

Restoring the Greatness of Democratic Nations

A Radically Conservative and Liberal Approach

By Daniel Raphael, PhD

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Daniel Raphael, PhD

— *opus unius hominis vitae* —



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A Radically Conservative and Liberal Approach

Dedication

This book is dedicated to my wife, Sherille Mignonne Raphael, for her unwavering and enthusiastic support and encouragement for my writing.

It is also dedicated to Bob and Barbara Wilson who literally kept the lights on for us that made it possible for me to continue writing unabated.

Lastly, this book is dedicated to a dear friend who has mentored and persevered with me over the years in the production of my work, and who humbly wishes to remain anonymous.

My gratitude is immense for each of you for your generosity and kindness. Thank you.



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INTRODUCTION

“What can we do now to create democratic nations and societies that are able to become socially self-sustaining into the centuries and millennia ahead?” In answer, the text provides a blue print for the transformation of democratic nations and societies for the times when it becomes obviously evident that in order for them to survive they will have to redesign the functions of their social institutions... or succumb the same descending arc of all historic nations, societies, empires, and dynasties big and small.

The title of this book reveals the macro-arc of social evolution that will bring about socially sustainable democratic societies, and peace. Necessarily this will require those nations to formulate a conscious intention for their existence — to sustain the social organization of human existence.

The holism of human social existence. What is expanded in the text is the discovery of the values that underlie the decision-making that has sustained our specie’s survival for over 200,000 years. These same values are the original cause of human motivation and underlie all human decision-making. What has not occurred is the conscious awareness of how they affect our decision-making individually and collectively. They provide a holism for social existence, yet they have never been consciously and intentionally embedded in organizations so that organizations are able to exist in a complementary relationship with people. As they exist now, organizations have at best a symbiotic relationship with people, as we see with most non-profit foundations; and at worst a parasitical relationship with the public, as we see with all profit-making organizations.

Something is missing! What is missing are the priorities of decision-making based on those values that would tie all human social activity together, and with a proactive morality and ethic that offer us the best options for those decisions.

What makes a social holism possible is the set of seven values and their characteristics that are innate to our DNA, universal to all people, self-

evident, and irreducible. These values provide the hub from which all vectors of human social activity radiate, and give us an appreciation for the holism of all human social activities.¹ When these values are consistently used by all people and organizations, the functions of a developed democratic society become inherently organized. They are the means we will use to transform our families, communities, and societies from dysfunctional instability to a productive and stable state of sustainable peace.

The title of the book relates to the greatness of the values of democratically founded nations as those given in the Declaration of Independence. The values expressed in that document are very clearly similar and congruent with the seven values that have sustained our species for so long. Those values make the principles of democracy attractive to all people. Liberty without license, freedom to make decisions of self-determination, the possibilities to develop the innate potential within us, these are all synonymous with the seven values.

What ties moral and ethical behavior to the behavior of organizational decision-making are the executives, the individual decision-makers of those organizations. What is critical to the survival of our societies is the moral and ethical decision-making by those individuals. What makes their decisions moral and ethical is their intent. In the context of the thoughts provided in these pages, organizations as corporations not only exist to make a profit and sustain their existence, but also exist to sustain themselves in order to sustain the social survival of society by making meaningful and effective contributions to the social sustainability of individuals, families, communities and societies.

Creating morally and ethically integrated societies has never been achieved because there has never existed an unchanging, timeless, irreducible, and universal set of values to guide the option-development, choice-making, decision-making, and action-implementation for their creation. Now that those values have been discovered, we can begin to envision societies that are holistically integrated so that decision-making

¹ “Social activities” means any human activity where there is a concert of effort, i.e., all organizations including all social institutions, all organizations, companies, corporations, and governmental organizations, for example, and many more.

within and among the major social institutions is inherently consistent and complementary.

PREPARING FOR AN UNSURE FUTURE

“...in November 1942, the economist William Beveridge had published a radical report on the way that Britain should be rebuilt after the war.”²

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.

