relationship between families and societies. Families are the foundation of all societies and civilizations. As the family goes, so goes society. Yet, we also know that as society goes, so goes the family. [1] The problem of dysfunctional families and dysfunctional societies could be viewed as a "chicken or the egg" conundrum as to which one develops functionality or dysfunctionality in the other. In reality, it is neither. It is my estimation that there never has been a self-sustaining society that influenced the family to also become self-sustaining; and the family has never been a truly self-sustaining social institution to influence societies to also become socially self-sustaining.

The background to this conundrum is common to all developed societies. Societies today are burdened with social, political, and financial-economic problems because communities, societies, civilizations, and all of their respective social institutions and organizations came into existence without a conscious intention for their sustainable existence and what

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[1] Pearson, Helen 2016 *The Life Project.* Soft Skull Press/Counterpoint, Berkeley, CA

they were to become. As history has shown, *all* historic societies and nations came into existence, bloomed, crested, declined, collapsed, and disappeared into the strata of archeological detritus. [2] To take the initiative of consciously improving the functioning of families to become capable of contributing to the social sustainability of communities and societies would be a first for all time.

Yes, it will take generations to prove the potential of socially sustainable families as a major culture change agent in societies. However, not taking any initiative would provide the assurance that our communities, societies, and nations will fail as assuredly as all have failed in the past, leaving generations in desperation, when we could have given them a better condition for their lives.

Part 1, Understanding Social Sustainability, will provide a basic understanding of social sustainability and why it is important to the future of every democratic society.

Part 2, Sustainable Families and "Bending the Culture" of Societies, takes all of Part 1 into consideration by applying it to the "best practices" of parenting and child rearing as the primary social processes to create a culture change that is conscious and intentional. Doing so will affect all other social institutions, and hopefully the functioning of all organizations. And, yes, it will take decades to bring this fully into effect, but not doing so will assure the desperation of future generations.

What is proposed is the development of "Local Community Learning Centers for Sustainable Families" [3] as a new, permanent social institution that is as necessary as public education. Using best practices, as validated by the seven values that have sustained our species for over 8000 generations, the Learning Centers will teach parents how to use positive and constructive parenting and child rearing practices as intentional "early life influences." Doing so will give their children huge advantages to survive and thrive as they grow into adulthood. Though most parents want the best for their children, it is rare for parents to know what

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[2] Diamond, Jared 2005 *Collapse – How Societies Choose to Fail or Succeed*
         Viking, Penguin Group, New York
   Diamond, Jared 1997 *Guns, Germs, and Steel — The Fates of Human Societies*
          W. W. Norton Co., New York
[3] Raphael, Daniel 2020 *Centers for Sustainable Families and The Millennium Families Program*

children can rely upon in later years to serve them well when they are on their own; and have children of their own.

The child care and parenting programs of the Learning Centers would provide parents-to-be, parents, and grandparents with positive child care influences, i.e. skills, that will imprint their child's DNA, (biologic epigenesis) giving him or her the capability to develop a positive attitude toward life and an anticipation of successes in his or her life. [4] The DNA imprint created in one generation will carry over to the next generation, but will begin to fade with succeeding generations. To aid each generation, those skills and the DNA imprint must be "refreshed" with each generation requiring Learning Centers to become a permanent institution in every community, much like schools of public education. The intentions are multiple, but essentially permanent Learning Centers would provide a positive, multi-generational benefit to new families, communities, and societies.

After numerous generations, it is quite possible that continued imprinting of these best practices would make the epigenetic imprint more and more indelible. The long term benefit would be the creation of a tremendously supportive social environment for individuals, families, and whole societies. The alternative is a continuation of what we are seeing across America, social dysfunction in more social strata of our society from the most indigent to the most affluent. The alternative is to do nothing and let the worst practices of our societies — criminality, violence, and general disregard for the value of others — continue to embed deeper and deeper into our democratic culture and the DNA of our children.

Part 3, "Culture Management" of Western Civilization, describes the final prescription for creating a socially sustainable, peaceful holism of families, communities, societies, and nations. Culture is an evolutionary social development that exists at the "interior" of the group, [5] whether that group is a family, clan, or national society. Culture is the thread that holds the fabric of social existence together and is formed around shared

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[4] For an advanced understanding of epigenesis as it applies to child rearing, parenting, and the development of social stability and social sustainability see:
https://www.youtube.com/watch?v=xI8lLpYtQ6M
[5] Wilber, Ken 2016 *Integral Meditation* Shambala Publications, Boulder, CO   p 137-8.

values, meanings, purpose, ethics, morals, mutual understanding, shared habits, history, and world views.

By creating culturally universal teaching and training modules for parents and for children, according to the eight stages of human development [6] and validated by the innate values of our species, we can begin to "bend" the culture of families, whole societies, and western civilization toward social stability, social justice, social equity, and social sustainability. This could be considered a fundamental practice of conscious Planetary Management.

Knowing what we know about the history of societies, our own society, and the obvious signs of the moral and social decay of our society, we are now witnessing the societal decline that always anticipates collapse. Knowing what we know about the incredible adaptability and durability of our species, and the values that have supported our species' long existence, we must look at our options, make a choice, invoke a decision, and implement the best practices of our social existence — and transcend the long history of all failed societies. It is doable, you know.

<div align="center">∾</div>

> NOTE: This paper addresses the social-societal pillar that supports the social functioning of a democratic society. It does not address the other two pillars – the political-governmental and the economic-financial pillars. (See illustration page 56.) These are left aside to focus on the most important element of any democratic nation – citizens individually and collectively who provide the foundation of authority for the establishment and operation of any democracy. If citizens are not at peace in stable communities, then neither will the national society, political positions, and economic-financial policies. Those topics are discussed in *The Progressive's Handbook for Reframing Democratic Values* that is available as a downloadable PDF from
> https://sites.google.com/view/danielraphael/free-downloads

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[6] Ibid, Wilber. See Chpt 1, "Growing Up: The Hidden Maps of [Human] Development." p 19-83

Part 1
Understanding Social Sustainability

There are truly only two topics of consideration under the broad subject of sustainability — material and social sustainability, where each has a very discrete definition. When we think of sustainability we also immediately think of something being sustained for some duration of time or in terms of life and living. The three subjects that follow are self-explanatory.

SUSTAINABILITY —

Material and Social Sustainability

Material Sustainability	Social Sustainability
★ **Quantity-Object Based**	**Quality-Value Based** ★
Resources	**Resources**
Material Environment — Natural Resources are valued as material assets.	Social Environment — Individuals are valued as social assets.
Sustained by:	**Sustained by:**
Increasing Quantity Available. Decreasing Usage, Reusing, Recycling, and Re-purposing.	* A symbiotic relationship between individuals and organizations. Organizations improve the quality of the individual's capability … … to participate effectively in organizations, which increases their social value to society. * Individuals then become "social assets" whose innate capabilities can be nurtured and developed.

2. The durations of existence.

Survival presents us with the immediate appreciation of life now and the threat of death within this day or the next.

Existence presents us with the necessity of assuring our survival over a period of time with death still being a constant reminder in our daily activities.

Maintenance presents us with the necessity of assuring our existence is maintained into an indefinite future. And this is the place where most people and their communities and societies exist — in an indefinite future.

Stability. As a society moves toward social sustainability it has begun the process of assuring it has a definite, peaceful, and stable future.

3. The duration of "sustaining" compared to survival, existence, and maintenance of a society:

Sustain: To lengthen or extend in duration. This also implies a continuation of what exists already, which may not be sustainable.

Sustainable: Capable of being sustained in the long term.

Sustainability: The ability to sustain.

Social Sustainability: The ability of a society to be self-sustaining indefinitely…, for 5 years, 50 years, 250 years, 500 year and more because of the intention for its existence and the design of its functions.

THE SEVEN TIMELESS ORGANIC Values
THAT HAVE SUSTAINED OUR SPECIES' SURVIVAL —

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

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL
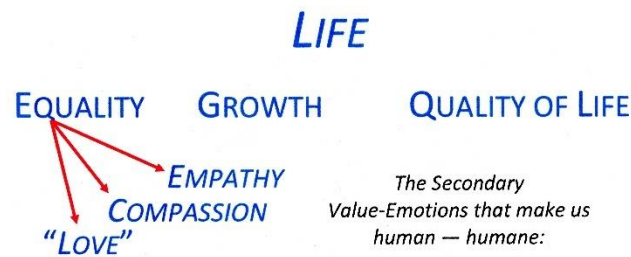
LIFE

EQUALITY   GROWTH   QUALITY OF LIFE

EMPATHY
COMPASSION
"LOVE"

*The Secondary
Value-Emotions that make us
human — humane:*

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

CHARACTERISTICS OF THESE VALUES —

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

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

Self-Evident — The self-evident nature of these values is only one of several *characteristics* that have obscured their presence while in plain sight. These four values are self-evident similarly as those stated in the famous sentence in the United States Declaration of Independence, **"We hold these truths (values) to be self-evident, that all [people] are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."** The proof of this becomes evident when people around the world are asked whether they would like to enjoy an improving quality of life, as they define it.

Irreducible — The four primary values are the superordinate values of our species and are not subordinate to any other values. The pursuit of an improving quality of life, growth, and equality provide the foundation for human motivation, (page 19), as interpreted by the individual, and express themselves in a personal hierarchy of needs.

> ‡ The term 'value' has a meaning in sociology that is both similar to and yet distinct from the meaning assigned to it in everyday speech. In sociological usage, values are group conceptions of the relative desirability of things. Sometimes 'value' means 'price'. But the sociological concept of value is far broader, where neither of the objects being compared can be assigned a price.
>
> The idea of deeply held convictions is more illustrative of the sociological concept of value than is the concept of price. In addition, there are four other aspects of the sociological concept of value. They are: (1) values exist at different levels of generality or abstraction; (2) values tend to be hierarchically arranged (3) values are explicit and implicit in varying degrees; and (4) values often are in conflict with one another.   Source: www.sociologyguide.com

THE FOUR PRIMARY VALUES —

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

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

Growth is essential for improving our quality of life. To be human is to strive to grow into our innate potential. Our yearning to grow ensures that our innate potential becomes expressed and fulfilled, and collectively encourages an improving quality of life for everyone that results in social progress.

This value ensures that the inherent potential of individuals, societies, and a civilization becomes expressed and fulfilled, which encourages an improving quality of life for everyone. Without growth, there would be no possibility of social evolution and social sustainability. Once the population of our global civilization is balanced with our planet's natural resources, then growth has everything to do with improving the quality of life of individuals, rather than the quantitative growth of populations to support economic growth. Until then difficult moral [7] decisions will have to be made that move our communities and societies toward that balance.