As an explanation for Beveridge’s insight, David Bohm tell us, “When things are going smoothly there is no way to know that there’s any thing wrong — we have already made the assumption that what’s going on is independent of thought. When things are represented, and then presented in that way, there is no way for you to see what is happening — it’s already excluded. You cannot pay attention to what is outside the representation. There’s tremendous pressure not to; it’s very hard. The only time you can pay attention to it is when you see there is trouble — when a surprise comes, when there’s a contradiction, when things don’t quite work.

However, we don’t want to view this process as a ‘problem,’ because we have no idea how to *solve* it — we can’t project a solution.”³

What escapes almost all people is that 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.

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 is in an existential

² Pearson, Helen 2016 *The Life Project*. Soft Skull Press, Berkeley, CA ISBN: 978-1-59376-645-0, p 29. Bohm, David *On Dialogue* (2004): 68.

³ *Limits of Growth* 1972. Funded by the Volkswagen Foundation and commissioned by the Club of Rome. Donella Meadows, Donella, Jørgen Randers, Dennis Meadows 1972, 2004. *Limits to Growth: The 30-Year Update*. Chelsea Green Publishing Co.

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.⁴ Once the black swan event occurs, the cascade of events will bring about the collapse to most nations.

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 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, “Should we rebuild our broken societies by *fixing the problems* of our antiquarian social, political, and economic structures, or should we *create solutions* that give us the real possibility of designing our democratic societies to become socially sustainable into a long and thriving 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.

The Blue Print

The intention of the text is to provide a blue print for the development of moral and ethical solutions that address the cascade of crises that have not only begun but will eventually intensify, broaden, and become global cataclysms. That sounds like bad news, doesn't it? It is particularly bad news if no one knows how to then create moral and ethical humanitarian solutions before those crises multiply. It is particularly disturbing to contemplate the collapse of democratic societies. Yet, no precautions have been or are now being built into our social, democratic, and economic structures to prevent such from happening,

⁴ Strauss, William, Neil Howe 1977. *The Fourth Turning – An American Prophecy*. Broadway Books, New York, New York

Martenson, Chris 2011 *The Crash Course – The Unsustainable Future of Our Economy, Energy, and Environment*. John Wiley & Sons, Hoboken, New Jersey

and worse there are no policies in place to rebuild what will be destroyed.

After this **Introduction**, the book opens with **Chapter 1, *Answering the Moral and Ethical Confusion of Uninvited Immigrants***, (p. 19). Its placement before Part 1 is intentional to help the reader grasp the magnitude of what is ahead, particularly for developed democratic nations. It describes the humanitarian crises that have erupted as a result of the massive human migration from Africa and the Middle East into Europe beginning circa 2015.

It is positioned to shock readers into the awareness of what societies will look like when they do not have a set of timeless and universal values, morality, and ethics to unify and guide their decision-making to develop moral and ethical options to crises that explode into humanitarian cataclysms.

NOTE: Major portions of Chapter 1 was taken from several papers that I published separately over the course of the last several years. Duplications will be obvious in the following chapters as some of the same material is replicated there.

Part 1

The Mechanics of Creating Social Sustainable Democratic Nations

Chapters 2-7 provide the mechanics needed to successfully design sustainable social institutions.

Chapter 2, *The Innate and Universal Values of All People*, (p. 31), provides an illustration of the four primary and three secondary values that are the original cause of human motivation and provide for a unified theory of human motivation. A unified values-based theory of human motivation leads our thinking to how these values address hierarchies of needs, leading us to contemplate and understand the original cause of social change.

Chapter 3, *Values + Priorities of Decision-Making + Morality and Ethics = Sustainable Social Existence*, (p. 41), describes the mutual characteristics of these seven values that provide a system of logic for understanding

how individuals of the human species have generally made consistently workable decisions that have resulted in the survival of our species for over 8,000 generations.

Chapter 4, *Decision-Logic of Moral and Ethical Decision-Making*, (p. 47), describes how the logic of those values become embedded in a chain of logic.