Quality of Life. While life is fundamental to survival and continued existence, it is the *quality of life* that makes life worth living and gives life meaning. In a democracy, access to the *quality of life* is provided when a person not only has an *equal* right to *life*, but that person also has an *equal* right to *growth* as anyone else. This is what makes immigrants so excited to

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[7] See page 29; and *Making Sense of Ethics — A Unique, Unified Normative Theory of Ethics, Morality, and Values,* available from the author's Google website.

move to a democracy — they seek freedom to experience the *quality of life* that makes life worth living — to control their own destiny and to explore their innate potential with the opportunities that a democratic nation provides.

THE THREE SECONDARY VALUE-EMOTIONS
THAT MAKE US HUMAN —
EQUALITY → *Empathy, Compassion, and "Love"*

The three secondary value-emotions emanate from the primary value "equality." The reason we are so sensitive to issues of equality is that we have the innate capacity of *empathy* – to "feel" or put our self in the place of another person and sense what that is like, whether that is in anguish or in joy. Feeling that, we want to act in *compassion* – to reach out to the other person and assist them in their plight. We generalize empathy and compassion for all of humanity with the term "*Love*" – the capacity to care for another person or all of humanity, as we would for our self.

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

The inner motivating causes that initiate social stability and sustainability emanate from our value-emotions of empathy, compassion, and "Love" that lead us to be open with our self and with others, enabling us to improve our self-esteem and self-image; and encourage us to improve our relationships with others. These values are not selfish, but generous, and allow us to see our own life in the lives of others, and then in compassion reach out to help others grow! That is the humane interpretation and expression of the quality of life, growth, and equality applied individual-to-individual through our value-emotional integrity. Their constructive interpretation leads to the positive development of our inner personality structures; and, contribute positively to our functioning in our family,

community, and society. They complete the holism of the Raphael Unified Theory of Human Motivation, pages 19-). [8]

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

Empathy, compassion, and "Love" are self-sustaining value-emotions because they allow us be more open and engaging within our self and with others. They promote the inner development, growth, and maturity of our self, leading us into the accumulation of living-wisdom that is essential to guide new generations. Open, confident, and socially competent individuals are the essential elements of social and cultural leadership, to lead others into actions that sustain families, communities, and societies in peace.

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

Empathy, compassion, and "Love" support the development of a higher quality of life for our self and 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. They allow us to see the common good as societal rather than selfishly personal. Their expression demonstrates the highest ennobling qualities of human nature at its best, giving example to others that encourages our own intra- and

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[8] Raphael, Daniel. 2015, *Social Sustainability HANDBOOK for Community-Builders.* p. 28-30.

inter-personal growth. With these three value-emotions, we now have the direction and motivation from which to develop highly positive family dynamics before the arrival of children; and a loving, compassionate, and empathic means of validating holistic growth in individuals, families and societies.

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

THE SEVEN VALUES AND SOCIAL POLICY DEVELOPMENT —

In a societal context, *when these values are embedded socially, politically, and economically, public decision-making becomes the operational bridge linking individuals as social assets in a symbiotic relationship with society.* Social, political, and economic option-development, choice-making, decision-making, and action-implementation then set the stage to develop the untapped potential of millions of citizens as a "natural resource" to create a qualitative, quality-value expansion of the nation's economy.

★ *Symbiotically, each individual is seen as a "social asset" whose contributions to society ensure that society becomes socially sustainable, and society's contribution to the individual supports their growth to make that contribution.*

The characteristics of these values allows social policy development to become free of bias, prejudice, and selfish interest. Policy development and public decision-making that is based on these values becomes —

- Universally applicable to all people of every nation, culture, race, ethnicity, society, and gender;

- As relevant and applicable 5,000 years from now as it is today;

● An ideology that would be easily accepted by all people, without the implicit or explicit implication of a foreign agenda;

● A positive, constructive way of thinking, speaking, and acting by every individual at all levels of society or position of authority;

● The hope of improved quality of social relations between individuals, organizations, and governments;

● Easily understood and useful to almost anyone, literate or not;

● Proactive to promote peace, social stability, and the social evolution of individuals, families, communities, societies, and nations to become socially sustainable.

HUMAN MOTIVATION —

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

The closest reference to a values-based theory of human motivation that I could find in an extensive Internet search was *An Overview of the Schwartz Theory of Basic Values*, by Shalom H. Schwartz [9]. Schwartz lists ten values: self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, and universalism. There is no dispute with these values, as secondary or tertiary interpreted-values subordinate to the primary and secondary values. They have supported great contributions to the sustainability of our species by many individuals. Schwartz's theory, unfortunately, was published too late to be included in Dr. David Forbes' paper, "Toward a Unified Model of Human Motivation," [10] that examined all major theories of human motivation.

A Unified Theory of Human Motivation. The synergism of the primary and secondary value systems gives us a complete picture, (page 13), of human motivation and an accurate reflection of us as individuals —

[9] Schwartz, S. H. (2012). An Overview of the Schwartz Theory of Basic Values. *Online Readings in Psychology and Culture,* 2(1). http://dx.doi.org/10.9707/2307-0919.1116

[10] Review of General Psychology © American Psychological Association 2011, Vol. 15, No.2, 85-98 1089-2680/11/$12.00 DOI; 10.1037/a0023483

thinking and compassionate. The four primary values and the three secondary value-emotions bring us full circle to provide the basis for a unified theory of human motivation by engaging the analytical-side of individual and social existence with the intuitive or heart-connected side of our existence.

We are motivated by our intellectual side to devise ways to improve our quality of life, whether that means discovering fire to heat our cave and cook our food to inventing the latest smart phone. We are also mightily motivated by what we feel from what most people call their "heart." The secondary value-emotions give each of us the capability to improve the quality of our lives through our empathy, compassion, and "love" of humanity, both as givers to others and as receivers from others.

Further, these values give us the capability of improving the quality of our lives through our *intra-personal* relationship with our self; and *inter-personal* relationship with others. This is the point that the unification of these two value systems becomes vastly important to motivate each of us to explore our innate potential and find meaning in our life, to confidently unlock our potential, and aid others to unlock their own. The three secondary values connect us to others through our empathy to act in compassion to aid those in distress. In doing so, these values reflect that we are being fully human. Peace will never become possible until we become fully human in our intra- and inter-personal relationships.

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

VALUES, VALUE-INTERPRETATIONS, HIERARCHIES OF NEED AND SOCIAL CHANGE —

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

The motive power behind *SOCIAL* change. What we define as social change is the collective movement of vast numbers of people who are striving to satisfy their evolving *personal interpretations* of the values that
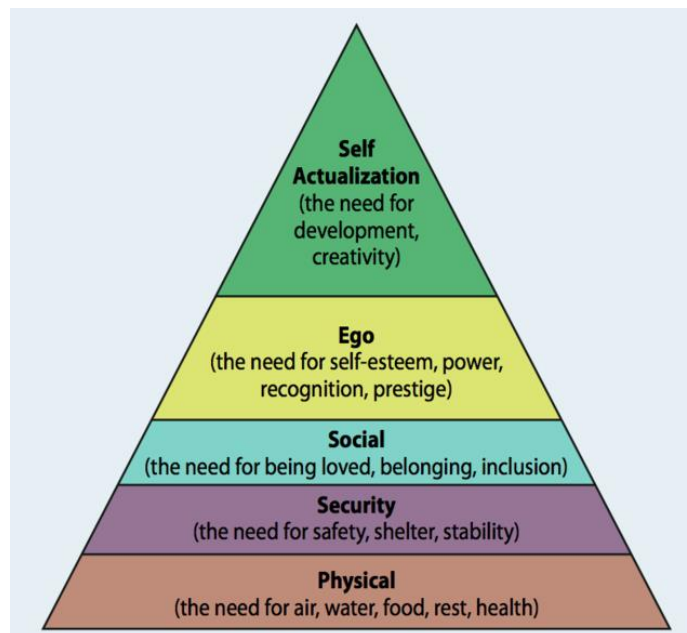
have sustained our species. Those *personal interpreted values* provide the basis for an evolving *hierarchy of needs* described by Dr. Abraham Maslow.

Dr. Maslow stated that as basic human needs are fulfilled more evolved needs become apparent to form a hierarchy of needs. ***What drives the***

evolution of the needs Dr. Maslow describes are the values that are organic and innate to our species.   Our hierarchy of needs evolve as our interpretations of our innate values evolve — we are still using the same value system as our ancestors did tens of thousands of years ago, but we interpret them in new ways. Collectively, as individuals improve the quality of their life and grow into their innate potential as others do, they create social change through their "demand" for new avenues and new means to fulfill their evolving needs. Perceptive marketers strive to be in touch and in tune with the "demand" of the public to assess any changes in the market for the potential of new services and products.

While individual interpretations of the four primary values of social sustainability may vary wildly from one person to the next, vast numbers of people provide slow-moving, ongoing trends that stabilize the movement of a society over time. *Social instability occurs* when vast numbers of people sense that their ability to satisfy their needs is being threatened; and occurs rapidly and violently when they simultaneously sense that their ability is imminently threatened and there is no hope of preventing the threat.

"Everything is fine." [11] It is not surprising that most people in mature democracies assume that "everything is fine." "Everything is fine" is *assumed* in the almost invisible slow creep of social change by most people who are easily distracted by the immediate events in their personal lives. Yet in only five decades, the macro-scale of social change in the United States has been immense. Its only evidence is how uncomfortable citizens feel with "the way things are" in Washington, D.C., other national capitals, and in their state and provincial capitals. When large numbers of the public sense and wake up to see that everything is NOT FINE, then social, political, and economic panic can cause rapid, large scale disruptions.

The motive power behind *POLITICAL* change. As vast numbers of the public sense that their current political processes do not support an improving quality of life for them, and do not promote the individual to

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[11] Bohm, David 2004 *On Dialogue*: 68.

grow into their potential, or support them to do both, those vast numbers become less and less satisfied with the status quo. In a democracy, citizens are used to exercising their right of self-determination in all things that affect them, including their government. They yearn for a return to the quality relationship their great grandparents had with their elected and appointed public executives.

ADAPTATION —

Adaptation is the process of inventing to satisfy our needs. Adaptation works best when our needs are directly related to the seven values. Unfortunately, what often happens is that people's hierarchy of needs are tied to erroneous interpretations of those values, and do not accurately satisfy the seven values. Much personal and social angst can result, with dis-ease in one's life and lifestyle.

Adapting to current circumstances may be as direct as cutting a hole out of a large plastic garbage sack to create a raincoat in an unexpected downpour, then using the piece that was cut out as your rain hat. It may be as complex as devising a form of democratic governance that allows large numbers of people to retain great personal liberty (self-determination) to make personal choices while living in a complex society.

Adaptability. It is a truism that only by having the attribute of adaptability are species able to survive. The same adaptability is also necessary for all democratic social, political, and economic institutions and organizations because of the existential, organic nature of our species — its citizens.

> "It is not the strongest of the species that survives,
> nor the most intelligent that survives. It is the one
> that is most adaptable to change." Charles Darwin

For those who seek to create stable and peaceful societies, their work will be to create a holistic system of social, political, and economic systems that work together and adjust to social change of the public to maintain social, political, and economic equilibrium, i.e., sustainability. By adjusting social, political, and economic policies, based on the constancy of the

seven core values, social, political, and economic *evolution* can take place peacefully.

ORGANIZATIONAL ADAPTABILITY —

Organizational Adaptability. History is clear, while our species is sustainable, organizations and governments of every type, are not. Fatally, organizations are not socially sustainable because they do not have the four core values embedded into their "organizational DNA" as they are in our DNA. The archeological detritus of the social history of humankind provides clear evidence that all empires, dynasties, kingdoms, and nations large and small have all failed to sustain themselves.[12] The four core values have urged us, driven us, to become **adaptable** to survive and to continue to fulfill the values that have sustained us.

> ● Said another way, organizations, and governments are not adaptable because their form, functions, option-development, choice-making and decision-making processes were *artificially* formalized and structured, which prevents the organization from adapting to social change that is *organic* to the people they serve.

> ● Not being able to adapt, organizations and governments have not learned how to survive the invisible slow creep of social change or of rapidly changing situations. It is not that formalized organizations are not capable of adapting to the social changes of the host society, but that they were not designed with an intention to adapt. All 2nd Stage Democracies will fail simply because they were not designed to adapt and evolve. [13]

THE FAILURE TO ADAPT —

When we examine the history of all human civilizations, one startling fact emerges — ALL civilizations, societies, nations, organizations and their

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[12] Diamond, Jared 2005. *Collapse – How Societies Choose to Fail or Succeed.*
   Viking, Penguin Group, New York

[13] Raphael, Daniel 2015. *The Progressives Handbook for Reframing Democratic Values.* p. 77,78.

administrations, policies, and laws have failed. They all failed to survive! Consider some of the causes for those organizational failures:

● Not one was founded with an intention to become sustainable. Not one was designed to become sustainable, either materially or socially. All took for granted *(assumed)* that their nation would perpetuate itself into the far distant future.

● Most importantly, all failed because they were not designed as "learning organizations." Learning is the result of our urge to *grow* to improve our *quality of life,* individually and collectively. When organizations take on the four core values of social sustainability (life, quality of life, growth and equality), they will become learning organizations and *grow* into sustainable organizations.

● They failed by not learning from their experiences, and did not keep functional libraries of wisdom to guide them.

● All historic organizations failed to learn to adapt to changing conditions.

DISCERN THIS CLOSELY

It is not changing conditions that cause the downfall of societies, but the failure of societies to adapt to those changing conditions. The survival of any species is reflected in their ability to adapt to changing conditions. Adapting means growing when change occurs.

A failure to adapt, a failure to learn from experience. The irony of our desires is that democracies are not perfect, and never will be. Democracies are not perfect because they are developmental social organizations where each developmental stage of democracy provides the preparation to evolve to the next developmental stage. The nature of evolving democracies is to provide an adaptable democratic governing process that maintains the principles of liberty and the right of self-determination by its citizens, without jeopardizing the sustainability of its host society or citizens.

Of all the forms of government, only democracy has the *potential to **adapt** to the organic nature of those it governs*. All other forms of governance are static and ultimately UNsustainable. Yet, democracy is not a "one size fits all" type of governance. Because of the nature of those it serves, democracies must emulate the adaptability of our species to become adaptable democracies, which opens the potential to become socially sustainable into centuries and millennia.

Failure to adapt. Taken as a whole, the representative form of democratic process of the 2nd Stage of Democracy **14** that exists today is designed to fail in the long-term. The primary reason it will fail is that is a linear, closed-end process that is not designed to adapt to changing conditions by learning from its mistakes and successes.

Only an organizational system that has double-loop learning processes designed into it is capable of incorporating feedback processes so that the organization, its participants, and citizens learn from their collective mistakes and from their successes. **15**   When this is designed into a 3rd Stage Democracy, with a focused long-term local-to-national vision, then that democracy can adapt, survive, exist, and perhaps achieve social sustainability.

> NOTE: Psychologist Chris Argyris and philosopher Donald Schön's intervention research focused on exploring the ways organizations can increase their capacity for double-loop learning. They argued that double-loop learning is necessary if organizations and its members are to manage problems effectively that originate in rapidly changing and uncertain contexts.

Single-Loop Learning. Argyris and Schön describe single-loop learning as "adaptive learning" [that] focuses on incremental change. This type of learning solves problems but ignores the causes of why the problem arose in the first place.

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[14] Raphael, Daniel (2016) *The Progressive's Handbook for Reframing Democratic Values.* p. 77-102, 109.

[15] Argyris, Chris., & Schön, D. (1996) *Organizational Learning II,* Addison Wesley, Reading, MA.
   Argyris, Chris, Robert Putnam, Diana McClain Smith (1985) *Action Science, Concepts, Methods, and Skills for Research and Intervention* Jossey-Bass Publishers, San Francisco
   Argyris, C., & Schön, D. (1978) *Organizational Learning: A Theory of Action Perspective,* Reading, Mass: Addison Wesley.
   Senge, Peter (1994) *The Fifth Discipline, The Art and Practice of the Learning Organization,* Currency Doubleday.

Double-loop learning is described as generative learning that focuses on transformational change that changes the status quo. Double-loop learning uses feedback from past actions to question assumptions underlying current views. When considering feedback, managers and professionals need to ask not only the reasons for their current actions, but what to do next and even more importantly, why alternative actions are not to be implemented.

ADAPTING TO CHANGING CONDITIONS —

While the four primary values have sustained our species, the three secondary values give us the *conscious* capability to peacefully *adapt* to a world that is becoming more and more populated. *The key words here are "conscious" and "adapt."* As a species we have unconsciously relied upon the four primary values to urge every person to yearn for a better quality of life, to grow into their potential, and to do so equally as anyone else. The three secondary values, however, are volitional, meaning that they come into operation unconsciously and consciously.

As our societies become more and more complex and populated, the more that we will need to more consciously invoke and implement the three secondary values that make us human — humane. Otherwise our developed societies will not survive, regardless of whether they are democratic or totalitarian.

It seems that many people today fear what the future will bring to their lives. For some, this awareness is much like an incessant alarm clock trying to awaken us to the opportunity now to create a far more secure future. For yet fewer, we are actively designing a future that is far more friendly, and socially sustainable. And just a very few actually do see the tendrils of social evolution reaching out to individuals and groups to create the first stages of that friendly future.

The future for such prescient individuals begins here, today, with like-minded progressive people. When the primary value Equality invokes our empathy we become aware of the equality of others that requires us to come to the conscious awareness (consciousness) to then act in

compassion to come to the aid of others; or choose to ignore them. Which choice-decision-action is more human — humane?

For societies, that consciousness must become awakened so that individual citizens and all citizens collectively choose to activate their sense of equality, compassion, and "love" for humanity to help others adapt to living more closely together. If we choose, consciously or unconsciously, not to apply the three secondary values at a societal level, then the four primary values will operate on their own, and this will maintain the ongoing ethnic, religious, political, and national competition for their selfish existence, to the detriment of everyone. Conflicts are no longer regional, but global. The way through this is to consciously engage our intuitive minds individually and collectively to choose to live without conflict, in peace — the organic state of human existence.

VALUE-ADDING DECISION-MAKING —

All of life is defined by the decisions we make based on the innate values of our species and modified by our personal preferences**.** What separates ongoing sustainability from the decline and collapse of organizations, societies, and nations is making decisions that intentionally add sustainable value to the present and future circumstances of our personal lives, families, and the organizations that support the society we live in.

My reflections about these values led me to make some generalizations about a two-tier unified theory of human motivation. These values act in us as a "need to" fulfill, urging us and prompting us to make an effort to fulfill those values. These generalizations relate to individuals specifically, and to all individuals generally.

Generally, all individuals are motivated to make decisions that fulfill the first tier, the primary values, (life, quality of life, growth, and equality), using their own interpretations to develop their personal hierarchy of needs. In the second tier, individuals are further motivated to interpret the fulfillment of the primary values using the secondary value-emotions of our species, (empathy, compassion, and "Love"). I suspect that the more socially evolved a person becomes, the more that these secondary values become evident. Those individuals who are less socialized

compromise those values with the rationalization of their ego needs for personal aggrandizement and self-seeking conquest, or fear reactions.

My further observations are that fear reactions express aggressively, defensively, or by withdrawal. Ego needs express as superiority, inferiority, or being neutral. Ego needs and fear reactions may express as seeking authority, control, and power; and, when those forms are insufficient to compensate for fear or ego needs, the individual may resort to the use of persuasions, usually in some form of money or sex, wealth or fame, violence, or all of these. If these observations are anywhere close to describing human motivation on the individual level and representative of the generalized state of a society and culture, those observations may go a long way as predictors of social, political, and economic-financial responses; and can be used as a rough guide to estimate the physical, mental, emotional, intellectual, cultural, social and spiritual maturity of that society and culture.

SEVEN ORGANIC VALUES AND AN ORGANIC MORALITY —

"Organic Morality" simply means that the seven values that form the basis for this morality are *organic* to Homo sapiens and have been the decision-making criteria that have successfully sustained human survival for approximately 200,000 years. **16** Used regularly, these values become a way of living, a code of decision-making, *a morality*. Because this morality is based on the values that are organic to our species, this is a humanist morality and not associated with religions or social institutions.

The bottom line for all decision-making is in this order: survival, existence, continued existence, self-sustainability, and perpetual social sustainability. This applies to governments and profit-making businesses just as it does to individuals. But without a consistent set of values for making integrated, consistent, systems-capable decision-making that supports sustainability, then those organizations will face eventual extinction.

The best strategic place to begin changing the course of democratic nations is in the homes and families that produce the future's leaders,

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[16] Raphael, Daniel (2016) *Organic Morality*, *Answering the Critically Important Moral Questions of the 3rd Millennium*, offers a much more in depth discussion of "Organic Morality."

innovators, and decision-makers, in all organizations. This morality is the organic guide for validating the best practices of child rearing and parenting, as well as educational, corporate, governmental, and economic planning and policy development at local-to-global levels.