Chapter 5, *Succinct Logic-Sequences for the Seven Values*, (p. 55)

THE DECISION-LOGIC SEQUENCE OF MORALITY AND ETHICS

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

This chapter provides a brief discussion of two larger works, *Making Sense of Ethics*; and, *ORGANIC MORALITY, Answering the Most Critical Moral Questions of the 3^d Millennium*. Both are available from the author's website.

Chapter 6, *Sustainability — Bedrock of Moral and Ethical Decision-Making*, (p. 67), provides readers with a very clear explanation for the two types of sustainability — material and social. This chapter makes it clear that our societies and nations exist for two reasons. First for all future generations, and second for this generation. Achieving social sustainability provides the means for families and societies to transcend the present so that our children's great-great-great grandchildren also have a sustainable quality of life.

To develop societies that become socially sustainable into a long and distant future, their design and functions must be intimately linked to the values, priorities of decision-making, and the moral and ethical rules of decision-making to achieve that outcome for everyone.

Part 2

Designing Socially Sustaining Social Institutions And Organizations

Chapters 8-12 provide the standards of performance for sustainably designed social institutions and organizations to become and remain effective into the centuries ahead to ensure that democratic societies become and remain socially sustainable.

“What can we do today to begin creating (this social institution) as a major contributor to the centuries-long social sustainability of a democratic nation?”

Part 2 identifies seven social institutions that support the social structure and functioning of democratic nations, that came into existence without a conscious intention for their existence to contribute to the social sustainability of those nations. Without that intention the work of these institutions has become insular, uncoordinated, and self-serving. Each chapter examines a major social institution and provides the standards of performance for that social institution to make a meaningful and effective contribution to the social sustainability of the nation — any democratic nation.

Chapter 7, *Sustainable Families, The Fabric of Sustainable Societies*, (p. 73). *What can we do today to create the family as a major contributor to the centuries-long social sustainability of democratic nations?*

This chapter briefly describes what makes the family the fabric of sustainable democratic societies and the pivotal element of sustainable societies, all organizations, and democratic nations. It also describes what to do to retrain the family as the premiere social institution for the socialization and enculturation of each and every new generation.

Chapter 8, *Finance and the Economy*, (p. 85). *What can we do today to create finance and the economy as major contributors to the centuries-long social sustainability of democratic nations?*

Of the major social institutions that have the most influence to support the social sustainability of democratic societies, or to crush that possibility, finance and the economy is only second to the family as having the most powerful effect. And it is only second to a global nuclear holocaust to destroy that possibility. In a global economic melt down, even “3rd world” nations feel the devastating effects because of the extensiveness of interrelated national economies. Perhaps it is time that as much attention as is given to reducing the risk of a nuclear holocaust is also given to reducing the risk of an economic holocaust.

Chapter 9, *Public Education’s Moral Obligation to Co-Crete a Socially Sustainable Nation*, (p. 93). *What can we do today to create public education as a major contributor to the centuries-long social sustainability of democratic nations?*

To fulfill this question public education must create culture-change to support the work of the family — the social foundation for all democratic nations. Public education's role of the future is to move from an unconscious to a conscious intention to “bend the culture” of a democratic society and nation toward social sustainability. Historically, education was used to prepare young minds for entering the work force; and it has also become a symbol of intellectual prowess if only for education's sake.

For a nation that has chosen as its intention to transcend the failure of all historic nations, then education must as well have the intention to prepare each new generation for making a transcending contribution to the social sustainability of all future generations. Inherent in that intention, both for the nation and public education, is the necessary enculturation and continued socialization of every new generation with the seven values, morality, and ethic that are innate to our species. In this regard, public education is co-responsible with the family to fulfill those ends.

Chapter 10, *Health Care*, (p. 99). *What can we do today to create health care as a major contributor to the centuries-long social sustainability of democratic nations?*

The quality of health care given equally to all citizens is reflective of the social and moral maturity of any nation. In a society that has chosen to transcend its past, all citizens are seen as social assets with the innate capability of making immense contributions to the social sustainability of their own lives, their families, and to their nation.

Nations can survive solely by using the four primary values that are innate to our species, (life, equality, growth, and quality of life), but to transcend the past that nation must also must express the three secondary values that are also innate to our species — empathy, compassion, and a generalized “Love” for humanity. In the terms of the seven values, morality, and ethics the acts of omission and commission by nations that do not provide equal health care, regardless of individual circumstances, is immoral.

Chapter 11, *Justice*, (p. 105). *What can we do today to create justice as a major contributor to the centuries-long social sustainability of democratic nations?*

The quality of justice, whether by police, courts, or corrections, is also reflective of a nation's social and moral maturity. The expression of the values of a democratic nation are highly visible in terms of the results provided by the three arms of justice. It becomes necessary when a nation has chosen to transcend its past to examine in detail those values, to identify them, and to thoroughly understand their origins and appropriateness of justice's expression. Justice that uses an evolved proactive morality that supports a nation's advance toward social stability, domestic peace, and on to social sustainability will cause no small amount of cultural and social dissonance to many readers.

Chapter 12, *Religion*, (p. 111). “What can religions do intentionally, as major contributors to the centuries-long sustainability of all nations, to support and develop evolved socially sustainable societies?” If your religion is based on being a God-believer, or your god is money, power, positions of authority, control, and/or ego, then the question still applies.

Chapter 13, *Democratic Governance*, (p. 113). *What can we do today to create a democratic process as a major contributor to the centuries-long social sustainability of democratic nations?*

The evolution of the democratic process offers citizens in a mature democratic nation the uncomfortable position of initiating the next evolutionary state or revolting against an aged, decrepit, and antiquarian democratic process that no longer satisfies the evolved value interpretations of the original values that once satisfied the founders of the democracy and the public. Asking the question, “What can we do to create an evolved democratic process as a major contributor to the centuries-long social sustainability of a democratic nation?” is the critical question that will initiate the peaceful development and political evolution of staid democratic processes. The needs for freedom and self-determination are as present today as they were in 1776, but the means to express them in the democratic process has withered over the decades and centuries.

Part 3

Restoring the Greatness of Democratic Nations

Part 3 provides the venue that addresses the work to be done that is given in Part 2. Doing so will restore the greatness of democratic nations by once again involving local community citizens more directly in their own governance in this new element of the democratic process.

Chapter 14, *The Design Team Process*, (p. 133), provides readers with a detailed explanation for the process of Local Community Design Teams, their operation, and how they can be immensely useful to the resolution of local-to-national social, political, and governmental situations and problems; and a highly effective new element of the democratic process that brings the public into a more personal and immediate relationship with political elections, candidate selection, and many more. The Design Team is a “learning organization” that has the potential to “bend the culture” of democracy toward social stability and peace.

Chapter 15, *About the Schematic*, (p. 155), provides a procedural format for designing a topic, for example a social service policy or political campaign plank, to conform to the proactive morality and ethics that emanate from the seven innate values of our species. It is as useful to dissect an existing policy, statute, or executive order as being moral and ethical, or not.

The combination of the Design Team and the Schematic provides a uniform process for the Team with the outcome often coming from the synergism of the interaction of team members in the Design Team Process.

***Conclusions*,** (p. 189). For those who enjoy the predictions of futurist writers, the conclusions already seem obvious — all developed democratic nations and societies are being faced with the contemporary difficulties of numerous revolving crises. The bloat of human global population is being felt around the world and is and will cause more and more humanitarian crises. The existential moral question is this, “Do we ‘take the bullet’ to make those tough moral decisions that are required for a nation to move toward social sustainability, or do we ‘take the bullet’ as it flies to the heart and soul of our democracy and deny the necessity of making those tough decisions on behalf of all future generations who would suffer otherwise?”