This is a critical time for decision-making that could lead to the peaceful social evolution of social institutions, political entities, and economic policies. This is a time when a proven set of integrated and universally applicable values must be presented to the world as a social-systems morality that is applicable to the holism of all human activity beginning with *what* our children are taught and *how* they are raised. Necessarily, the values that form such a morality must be capable of being easily used by the average citizen in every local community to validate their decisions as parents and those of their public executives, and the decisions of corporations.

These values have the capability of giving all organizations, governments, and whole societies the same ageless sustainability as our species when they are used consistently for personal and strategic decisions. Doing so, these values will move families, communities, and societies toward social stability, peace, and social sustainability in terms of centuries and millennia.

The historic, perennial failure of all organizations. Using the organic morality of social sustainability bears down upon decision-making. Decision-making in the 3rd millennium will become far different from the decision-making of all preceding millennia of human history. Why? Simply because there will be no society or nation that will survive without making far more effective and proactive decisions that lead organizations and societies to become self-sustaining, peaceful, stable, and eventually socially sustainable.

That necessity becomes imminent when all millennia and centuries are examined for any society that became self-sustaining. History is very clear: All prior decision-making of all, nations, civilizations, organizations, administrations, dynasties, empires, governments, and administrations, and all of their policies have ended in failure. We can expect the same result for our contemporary existent organizations including any local or national democratic governments, whole nations, and any other organization from a sole proprietorship to multi-national global corporations.

SUMMARY —

In the social context of a world that is changing rapidly, where predictability of the future is becoming less and less sure of what the next year and months bring to us, a timeless, universal, and consistent moral decision-making process that is based on the integrated set of core values that are organic to every individual is essential for sound decision-making to provide consistent and predictable outcomes.

The four primary organic values of humanity provide the criteria for a socially sustainable decision-making process is in actuality a moral code that is organic to our humanness — our humanity. As an evolved morality it promotes the individual as having an intrinsic value to society. It promotes the necessity of improving the quality of life for each individual to become a more valuable asset who can aid the progress of society.

By using these values for decision-making, the individual proactively makes decisions that add value to their own life and their community. The same applies for organizations that make decisions using these values. People and organizations that make decisions using these values proactively create a mutual symbiosis because these values are integrative in nature, where the individual is seen as capable of influencing the whole as much as the whole influences the individual. This type of thinking values the circular, systems integrity of the family, community, and society. The individual exists in a relationship of connectedness, integration and inclusiveness, rather than atomistic separation and exclusiveness.

The quality, value-based decision-making of this morality offers individuals the option of giving organic interpretations to their world. People are valued because they have the capacity to add quality-value to their community and society. Being valued, the community and society provide services to the individual and family all along the "continuum of life" to improve the capability of their social decision-making. With the above in mind, it becomes easier to see how this morality acts not only to preserve the quality-value of everyone, but proactively provides a more supportive social environment that adds value to the individual as an asset to their communities and societies. To increase the value of an

individual's contribution to society that individual must be seen as an asset whose value to society can be increased. Doing so, the individual is an asset who can develop a "return on investment" to his or her family, community, and society.

By investing in the social sustainability of the family [17] as the primary socializing and enculturating social institution in every community and society, the child-becoming-adult is prepared to use a code of sustaining morality. Investing in the social sustainability of individuals, beginning even before conception and continuing through the age of separation from the family, will assure the family, community, and dominant society of becoming socially sustainable.

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[17] Pearson 2016.

Part 2

Sustainable Families and The Millennium Families Program

INTRODUCTION —

Teaching socially sustainable decision-making. If we are to create a culture change that supports democratic societies and cultures to become socially sustainable in terms of centuries and millennia, then we must begin by teaching our children how to make decisions using the seven values and their subsequent ethics and morality.

If we are to create a culture change that provides for the safe social evolution of democratic societies, humbly it must begin within families, with parents, and the enculturation of each new generation. Discovering and using the *best practices* of child rearing and parenthood would go far to produce children who grow into adulthood as socially responsible and competent citizens, innovators, leaders, and decision-makers. Raising children as that is not a miracle but the result of conscientiously applying the best practices of child rearing and parenting.

Best practices of parenting and child rearing teach and train children how to become adults who are socially competent, capable, responsible, and at peace within themselves and with others. Best practices address the *intra*-personal relationship of the child with him or her self, and the *inter*-personal relationship of the child with other people. Most social dis-ease has its origins within individuals who are not at peace in whom and what they are. Typically, today, most people are completely unconscious of their dis-ease with themselves. As a society, this can only be overcome through a society-wide program of teaching each generation how to raise newborns into infants into children then young adults who are at peace

within themselves. Only then will societies have the capability of achieving social, political, and economic stability and peace.

Among every generation of children around the world there are many who have become well adjusted, functionally social, contented, and curious from having been raised by caring and loving parents who somehow knew what to do to raise their children that way. I truly believe that the wisdom of sound child rearing and parenting practices already exists but simply needs to be discovered, collected, organized, collated, and made assertively available in every local community to teach parents how to use those best practices. Doing so would have a profound effect on the civility of our communities and societies, our politics and government operation, as well as financial and economic equity.

Perhaps the most convincing evidence of successful child rearing and parenting skills is in the lives of well adjusted adults in hundreds of cultures around the world — evidence that is waiting to be revealed in field research and a survey of social science research studies.

Though there already exist many parenting and child rearing books, manuals, and articles, none are validated by the seven values that have sustained our species. Discovering and validating the best practices of child rearing using those values would result in a *universal* parenting guide that would be applicable to all people of all races, ethnic groups, cultures, religions, and political preferences, without the inherent bias and self-interest of those groups. A universal, multi-cultural guide of those "best practices" would help new parents in all nations raise their children without guessing or assuming they already knew.

Socially Sustainable Decision-Making begins with applying the codes of ethical and moral decision-making that are generated from the seven innate values. [18] As you will read, the steady and stable state of social sustainability is impossible to achieve in a society and culture when a universal and timeless ethic and morality are not available and used ubiquitously. These two codes of decision-making are primary to the thinking of couples who plan to have children.

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[18] Raphael, Daniel 2017-2020 *Making Sense of Ethics, A Unique, Unified Normative Theory of Ethics, Morality, and Values.*
   https://sites.google.com/view/danielraphael/free-downloads

Intentions of procreation. The greatest threat to the sustainability of any culture, society, or nation over the course of centuries is unmanaged procreation. That is not a matter of "birth control" but more importantly of national policies involving population management. In this consideration, then *societal morality* comes into play.

When population growth threatens the quality of life of the general population, when population has grown so large that it diminishes the resources available for the general population to explore and develop the innate potential of individuals generally, and when the bloating of the general population creates greater and greater disparities of equality of wealth and access to resources, that nation has lost its ability direct its course into the future.

In such a case, the time and opportunity of circumstances have come and gone where that nation could exercise a societally-moral decision to limit procreation. In such a case, with a societal-level morality, there is no conflict between the rights of society to limit the procreation of children generally, in that nation. This is one of many examples that could be used to show that when the actions of individuals bring about threats to the sustainable survival of a national population, that national democratic processes must be brought to bear upon the population so that individuals limit their reproductive capacity.

The question of "What is the intention of sexually active individuals for having children?" then becomes a shared national question for individuals and their government.

In another example where material sustainability is coupled to social sustainability, "What is the optimum "man to land ratio for that nation?" That is the basic question that must be answered as a matter of social policy development that is directly coupled to material sustainability. This question, too, cannot be answered fairly without a personal morality and a societal morality being in practice in that nation.

Considering societal morality and population management, those topics lie outside of the religious, political, ethnic, and cultural realms as this topic directly affects the sustainable survival and sustainable existence of that nation's population. A societal morality then becomes an operational component of "culture management," (page 60).

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Then, society must ask, "What is the intention for raising children?" as a practical question that every child-becoming-adult must ask and answer before engaging in sexual relationships with the potential of procreating a child.

BEST PRACTICES INQUIRY —

Before we begin our field research and social science literary research projects, we will need to understand the seven values that have sustained our species for over 8,000 generations because those values provide the criteria for assessing whether "best" practices are in alignment with sustainable human social existence.   Because these values are organic to all people of all races, ethnicity, cultures, genders, and nationalities, we can anticipate best practices will be evident in every culture.

Our field research project will begin by asking individuals if they know of someone who seems to be relatively happy with their life, and also socially responsible, competent, and capable. From those, we will strive to discover the practices their parents and grandparents used that gave them their social competency. The range of people we will be interviewing will include verbal children through the elderly, all genders, occupations, educated and illiterate, all social status, the wealthy and poor, the very spiritual, those who are culturally broad or narrow, intelligent or not, emotionally well balanced, mentally stable, and of every physical condition.

What and What. We will want to know WHAT they were taught, and what the methods their parents used to teach them those skills.

Our inquiry will also ask individuals what practices were *not* helpful, or were counter-productive for the development of a socially responsible person. "What practices did your parents (or other parental figure) use that you would not use with your own children or recommend to others?"

We will also want to question those individuals who consciously chose to become well adjusted in spite of their parent's erroneous and detrimental parenting and child rearing practices. These are unique individuals who early in their life discerned how they were being raised was wrong, and

then chose a course in life that brought them into social maturity, competency, and responsibility. I personally have known children who at age nine made that decision and kept the vision of how they would eventually parent and raise their own children.

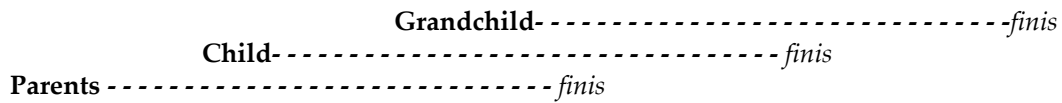## WHAT IS THE "HUMAN, SOCIAL CONTINUUM"? —

The human, social continuum is created by the overlapping of generations from conception, childhood, adulthood, parenthood, and grandparenting by each new generation. This continuum is composed of numerous eras of human development. Because human development is capable at any time during a person's life, and in all seven areas of human development (physical, mental, emotional, intellectual, cultural, social, and spiritual), human existence becomes a rich experience when these seven areas are explored and nurtured. While this may sound like an ideal situation, it is wholly possible to experience when parents understand their role as the most influential to develop the organic potential their child brought with them at birth.

With each passing generation, the older generation (4 grandparents) will come into the play of sharing best practices of parenting and child rearing with the infant/child **and** the new parents. Each generation that has been trained, socialized, and educated in these practices will become a resource for grandchildren of their own older children, thus reinforcing best practices for social existence in these three generations.

A child's innate potential has a far greater possibility of being more fully developed when the "best practices" of parenting and child rearing are used by the parents and grandparents. When we take into account the "layering" effect that grandparents can provide to the application of best practices to their children and grandchildren, each new generation has a far greater possibility of enjoying their potential as adults.

When multiple generations of great grandparents, grandparents, parents, and children are involved in this multi-generational use of best practices, we can anticipate a transgenerational influence that will have a powerful positive effect on society and eventually "bend the culture" toward social-societal stability and peace.

The "Human, Social Continuum" Illustrated —

Grandchild- -*finis*
      Child- *finis*
Parents - *finis*

Described below are my own descriptions of the various eras of human existence from a time before birth to death. Undoubtedly, developmental psychologists and others can provide alternative eras with explanations.

The "Human, Social Continuum" In Detail —

    Pre-verbal
        Infants in utero
        Newborns
        Days-old
        Infants
        Pre-toddler children
        Toddlers
        Children who are not yet verbal
    Verbal Children
        {Here we will need to discover the various major developmental eras of children from verbal to Pre-adolescence.}
        Pre-adolescent
        Adolescent
        Pre-adult
        Young adult
        Adult before leaving home
    Pre-couple adults
    Couple adults
    -
    Pre-conception couples
    Pregnancy couples
    Parents of:
        Newborns
        Days-old
        Infants

Pre-toddler children
Toddlers
Children who are not yet verbal
Verbal Children
{Here we will need to discover the various major developmental eras of children from verbal to Pre-adolescence.}
Pre-adolescent
Adolescent
Pre-adult
Young adult
Adult before leaving home

EIGHT STAGES OF HUMAN DEVELOPMENT [19]—

NOTE: In *Integral Meditation* Wilber, whom I consider a consummate intellect and author of billowing text, has very thoroughly examined the abundance of human developmental theories to provide descriptions of eight developmental eras in the continuum of human life. His descriptions are highly elevated intellectually, but his work is valuable.

Age is not a criterion to differentiate one level from another. Behavior, speech, thinking, beliefs, and values, however, are the criteria that prepare the child to grow into the next level of development. Within each level, the values and morality of social sustainability provide the criteria for the appropriate level of training and educational materials. "Best practices" of parenting and child rearing then provide the appropriate method for each level.

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[19] Wilber, Ken 2016 *Integral Meditation* Shambala Publications, Boulder, CO. See Chapter 1, "Growing Up: The Hidden Maps of [Human] Development." p 19-83

SUSTAINABLE FAMILIES AND
THE MILLENNIUM FAMILIES PROGRAM — ‡

Families are the foundation of all societies and civilizations. As the family goes, so goes society. Yet, we also know that as society goes, so goes the family.

The problem of dysfunctional families and dysfunctional societies could be viewed as a "chicken or the egg" conundrum as to which one develops functionality or dysfunctionality in the other. In reality, it is neither. It is my estimation that there never has been a self-sustaining society that influenced the family to also become self-sustaining; and the family has never evolved to become a truly self-sustaining social institution to influence societies to also become self-sustaining.

In the language of social sustainability, there is a symbiotic relationship between families and societies. Sometimes this is a positive relationship and sometimes it is forgotten and left by the wayside of social change. The intention of this article is to present and provide the means for families to become the primary influence for societies to evolve and become socially sustainable.

The crux of the problem is that communities, societies, civilizations, and all of their respective social institutions came into existence without a conscious intention for their continuing existence and what they were to become. As history has so clearly shown, societies and nations came into existence, bloomed, crested, declined, collapsed, and disappeared into the strata of archeological detritus. [20] To take the initiative of consciously improving the functioning of families as socially sustainable and capable of contributing to the sustainability of community and society would be a first for all time.

Yes, it will take generations to prove the potential of socially sustainable families as effecting major culture changes in societies. However, not

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[20] Diamond, Jared 2005 *Collapse – How Societies Choose to Fail or Succeed*
    Viking, Penguin Group, New York
  Diamond, Jared 1997 *Guns, Germs, and Steel — The Fates of Human Societies*
     W. W. Norton Co., New York
‡ If you have read the Introduction beginning on page 7, then skip to the next section, "A HIGHLY BENEFICIAL SYNERGISM," page 40.

taking any initiative would provide the assurance that our communities, societies, and nations will fail as assuredly as all have failed in the past, leaving generations in desperation, when we could have given them a better condition for their lives.

What is proposed is the establishment of programs in Learning Centers for Sustainable Families in local communities that teach parents how to use positive and constructive "early life influences" to give their child huge advantages to survive and thrive as they grow into adulthood. Though most parents want the best for their children, it is rare for parents to know what children can rely upon in later years to serve them well when they are on their own.

The child care and parenting programs of the Learning Centers provide parents-to-be, parents, and grandparents with positive child care influences, i.e. skills, that will imprint their child's DNA, (biologic epigenesis) giving him or her the capability to develop a positive attitude toward life and an anticipation of successes in his or her life. The DNA imprint created in one generation will carry over to the next generation, but begins to fade with succeeding generations. To aid each generation, those skills and the DNA imprint must be "refreshed" with each generation requiring Learning Centers to become a permanent institution in every community, much like schools of public education. The intentions are multiple, but essentially permanent Learning Centers would provide a positive, multi-generational benefit to new families, communities, and societies.

After numerous generations, it is quite possible that continued imprinting with these best practices would make the imprint more and more indelible. The long term benefit would be the creation of a tremendously supportive social environment for individuals, families, and whole societies. The alternative is a continuation of what we are seeing across America, social dysfunction in more social strata of our society from the most indigent to the most affluent. The alternative is to do nothing and let the worst practices of our societies — criminality, violence, and general disregard for the value of others — continue to embed deeper and deeper into our democratic culture and the DNA of our children.

Knowing what we know about the history of societies, our own society, and the obvious signs of the moral and social decay of our society, we are now witnessing the societal decline that always anticipates collapse. Knowing what we know about the incredible adaptability and durability of our species, and the values that have supported our species' long existence, we must look at our options, make a choice, invoke a decision, and implement the best practices of our social existence — and transcend the long history of all failed societies.

A Highly Beneficial Synergism

Learning Centers for Sustainable Families would be the service delivery point for a highly beneficial synergy, the elements of which are not readily apparent:

- The values that have sustained our species for over 200,000 years or 8,000 generations;
- Human motivation based on those values [21] ;
- Decision-making based on the use of those values;
- Biologic epigenesis;
- Social epigenesis;
- Families as the social and moral initiators for the social evolution of our societies and civilizations; and
- Societies with democratic governments.

One commonality ties these elements together that supports their synergy — the seven sustaining values of the Homo sapiens species. These values, as described in pages 13-18 are self-evident; universal to all people of all races, cultures, ethnicity, nations, and cultures; irreducible; and are organic, innate, and timeless. Because these values are innate they motivate each of us in all our life's activities and create a continuity in the whole of our lives; and when a society is motivated in the same direction, that synergism creates an energy with accomplishments that far surpass those when working alone.

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[21] Raphael, Daniel 2015. *Social Sustainability HANDBOOK for Community-Builders* p 28-30.   Also, *Organic Morality, Answering the Critically Important Moral Questions of the 3rd Millennium*, (p 79).

[Though the seven values are universally common to all people, the *interpretations* [22] people assign to them are created by their belief systems, and underlying assumptions.]

The synergism applies to all people, but can most capably come into expression (social evolution) in democratic societies. Human motivation, which expresses in the physical, mental, emotional, intellectual, social, cultural, and spiritual spheres of human development, is suppressed in one or more spheres in regimes that are not based on democratic principles. And this creates a frustration in the energies of individuals to accomplish what otherwise would be natural for them to fulfill. Collectively, that stifled energy often results in large scale protests, then insurrections, and revolts, (Venezuela, 2017).

Proposing Learning Centers for Sustainable Families as a permanent social institution similar to public schools in every community would be easily contestable except for the fact that Center programs are based upon the decision-making values that give our species *biologic sustainability*. Together, these values create a synergism that not only sustains our species but gives our species the capability of being humane. That same synergism is available to our societies when the same values are used to design and validate social policies and programs. They create the very real possibility of giving communities, societies, and our democratic nations the capability of *social sustainability*.

LEARNING CENTERS FOR SUSTAINABLE FAMILIES —

Because the seven values are permanently innate to our DNA and underwrite all human motivation, people have an almost intuitive awareness of what will help fulfill their needs. Because Center programs are created using these values as the criteria for their design, we can anticipate that people who are preparing to raise a family or already have children will be attracted to Center programs.

A new social institution. To fulfill the possibility of democratic societies becoming stable, peaceful, and eventually socially sustainable, a new

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[22] *Organic Morality,* p 23-24, 49.

social institution is needed that trains and enculturates each new generation with the best practices of conscious and sustainable child rearing and parenting. Though one generation may learn these skills and pass them on to their children, there is no assurance that over generations those best practices will be retained. Because these skills are learned and not hereditary, they need to be intentionally refreshed in each new generation.

The mission of Learning Centers for Sustainable Families is to provide a permanent resource in each community for that service. Its interest is in the enculturation of socially sustainable child rearing and parenting practices. The work of the Learning Centers is to support the capability of caring and nurturing parents who are interested in their children growing into socially competent, responsible, and resourceful adults. Because the mission of the Learning Centers is to bring about social stability and eventually social sustainability without a religious, political, cultural, racial, or ethnic bias, *the work of the Learning Centers could be easily adopted by any social institution, organization, or agency* with the altruistic mission to uplift the social condition of individuals, families, and communities.

> **NOTE:** Simply by substituting the name of your altruistic organization for the word "Center" in the text you will find that this paper can be applied to churches, counseling centers, spiritual centers, and many others. These materials do not prescribe a certain position or allegiance, but are neutral for the benefit of everyone.

The social benefit of these programs will become apparent when we see their effectiveness for more than one generation: Parents will have happier and more contented children; parents will be more confident because they are seeing their children become happier, more contented, and socially responsible. The family wins because the dynamics of the family are functional and constructive. The community and the larger society win because its citizens provide a more stable social existence. And lastly, society and all organizations are provided with future generations of socially functional decision-makers who are capable of devising options, choices, decisions, and courses of implementation that support families and communities.

ORGANIZATIONAL DEVELOPMENT OF LEARNING CENTERS

A global network of Learning Centers will need to be created using the best organizational technologies to maintain their sustainability and the quality of their services.

Vision. Our vision includes a global network of Learning Centers for Sustainable Families operating at the local community level in all democratic nations. Because of the universal nature of the seven values of social sustainability, Learning Centers can replicate the core teaching, training, and enculturation program while incorporating cultural differences.

Intention. The intention of these Learning Centers is to teach each new generation the best practices of child rearing and to use the 7 values of social sustainability to raise contented, curious, capable, and socially responsible children to age 20, who also know how to raise their eventual children with the same capability. The intention is to create a global culture change primarily in democratic nations and secondly in their adversaries. Change begins from within.