1

ANSWERING THE MORAL AND ETHICAL CONFUSION OF UNINVITED IMMIGRANTS

The complexity of the concepts introduced in this chapter are presented here to introduce the reader to the integrated system of values that are innate to Homo sapiens, that also provide for an logical and integrated system of morality and ethics. Juxtaposed to that complexity is the simplicity of those values that will be provided in Chapter 2, “The Innate and Universal Values of All People,” and more fully developed in succeeding chapters in Part 1, THE MECHANICS FOR CREATING SOCIALLY SUSTAINABLE DEMOCRATIC SOCIETIES. Only an integrated set of values and the morality and ethics that emanate from that integration are capable of providing humanitarian answers to the humanitarian crises that are now engulfing Europe.



INTRODUCTION

Perhaps the greatest problem involving uninvited immigrants has been the lack of an integrated morality and ethic to address the cascade of social problems from their unanticipated arrival.

The second greatest problem has been the lack of clearly defined distinctions between **societal** morality and ethics, **personal** morality and ethics, and **humanitarianism**.

What follows is a simplified introduction of a proactive, integrated morality and ethic that are adequate to answer the moral and ethical problems of more than just those surrounding the massive waves of uninvited immigrants.

As all business executives and business consultants know, values always underlie all decision-making, whether that occurs in a milli-second or takes years to execute. Knowing those values before decisions are made helps assure that outcomes are in alignment with those values, or not. The simplicity of the logic of the proactive morality and ethic that is explained in this paper comes from seven values and their characteristics.

That combination provides the missing elements for making more reliable and consistent decisions for long term strategic planning with positive results. Those values are comfortably familiar to all of us because they are innate to our species and have been for over 200,000.

The morality and ethics that erupt from those values are logically and immediately universal to all people of all past, present, and future generations for all people of all races, cultures, ethnicities, nationalities, and genders. When they underlie our decision-making they offer a proactive morality that anticipates the future. Until now, there has never existed a proactive unified theory of *normative ethics* that is based on our seven innate values to tell us “how we ought to act” to provide logically consistent answers to moral and ethical situations.⁵

Normative ethics is the study of ethical action. It is the branch of philosophical ethics that investigates the set of questions that arise when considering how one ought to act, morally speaking.

(Source: Wikipedia)

The term “uninvited immigrants” applies to immigrants everywhere, but here it applies more directly to the vast migration of people into Europe. Globally, in the coming years, we can expect more great migrations will be an almost constant development. As the planet becomes increasingly over-populated and as greater swaths of land become deserts, or flooded along ALL coastal areas that are less than 3 meters above sea level, it won’t be tens of thousands of people migrating, but many tens of millions. Predictably, the present migrations set an example of what is to come. The moral dilemmas will become excruciatingly difficult. The universal morality and ethics that are briefly described here will not make those decisions any easier, but they will be based on the values that are innate to our species.

Even before coming to the end of these pages, you will begin to form many questions about the incredibly difficult decisions that will have to be made in the future. Very likely those decisions will not be made by the present older generation, but will be made by our children. What do we need to do to prepare our children for making moral and ethical solutions that will surely involve many millions of lives?”

⁵ Raphael, Daniel 2018 *Making Sense of Ethics — A Unique, Unified Normative Theory of Ethics, Morality, and Values*. Free PDF from <https://sites.google.com/view/danielraphael>

PRIORITIES OF MORAL AND ETHICAL DECISION-MAKING

When we are confronted by a moral or ethical problem, our first question must be, “Is this a societal moral problem, or is it a personal moral problem?” Concerning the moral problem of uninvited immigrants, it is a societal problem.

As a societal problem, democratic governments working on behalf of the public have the moral authority and proactive obligation to protect the public by means that may be immoral if exercised by an individual. The moral justification for doing so is to protect the survival and social sustainability of the public and the social institutions that integrate the function of their societies for this generation and all future generations. What is missing from this agenda of moral priorities is the moral obligation of government to become proactive to protect the public. Reactive “hindsight morality” works against the public’s best interests to become socially sustainable. “Hindsight morality” indicts a democratic government as being callous and unprotective of its citizenry, i.e., immoral.