Operating Philosophy. Socially self-sustaining societies and nations are best developed in safe, caring, and capable families. The peace of nations is best assured when each generation is enculturated with the values of social sustainability and fully aware of their socially sustainable responsibilities to future generations.

Mission: To provide remedial training and education to individuals and families, generation after generation, that increase the socially sustainable functioning of families from one generation to the next. Such training and education provide child rearing and parenting skills for each level of the child's eventual life from pre-conception through the age of separation from his or her family at approximately age 20 and then through the continuum of life into their elder years.

Immediate Objectives.

1.   The first objective contains two research activities: 1) to begin a review of social science literature of the last two centuries in search of findings for the "best practices" of child rearing, parenting, and family dynamics that produce contented, curious, competent, and socially responsible children who are ready to leave home and enter society on their own; 2) to begin a search of present-time indigenous wisdom of best practices with the same goals. This is a shared responsibility of the Librarian and the Family Training Development Team.

2.   The second objective is to begin developing training materials for each and every phase and stage of human development from pre-conception through age 20 for use by parents-to-be, parents, grandparents, children, and educational settings from diaper daycare through secondary education. These materials will be at their best when they apply the wisdom of the social sciences and indigenous wisdom in pragmatic, practical ways that can be understood by those who are literate and by those who learn by example.

3.   Validated research materials will be received by the Library of Sustaining Human Wisdom where it will be organized, catalogued, and made available on line to staff, clients, Local Community Design and Validation Teams for the projects they are working on, and the public. The Library then becomes the source for validated materials: societal-social, political-governmental, financial-economic, and any other genres of materials that have been validated before submission to the Library.

   (See *Democracy for 2017*,   p 11 & 13.) [23]

Delayed but Coincident Objectives, #1.

As the two research programs begin development, validated best practices will be shared with teaching/training lesson writers who will begin developing teaching and training media.

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[23] Raphael, Daniel 2017. *Democracy for 2017* .

4. These materials will be copyrighted and published for parents, the public, educational institutions, and others.

5. These materials will be developed in various multi-media forms including video games, home board games, children's story books, etc.

6. The topic matter of these publications will include all areas of interest for growing up and becoming a parent.

7. It will be interesting to see if there will develop some sort of agreement between the social science research and the indigenous wisdom of dozens of cultures for raising children to become effective and responsible adults.

Delayed and Coincident Objectives, #2.

The first people to be trained using these new training materials will be the staff who will open the first Center for Sustainable Families. They will become the local community Center trainers, counselors, mentors, and advisors who will then begin working with local community human resources agencies and informing them of our presence and the work that we do in the Center.

8. Locate and secure sites for the first three Learning Centers.

9. Hire staff for the Center.

10. Open for business.

LEARNING CENTER DEVELOPMENT

Being a completely new social institution, we will have to invent the Learning Centers from what we find in existing cultural and social resources and submit those inventions to examination and validation by the criteria of the seven values of social sustainability. Further, the first Center will be a prototype and learning device to improve its operation by learning what problems must be resolved that cause any impediment to the effectiveness of "second generation" Learning Centers.

Social Science and Indigenous Wisdom Research Teams

Social Science Research Team. The First Team Facilitator should be a bilingual (English-Spanish) social scientist capable of literary and field research. In this research there is no hypothesis to prove. Literary research has two functions: First, search the literature for the most accurate descriptions of human development eras from pre-conception through the approximate age of 25 when the brain has fully matured. Second, research the literature for the best practices for each of those developmental eras.

Indigenous Wisdom Research Team. These teams, too, will come under the facilitation of the Research Team Facilitator. (Teams: Spanish, beginning in Colombia, South America; English, beginning in Colorado, the United States, and Cape Town, South Africa.) The function of Indigenous Teams is to interview individuals of all ages to discover the "best indigenous practices" for newborn, infant, childhood, adolescent, and early adulthood eras that lead to capable, competent, curious, contented, and socially responsible individuals. Perhaps the best place to start is with individuals who have demonstrated or have experienced those criteria in their lives. These findings, too, must be validated by the criteria of the seven values of social sustainability.

Social science literature and Indigenous research findings will be sent to the Library for organization, cataloguing, storage, and retrieval that will be available to Local Community Design and Validation Teams, and others, for use in socially sustainable projects.

Writing Multi-media Instruction Manuals

Because these materials are based on the values that are universal and innate to all people of every race, culture, ethnicity, nationality, and gender, the core training materials will be applicable to all settings where human social enculturation, education, and training occur.

Language sets for 90% of the world population. 1st Set: English, Spanish, Portuguese, French to cover all of North and South

America, the UK, Australia, and New Zealand; India, Japan, and Korea already use English extensively, as do the Nordic Countries and South Africa. 2ⁿᵈ Set: German, Russian, Italian, Turkish. 3ʳᵈ Set: Modern Standard Arabic, Farsi, and Mandarin.

Instructional materials will be developed from Social Science research, and become culturally specific from the Indigenous Research wisdom-gathering materials, beginning with English and Spanish cultures.

First trainees will become the trainers of the first Learning Centers. Training trainers will become a developmental process of create-test-revise-test and so on.

All eras of human development. Instructional materials will be developed for each stage of human development from pre-conception through age 25, beginning with couples who are preparing for their first child, pregnancy, newborn, first week, first month, etc., to age 20. It is my belief that the emphasis on late pregnancy, newborn, the first month, and the following two years of life should be oriented toward all efforts to have the infant *feel safe* in their new environment. Feeling safe underlies the development of trust that is necessary to support the innate secondary values of empathy, compassion, and "Love." For the newborn everything around him or her has the potential to be interpreted as life threatening. Trust is the vital and essential value/state that eventually leads to trust in intra- and inter-personal relationships all through life. Intimacy and love are not possible without trust.

The first phase of instructional materials will be for parents-to-be, parents, and grandparents. The second phase of instructional materials will be for children.

Public and private educational settings. These materials will also be developed for suitable application in private and public educational settings from diaper-daycare through secondary education. Further consideration will be given to the development of community college level and university level academic degree

programs for social sustainability in the areas of the social-societal, political-governmental, financial-economic, and ethics and morality.

WHERE *BIOLOGIC* EPIGENESIS COMES INTO PLAY

Biologic epigenesis is no longer a theory but a well documented explanation that significant influences upon a child before birth, after birth, and after the child's early developmental stage of growth are "written" into the child's DNA. These influences affect the child unconsciously so that he or she behaves in ways throughout the remainder of their life that are consistent with those early influences. Some influences are positive to help the child in his or her adult life, and some are not.

Because of epigenesis, a **transgenerational dividend** will be paid when generations of children have had the benefit of being raised with the best practices of parenting and child rearing. That payment will become apparent in the results of those children's lives and careers as they carry those best practices and values with them into their places of employment, where they volunteer, into their professional careers, as they become parents, and as they become the planners and decision-makers of the organizations that support their community and society.

Biologic epigenesis of the best parenting practices and the values of our species for decision-making will unconsciously support the development of rational and logical plans, option-development, choice-making, decision-making, and implementation-actions of the decision-makers of the future. When those who have been raised with those values and practices become the decision-makers in the three most significant social structures of functional societies, (social-societal, political-governmental, and economic-financial), their decisions will result in a democratic nation's social evolution. Such a development would provide the best outcome for our human (humane) existence expressed in the form of social stability, social equity, social justice, "what is fair," and the common good.

Children raised with best practices of child rearing, who later become the planners, decision-makers, and implementers of those decisions, will be well prepared to understand how their decision-making preserves the strategic best interests of their communities and societies. Doing so, their societies and their organizations will become sustainable into a far distant future.

WHERE *SOCIAL* EPIGENESIS COMES INTO PLAY, AND "TRANSCENDING THE FAILED HISTORY OF ALL SOCIETIES"

Readers may find it very odd in a paper about the programs of Learning Centers for Sustainable Families to now read about "transcending the failed history of all societies." Yet, when the topics of this paper are considered together, a very lucid and insightful thought becomes apparent that would aid the social evolution of every democratic society, while at the same time aiding the social stability of families and communities; and prevent the obvious and eventual failure of those same democratic societies.

As mentioned in previous papers, the social history of all humankind, of every culture and civilization, is littered with failure after failure. [24] *None have survived functionally intact*, though evidence of their past glory remains. They seem to have risen out of nowhere, bloomed, crested, declined, collapsed, and disappeared into the archeological detritus.

Asking the question, "Why did they fail?" would give us quite a long list of factors that contributed to their failure, but the most insightful revelation is not what they did to fail, but what they did not do to assure their continued longevity: *None devised a vision, intention, operating philosophy, mission(s), or an organizational learning system to become self-sustaining* into a long and distant future. They simply came into existence, then **assumed** their existence was enough proof to assure them that doing the same would guarantee their existence into the future.

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[24] Diamond, Jared 2005

Becoming more powerful, with bigger armies, dominating evermore cultures, and enjoying the prosperity of those times were sufficient evidence to consider anything else as absurd. Yet, our nations today are in the very same situation. The error of all past *and present* societies and civilizations is that they assume their existence is permanent, rather than planning for the possibility of their transcendence and seeing ways to assure they became self-sustaining. It is not enough for individuals or nations to accept what is, but to aspire to what they can *become*. Because the present always transcends the past, individuals and nations must devise an intention of what they aspire to, and plan to fulfill their transcendence of the present. Only with an intention, operating philosophy, and mission for that intention will they become sustainable.

There is a parallel between biologic epigenesis and social epigenesis that has not yet been explored and will be of immense and historic importance to developed societies.

In biologic epigenesis influences early in life imprint in the DNA of the child to unconsciously affect his or her behavior throughout their life until the child consciously makes a decision concerning his or her behavior. If not, then the imprint will continue in succeeding generations, though fading out with each new generation unless those influences are presented again.

Social epigenesis operates very similarly, but with the social and cultural "DNA" of the whole culture and society. We have seen this with the introduction of electronic technologies since the mid-1980s with personal computers, fax machines, smart phones, the Internet, social media, and many more. They have had an incredible influence that has created social change of exponential dimensions for our cultures and societies.

Imprinting our culture with the influence of electronic technologies has been so subtle that people take the presence of electronics in their lives for granted and make decisions accordingly. We have *taken for granted* this change in our culture without objection, protest, or obstruction to the point where these technologies are *assumed* as necessary in almost all aspects of our lives. The influence of these technologies has imprinted itself so completely in our "cultural DNA" that we cannot separate our lives from it.

In this example the influence of computer and Internet technologies came into existence unconsciously and unintentionally and particularly without any awareness of the consequences they would have upon all societies and cultures globally. *In the case of social epigenesis and the Learning Centers for Sustainable Families, we can consciously and intentionally bring positive and constructive influences to bear upon new generations, fully aware that the consequences will be the powerfully constructive transgenerational and transformational culture change for all future generations.*

Learning Centers for Sustainable Families, Epigenesis, and Social Transcendence. If we view the work of Jared Diamond as being applicable to our contemporary cultures, societies, and nations, then we are witnessing their social, political, economic, ethical, and moral decline. We are witnessing firsthand the repeat of history, except this time we are witnessing OUR societies in decline.

Though we are very aware of the problems of our cities, societies, politics, and governments, those problems are actually observable **symptoms** of societal decline. We are also witnessing the distancing of the organizations and their executives from those problems and their resolution, and that too, is a symptom of social, moral, and ethical decline that will bring about the eventual collapse of our nations and societies. The existing social-societal, political-governmental, and financial-economic structures are broken and incapable of healing themselves, let alone creating a sustaining system of those structures.

✸ The title of this section, *"…Transcending the Failed History of all Societies,"* suggests that there is a potential solution in mind. As *fixing the problems* of our existent societies is not viable, we must *create solutions* that will empower our societies to adapt to changing conditions and transcend the causes of failure of all prior societies, cultures, nations, and civilizations. Sounds daunting, huh?

✸ Actually creating a solution we can live with is not as impossible as it may seem: We must create the social epigenesis of positive and constructive influences in the whole of every democratic society so that

the daily decisions of increasing numbers of citizens work toward the greater good of all.

THE SIMPLICITY OF THAT SOLUTION
LIES WITH DUAL APPROACHES

1 First, coupling local community citizens with the multi-generational training and education work of Learning Centers for Sustainable Families will result in the transcendence of democratic societies.
The programs of the Learning Centers create the social epigenesis of positive, constructive influences upon the whole society that "bends" the course of the culture over time similarly as electronic technologies have influenced our cultures.

● Local Community Learning Centers for Sustainable Families would become permanent, operational social institutions in all local communities.

● Learning Centers would provide classes and training modules via all possible multi-media, plus personal and group venues. The target populations would include all age groups from pre-school to grandparents. Venues would include all Learning Centers, and educational settings from pre-school to post-graduate. Just as technology classes are provided in most schools, so too would the best practices of parenting, child rearing, childcare, family dynamics, and others be provided.

Multiple generations of training and education through the Learning Centers would create far more peaceful and socially stable families, communities, and societies, and increase national productivity. The programs of the Learning Centers would have the effect of decreasing social, commercial, and industrial losses due to divorce, family abuse of several different natures,

mental/emotional problems, drug abuse, and other causes of loss to productivity. [25]

> *Caution:* I would argue against public education taking on the role and functions of the Learning Centers as public education has never finished its homework to devise a clear vision and intention for its existence in democratic nations, at least in the United States. Until that is accomplished, taking on some of the functions of the Learning Centers should wait. The illustration on page 55 provides a hierarchy of decision-making for the vision, intention, and operating philosophy of any and all public social policy development and the function of social institutions.

The skills of effective parenting and child rearing are not hereditary, they are learned and must be refreshed with each new generation.

Training as this has never been recognized as a necessity for our societies, but because of the tremendous effect that bad parenting has on the life of the child-becoming-adult a great waste of the individual's innate potential is squandered and never shared with his or her community or society. Our individual and collective empathy and compassion must now come to bear upon this egregious loss.

Some of our citizens have been richly blessed by being raised by parents who seem to have known how to raise effective, socially responsible children who grew into adults and are reasonably well adjusted mentally, emotionally, and socially. Many of our citizens were not raised so conscientiously. Many of the social ills of our "modern" societies, for example child abuse, sexual abuse, elder abuse, alcoholism, drug abuse and addiction, spousal abuse, child and adult delinquency, marital unfaithfulness, gambling addictions, and many more, are almost all attributable to dysfunctional or absent parenting, child rearing, and family skills**:** The *original* cause of social-societal, political-governmental, and financial-economic dysfunction and decline.

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[25] Pearson 2016.

In any of the healing arts and sciences a choice has to be made: Does the physician treat the symptoms or heal the cause? If we see governmental leadership in the role of healing social problems, then we immediately recognize that governmental programs are almost always palliative at best. The last large-scale curative social program that treated the causes of many social problems in the US was the New Deal initiated by President Franklin Delano Roosevelt. Today's endemic social problems must be addressed by a far more fundamental cure that begins within the family, with the parents.

What is suggested here, however, addresses the original causes of societal decline by recommending a community-based program of Learning Centers that helps parents create families of whole individuals who will carry the values that have sustained our species into the organizational structures and social institutions that support a functional, aspiring nation.

2 Second, decision-makers of all organizations need to understand the hierarchy of decision-making that supports the social transcendence of their host societies. What is not obvious in the illustration below is the distinction between the individual/family and all else that is social. Families and individuals can sustain the species without the social elements of societies, governments, and economies, but

**Priorities of Decision-Making
In a Socially Sustainable Society**

Species

Individual/Family

Community / Society / Civilization

ORGANIZATIONS
Social-Societal

ORGANIZATIONS
Political-Governmental

ORGANIZATIONS
Economic-Financial

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societies, governments, and economies cannot sustain themselves without sustainable families that raise the individuals who will become the sustaining innovators, leaders, and decision-makers of those organizations.

★ Because families provide the foundation for societies and civilizations, making decisions that support families to become functional and socially sustainable is the premier priority of decision-making for organizations within the social-societal, political-governmental, and financial-economic pillars of functional democratic societies.

★ *Societal sustainability is not possible until* **organizations** *become responsible participants in the symbiotic relationship that supports societies, communities, and the individual/family.* By working to teach and train all people how to make socially sustainable decisions we can build socially sustainable families, communities, societies, and nations. Doing so will create a *societal system* of sustainability**:** Parents teach their children how to make socially sustainable decisions, who grow up to use that value system in organizational decision-making, that support the development of socially sustainable families, communities, and societies.

CONCLUSIONS —

● Families are the foundation of all societies and civilizations.

● Families are sustainable without societies, nations, or civilizations.

● Societies and nations, however, cannot exist without the presence of families as the source of future generations of leaders, innovators, and decision-makers.

● Values underlie all decision-making.

● A holistic set of values underlies the decision-making of our species' biologic sustainability for over 8,000 generations.

● Those same values offer societies, and the organizations that support societies and nations, the capability of also becoming sustainable – socially sustainable.

● For societies to achieve that stage, societies must actively implement policies that support the family to produce the leaders, innovators, and decision-makers who have the competence to support the transcendent interests of that nation and society.

● The social mechanism for generating functional, healthy families is Learning Centers for Sustainable Families in all local communities, similarly as there are local community public education schools.

● The skills of successful child rearing and parenting are known that enculturate and socialize children to become socially responsible and socially competent adults. Teaching these skills and knowledge is as necessary for the development of social stability and peace as language and mathematic skills are necessary for the development of commercial, governmental, and economic progress and growth.

● Effective parenting skills are eventually lost over generations without a conscious and intentional effort to pursue a continuing course of improvement. The Center's permanent presence is necessary so that child rearing and parenting skills are reinforced with each generation of children, who eventually become parents.

● The permanent presence of Learning Centers in local communities will give democratic nations and societies the capability to transcend the limitations of all prior societies.

● The presence of Learning Centers will require democratic nations to form an intention to become socially sustaining into the distant future. Such an intention must be preceded by a *vision* for that future, and succeeded by an *operational philosophy*, and a set of conscious, *intentional* strategic missions that bring those nations into a socially sustainable future.

An intentional agenda of public social policies that promote social evolution through families via a national network of local community Learning Centers would go far to develop democratic societies that become sustainably stable and prosperous.

These conclusions recognize that the holism of social existence can only come into being to create a sustainable future when the values that have

sustained our species, from the individual and family to the international community of nations, are introduced to children in their earliest ages.

SUMMARY —

These materials will need to be developed in all media forms to teach, train, and instruct users, and not limited to written, audio, video, gaming technologies, or group involvement. It is the hope of this effort that organizations of every type will begin using these materials long before a new generation has been enculturated with these values.

The reality of such a transgenerational culture change is that it will create an expectation for the incorporation of the seven values into the organizational structures of all social institutions and organizations of all types at all social, political, and economic levels of democratic nations. However, only through using these values in the political venue will they become an extension of the values of the United States Declaration of Independence and fulfill the anticipation of the next evolutionary step of democracy. [26] The most immediate and most effective political venue for doing so is the Local Community Social Sustainability Design and Validation Teams [27] and their collaboration with hundreds of other teams in democratic communities around the world.

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[26] Raphael, Daniel 2017 *The Progressive's Handbook for Reframing Democratic Values* p 18, 83-84, 90.
[27] Raphael, Daniel 2017. *Democracy for 2017*.

Part 3

"Culture Management" of Western Civilization

Culture Management is the conscious effort
To fulfill an intention
To bend a culture in a particular direction.

INTRODUCTION —

Teaching socially sustainable decision-making. If we are to create a culture change that supports democratic societies and cultures to become socially sustainable in terms of centuries and millennia, then we must begin by teaching our children how to make decisions using the seven values that have sustained our species for thousands of generations.

The term "culture management," first used by management theorists in the 1980s, [28] more accurately defines the process of "bending the culture" of western civilization as a conscious effort. The intention of culture management in this text is to bend the culture of western civilization toward social, political, and economic stability and peace. Because social sustainability requires an integrated and operationally consistent culture, achieving that end requires its initiation at the very bedrock of every organized society — in the inner culture of each family.

Culture Management is one of the subordinate fields of Planetary Management. Both fields require that decision-makers think in much larger terms than that of "local" or regional. If you are a decision-maker with that breadth of decision-making, you know already that there currently are no guidelines, no references for making moral and ethical decisions *at that level.*

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[28] Wilber, Ken 2016. *Integral Meditation* p 137.

What is missing from decision-making beyond the level of personal morality and ethics is a societal morality and ethic. This simply does not exist. In order for culture management to become a real possibility, there must first exist two distinct levels of morality and ethics: personal and societal.

The distinction becomes clearer when it becomes necessary to plan for the sustainable survival of communities, societies, and nations. Then it becomes necessary to think of what it will take to sustain the moral and ethical survival of millions of people rather than to sustain the moral and ethical survival of individuals.