The societal moral and ethical decisions made by a hosting government will be far different from those made by individual citizens. In the following example you will see the two sides of this proactive **personal** morality.

If a bystander, who was armed, witnessed another person light a fire-bomb and was preparing to throw it at a school bus full of children, the bystander would be morally justified but also personally morally obligated to immediately kill or incapacitate the terrorist. If the same bystander who was armed chose not to kill or incapacitate the assailant, the bystander would be morally derelict and would be passively complicit with the assailant in the deaths of the children. With a proactive morality, the acts of commission and omission carry obligations and responsibilities that cannot be ignored when survival is involved.

The two sides of **societal** morality are apparent in the following example. If the assailant was arrested, charged with terrorism and murder, found guilty of the same, incarcerated, and eventually released, then again commits an act of similar proportions, the government would be morally complicit with the assailant for his or her new crimes. The omission of using its authority to permanently remove social predators is a moral obligation of the government to protect the long term survival and social sustainability of present and future generations of its citizenry.

For more detailed explanations of societal morality, see *Organic Morality: Answering the Critically Important Moral Questions of the 3^d Millennium*. Available from the author's website.



- *No **individual** shall diminish or impede the social sustainability of another person, organization, or association of organizations without moral justification.*
- *No **organization** shall diminish or impede the social sustainability of another organization, individual, or association of organizations without moral justification.*
- *No **association of organizations** shall diminish or impede the social sustainability of another association of organizations, organization, or individual without moral justification.*

In the above, the first part of each sentence is a caution. The second phrase “...without moral justification” is stated to obligate the individual or government to *proactively* take moral action to sustain the life of another individual, or self, or public. “Being a threat” is not morally sufficient to take that action by an individual. At the far end of “protecting the public” the rise of nationalism and fascism is morally **UN**justified and are in themselves a threat to the socially sustainability of a democratic nation's families, communities, and societies.

PRIORITIES OF MORAL AND ETHICAL DECISION-MAKING, CONTINUED

The illustration below is an organic decision-making tree that is based on the seven values for moral and ethical decision-making.

It provides individuals and organizations with a logical and rational process for reframing human motivation collectively from the simple task of sustaining the species to sustaining the social existence of our communities and societies. The illustration makes it clear that there is a reciprocal and symbiotic relationship involved between the individual/family and organizations to jointly support the sustainability of communities and societies in which they both exist. As you can see from the illustration, “Community,” and “Society” are not involved in the

decision-making. This is an important distinction. The sole decision-makers in any community and society are the individual/family and organizations. Moral liability for the decisions of an organization can no longer be projected to that organization, but are in this moral reality solely that of the executives, individually or severally, who made them. To mitigate that personal moral responsibility in a democracy, it is vital that citizens are proactively invited into the process of option-development and choice-making before those executive decisions are made.



Concerning “the problem of uninvited immigrants” the priorities of our questions must point the way to answers that strategically sustain the long arc of the nation’s social evolution into the future. The following question is probably the most succinct. “How do we preserve our nation’s cultures and societies so that future generations of our children have the same or better quality of life as we have today?” Any answers that are developed must as well address the moral and ethical context that uninvited immigrants have brought into our lives.

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

Question: Are uninvited immigrants morally necessary to sustain the survival of the species of the host nation?

Answer: No.

For organizations to sustain the species, that means not polluting or endangering the species in any way that would cause damage to the genetic program. For families that means teaching children how to live in a functional loving family, and how to live peacefully in the community and the larger society.

It may seem as though I have stated the obvious. The other side of that statement is raising children without any direction for establishing their own functional family, and raising children who do not know how to live peacefully in their community and society. When that occurs, that is the initiation of the disintegration of families, communities, and societies. In a nation that has voluntarily accepted huge numbers of uninvited immigrants and their children, their adequate socialization and enculturation is crucial to the social, political, and economic stability and sustainability of that nation.

Question: Is it immoral to reject uninvited immigrants?

Answer(s): No, it is not immoral. The exception exists for those immigrants whose original motivation for emigrating from their homeland was due to their physical lives being threatened.