A further impediment will complicate our efforts to design a societal-level morality and ethic – the values that are required to underlie that level of decision-making are known but are not operational at any level of moral and ethical decision-making, whether personal or societal. Those values are the seven innate values of our species, which have already been used in the design of a personal morality and ethic. [29]

Culture Management —

Think of culture management as a Zen method for creating solutions without directly engaging the problems of a society. Since the turn of the 20th century, and particularly since the Great Depression, governments have become increasingly concerned about the social conditions of citizens. Yet, for having spent many billions of dollars on social programs, there really has been no significant progress to decrease social, political, and economic inequalities and organizational and institutional prejudices that have kept millions of citizens apart from the overall progress of democratic economies. They failed because they did not address the culture of society.

Drawing a parallel between software and culture may help make the power of culture management more visible. The following is an example

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[29] Raphael, Daniel 2019 *Making Sense of Ethics, A Unique, Unified Normative Theory of Ethics, Morality, and Values.*
   For a more exhaustive treatise, see *Organic Morality – Answering the Critically Important Moral Questions of the 3rd Millennium,* by the author.

that illustrates the long term power of culture management. [30] Consider that you have just composed a document on your computer. While editing the hard copy, you see that an error has been made, and correct the error on the hard copy. You print another hard copy only to find that the error is still there. You go through the same process repeatedly, but the mistake is still there.

Just as we take our computer software for granted, we have taken our culture for granted but continue to use social programs to correct the social problems of our families, communities, and societies. Until we correct the underlying "software" (culture) of our societies, the problems will always remain, no matter how many billions of dollars we spend on social programs. In the context of culture management, the integrated value system of social sustainability directly addresses the inconsistent nature of the *evolutionary value system* of western cultures. That inconsistency originates from the inconsistent culture within families and *how* children are raised and *what* they learn in the family.

Paraphrasing Wilber, culture exists in the interior of a group, whether the "group" is a family, community, society, or nation. The context of culture involves shared values, meanings, purpose, ethics, morals, mutual understanding, shared habits, history, and world views. "It's what holds a [family] together from the inside." And we can say the same for millions of families in the larger national society. As the family goes, so goes society; and as society goes so goes the family. The only way forward is to consciously and intentionally initiate civilizational culture management practices beginning within the family culture, as has been described earlier and cited in the author's paper. [31]

✶ Quoting world famous leadership guru Peter Drucker, "Culture eats strategy for breakfast." Wilber — "…in other words, guiding culture is more important than business strategy and planning itself! In short, culture management is managing the *interiors* of the *group.*" If we want to manage the interiors of a national democratic society, then we must

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[30] Sørenson, Christian 2017. "Adjust the Cause." *Guide for Spiritual Living*, November, (Nov. 20), p 55.
[31] Raphael, Daniel 2017. *Learning Centers for Sustainable Families and the Millennium Families Program.*

begin by creating a replicable, sustainable family culture that can be easily adopted by parents and those who wish to start families.

> NOTE: I read Wilber's book with the intention of harvesting its wisdom for its applicability to the work of understanding social sustainability, "culture bending," and the family's role to support the social sustainability of the community and larger society. The process was immensely productive, but great swathes of his book received only a cursory examination as they did not apply to this writing project.

> *Integral Meditation* is aimed at the individual to help him or her evolve to their next Growth stage of development. Here, I have applied his conceptual framework of personal development to that of a society. By managing the culture of a democratic society, we can manage its social evolution so that it grows in positive ways that support the growth of individuals. Societies, too, because they are occupied by people, can as well consciously and intentionally be managed to evolve when the values of its inside culture become congruent with the innate values of our species. At present, the traditional values of social, political, and economic cultures are not congruent with those innate values, causing the interminable failure of social programs.

> The 200,000 year proven history of our species' capacity to sustain itself, using the values that support sustainable decision-making, give me confidence that our societies can consciously evolve along the same eight stages of Growth described by Wilber. Incorporating those values at the core of societal groups will provide our democratic societies with the capability to evolve and transcend the long history of failed societies, cultures, nations, dynasties, and empires throughout all of human social history. A socially sustainable "map", as Wilber calls them, has never been devised to show national societies the way into a sustainable future.

> I was struck by the candid way Wilber also spoke about raising children. He described the unspoken "maps" [32] that guide, even dictate, how we go through life with some degree of ease without ever thinking about the rules of those maps, whether that is "…at work, in relationships, creating art, raising kids, learning new courses, playing sports, almost anything — …."

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[32] Wilber 2016, p 7-9.

✽ What is obvious to me is that the "maps" for raising children to become reasonably contented and socially competent adults have never been written, at least not any that have been validated by the seven values that have sustained our species for over 8,000 generations. The intention of discovering and harvesting multi-cultural "best practices" of parenting and child rearing is to create "maps" for each of the eight stages of human development that Wilber explained in his text. [33] Each of these stages will provide the guides needed for our search and discovery of those cultural best practices that are universal to every culture. From there, we will write guides, manuals, and other teaching instruments for parents, parents-to-be, and Learning Centers for Sustainable Families that will act as timeless and universal "maps" that successfully guide parents along the challenging paths of each of those eight stages of raising children who eventually become independent members of our larger society.

CREATING A SOCIALLY SUSTAINABLE CULTURE —

Cultural anthropology field research has consistently shown that culture is an evolutionary development of every group of people. Though there is a great deal of literature about creating new cultures within existing organizations and institutions, I have yet to find evidence for consciously designing a new culture and then attracting people who hold similar values. To design and build a socially sustainable culture that would support a national society or a whole civilization would require that the values of this new culture are congruent with the values that have sustained our species for so long.

No one has ever thought to sustain democratic societies by creating a socially sustainable cultural interior [34] of a new group. Wilber, "…culture management looks at the *interiors* of the group—and finds them interwoven into networks of mutual meaning and understanding and values…." By using the values that have sustained our species to create the interior of a new group, we can begin a rational, heart-centered

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[33] Ibid. Chpt 1, "Growing Up: The Hidden Maps of Development," p. 19-83.
[34] Wilber 2016 p. 138

approach for designing and creating the beginnings of socially sustainable democratic societies beginning at the family level.

By designing this new culture first we will be designing and founding a *new group.* But who will be attracted to this new group? The answer can be found in the view of an ever-broadening population of our nation's citizens who have stated among themselves, "There is something not quite right about what is developing in our nation. The social, political, and economic dysfunction of our nation has grown over the years and now seems to engulf all of our society and culture." Their fear anticipates the future as a continuation of the social, political, and economic dysfunction and moral decline of the United States' democracy and its eventual demise.

Wilber again has come to my rescue. [35] His description of map #4 describes a developmental level of "Growth" for individuals who are able to "take the role of the other" that everyone goes through who pursues their own growth and development. For me, the significance of this map is in the "we" factor where the individual can become self-identified with a new group and culture.

Because this new culture is based on the values of all humanity, it would be a very humanitarian culture, without special interest orientations or political, religious, and economic agendas. The characteristics of these values (page 13) would give this new culture the same or similar characteristics to chart a new course for the social evolution and transcendence of democratic societies and nations.

PREPARING FOR AN UNSURE FUTURE —

"…in November 1942, the economist Willian Beveridge had published a radical report on the way that Britain should be rebuilt after the war." [36]

The significance of sharing that odd piece of historic trivia is that very few people before World War II anticipated such a radically changed future as occurred during and after the war. *What escapes almost all people is that*

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[35] Wilber 2016 p.37
[36] Pearson, Helen 2016 *The Life Project.* Soft Skull Press, Berkeley, CA ISBN: 978-1-59376-645-0, p 29.

when they do not anticipate a changed future, they are unable to prepare ahead to change the future to an outcome that benefits them. The situation becomes even more precarious when individuals and the public accept their impotence to change the future.

December 3, 2017. It does not take an in-depth survey of critical conditions across the globe to come to the conclusion that one cataclysmic "black swan" event could initiate a cascade of outcomes that would challenge the continued existence of civilization as we know it. Our civilization as we know it is in an existential crisis with billions of people unaware, or in denial, that the increasing social, political, and economic dysfunction around us can neither be prevented nor stopped from becoming more and more desperate. [37] Once the black swan event occurs, the cascade of events will bring about the collapse to most nations.

July 27, 2020. Enough months has passed to confirm the "black swan" event has occurred in the form of the Covid-19 Global Pandemic. This also appears to be an historic *social inflection point* that gives our civilization a pause in time to create new, more evolved and sustainable social institutions, whether it is the family, health care, education, or the democratic process.

The litany of tragedies that I have mentioned in the above paragraph does entertain an audience with the continuing hype that so many people have come to expect from the media … and have gotten so used to it and numbed to it. They no longer give it much thought. But for thinking citizens, the question has always been this, "So, if this is not preventable, and all of these tragedies are inevitable, how do we prepare for *recovering afterwards*?"

That is my question as well, plus another very important question, "Do we want to rebuild what existed before the collapse, or do we want to use this is an opportunity to make immense social, political, economic, and

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[37] *Limits of Growth* 1972. Funded by the Volkswagen Foundation and commissioned by the Club of Rome.
  Donnela Meadows, Donnela, Jørgen Randers, Dennis Meadows 1972, 2004. *Limits to Growth: The 30-Year Update.* Chelsea Green Publishing Co.
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cultural improvements that will give the families, communities, and societies of our grandchildren the capability to become socially sustainable into a long and peaceful future?" Our situation is very similar to the observations of William Beveridge in November 1942, except that our situation now involves not just Britain but the global community of nations and all of humanity.

My recommendation is to begin now to develop the philosophical, moral, and practical foundations for rebuilding far more effective and stable democratic nations. Whether the cascade of cataclysms begin now or in the future, we will be far better prepared to live our lives productively, and future generations will be particularly well prepared to support the sustainability of their future generations.

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Daniel Raphael is an independent, original thinker who does not work for or affiliated with any organization. He is a Vietnam veteran with 18 years experience working in adult felony criminal corrections; father of three and grandfather of four children; former volunteer fireman, small business owner, inventor, and manufacturer of a household sewing machine product; self-taught theologian, ethicist, and holistic life coach; principal of Daniel Raphael Consulting since 2003; and a remarkably unsuccessful self-published author of numerous books, papers, and articles. Daniel enjoys public speaking and has taught numerous classes and workshops nationally and internationally.

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* Originator of A Unique, Unified Theory of Ethics, Morality, and Values
* Creator of Learning Centers for Sustainable Families
* Discoverer of the Four Foundations for Sustainable Civilizations
* Creator of the Raphael Premise and Hypothesis for the Existence of Dark Matter and the Increasing Rate of Expansion of the Universe

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL

LIFE

EQUALITY GROWTH QUALITY OF LIFE

EMPATHY
COMPASSION
"LOVE"

The Secondary
Value-Emotions that make us
human — humane:

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

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

Johann Wolfgang von Goethe, 1749-1832

TRUST

CONFIDENCE

HONESTY

THAT WHICH IS RIGHT

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