Question: Is it immoral to reject uninvited immigrants whose lives are not in jeopardy as they travel the seas or deserts?

Answer: No, it is not immoral. For those who emigrated without their physical survival being threatened politically, it is immoral for those uninvited immigrants to obligate the host nation to take them into their care. The moral responsibility of uninvited immigrants who made that decision is upon themselves with attendant risks involved. In stark terms, it is not the moral responsibility of humanity to save people from their own decisions that may also jeopardize the survival of their children in transit. Further, it is immoral to separate those children from their parents, as doing so morally violates the bond and responsibilities between the parent and their children.

Question: Is it immoral to ignore uninvited immigrants whose survival is in jeopardy when they are in the water after their boat has sunk, or when they are stranded in the desert without water and the means to travel to safety?

Answer: Yes, it is immoral.

NOTE: The examples given here provide only the very briefest of descriptions for examining and validating morality and ethics. In depth analysis would require a much more detailed examination using the seven values, moral definitions, ethics statements, and expressed ethics. The full spread of moral and ethic definitions and statements will provide the opportunity to weigh-in on the moral and ethical responsibilities and obligations of all parties involved.

The second priority is to sustain the social fabric (functional families) that holds communities and societies together; and to support their symbiotic and synergistic relationship with organizations. For an **IN**voluntary hosting nation, this situation is the most critical and must be answered as promptly as possible in order to sustain the current quality of life for its citizens.

Because individuals and organizations are the only decision-makers in the decision-making tree, their individual and joint responsibility is to support the social sustainability of their communities and societies. The reason organizations are directly responsible arises because families are the primary socializing and enculturating social institution that can produce well qualified, socially capable, responsible, and competent employees of organizations. The source of all future generations of directors, managers, executives, middle managers, supervisors, team leaders, consultants, and the great body of employees come from families. If the quality of the child's preparation for entering into the work force is high, whether as a laborer or as a member of a board of directors, then those organizations will benefit from the good work that the parents have done raising that child.

Questions: Are the uninvited immigrants prepared to become a reliable and responsible party to the symbiotic relationship of individuals and organizations? Also, is the involuntary nation prepared to fulfill the needs of those individuals to fulfill their responsibilities in this symbiotic relationship?

Answers: Here, the involuntary hosting nation must assess the capability of uninvited immigrants to become viable sustaining members of that nation. For nations that have consciously and voluntarily accepted the influx of uninvited immigrants, the responsibilities and projected outcomes become onerous.

Question: Is it immoral to reject uninvited immigrants once they are in the host nation?

Answer: Only when doing so puts those uninvited immigrants under immediate threat of their physical survival.

Being rejected by a potential host nation is a logical risk uninvited immigrants accept when they decide to emigrate from their homeland.

DISCUSSION

“The problem of the uninvited immigrant” is largely the consequence of unthinking potential host nations not having anticipated the current situation BEFORE it occurred. National over-population in other nations that lack food production to sustain their growing populations, desertification, climate change, political unrest, economic collapse and so on are surely precursors that will produce immense waves of human migration.

Now that these waves of human migration have and are taking place, those unthinking, non-proactive nations now have humanitarian crises exploding around them. And those crises now directly affect the social, cultural, political, economic sustainability of the citizens of those host nations ! Uninvited immigration then becomes very person.

A priority that must be answered for the hosting nations, as well as for the whole earth, is this, “How much ‘load’ of new people can our nation/planet carry and still remain viable socially, culturally, politically, and economically to assure those who are here, and those of future generations, can grow into the innate potential they bring into life”? In this case, it is not the physical survival that is at stake, but the nation as a functional whole that can sustain itself in those parameters while maintaining equality of opportunity for everyone to unleash their innate

capability to grow into the potential they brought into life, and to sustain a thriving quality of life for the uninvited immigrants as well.

For hosting nations, whether or not they consciously and voluntarily made the decision to accept the huge influx of uninvited immigrants, the situation of V.U.C.A., (Volatile, Unpredictable, Complex, Ambiguous), is at its most powerful. Many questions arise that must be anticipated and answered. What happens to our nation if we do not staunch the flow of uninvited immigrants? Can we adequately assure our citizens and the uninvited immigrants equal opportunity for a continuing high quality of life so that our own children and their children can explore and develop their own innate potential?

How hosting nations address the huge number of uninvited immigrants who are already in their nation must use the criteria of the seven values for everyone, while incorporating the criteria of this logical and proactive morality and ethics that have been briefly explained here.

THE MISSING FACTOR FOR ATTAINING SOCIAL SUSTAINABILITY

The organic decision-making tree includes all of the players who make the decisions that affect our species, our way of life, and the well being of our families, communities, and societies for this generation and all future generations. It illustrates a system of decision-making that is necessary to sustain our families, communities, and societies into the distant future. What is missing from the organic decision-making tree are the *criteria, or rules, for making moral and ethical decisions* that will keep (sustain) families and organizations of our communities and societies running smoothly so that everyone arrives in the distant future with the same or better quality of life as we have today.

The combination of the Organic Decision-Making Tree, the seven values, and subsequent morality and ethics provide primary social institutions with the capability to transform themselves into coordinated engines of social evolution. Public and private education, for example, can now use the Tree to mold educational programs and curricula to teach pupils and students how to make personal and organizational decisions that contribute to their own personal lives, their eventual children and families, while being morally and ethically consistent. When that is in place, then

the primary elements of social evolution and sustainability will begin to make good progress for everyone.

Where once there did not exist an integrated and logical way to make moral and ethical decisions to answer the problems surrounding uninvited immigrants, that capability now exists. That capability will expand immensely as democratic nations engage moral and ethical problems that threaten the survival of nations and their sustainability. What is fortunate is that once these moral and ethical tools are embedded into the primary social institutions for addressing the problem of uninvited immigrants, that capability will remain in place in democratic processes. That will give them a far greater ability to develop answers that are just and fair as the future unfolds.

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



Part 1

THE MECHANICS FOR CREATING SOCIALLY SUSTAINABLE DEMOCRATIC NATIONS

Values alone and their characteristics alone would not have much effect in our lives, but together they offer the opportunity to change the world. Knowing this, how could we ever not be curious to see what we could bring about? Maybe even peace?

The combination of the innate values of our species and their timeless characteristics provide a system of logic for decision-making that when applied to organizations will give them the same survivability as our species. For that to occur there must be a morality and ethic that are based on the seven human values to guide option-development, choice-making, decision-making, and action-implementation of what is fair, equitable, to support the social sustainability of the individual/family and organizations.



Restoring the Greatness of Democratic Nations —
A Radically Conservative and Liberal Approach

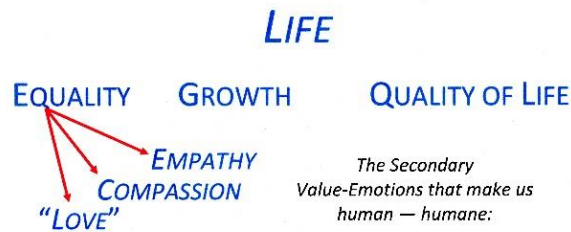
2

THE INNATE AND UNIVERSAL VALUES OF ALL PEOPLE

DISCOVERY OF THE SEVEN VALUES

The discovery of the four primary values, illustrated below, was an unexpected bonus that developed out of an experimental “design team” that I had initiated in 2007. The topic and intention of forming the team was to discover the link between disappointment in intimate relationships and expectations and beliefs for intimate relationships. The three secondary values came along in 2014.

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



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

For that topic, we discerned that it was the erroneous *values*, *beliefs*, and *expectations* that people held concerning intimate relationships that produced the *result* — disappointment. It was somewhat obvious that disappointment in an intimate relationship was not a desired outcome, and that it must have been produced by erroneous expectations, and beliefs. Little did we know the result was due to mis-interpretations of the four primary values. Using the values, beliefs, expectations, and results, the team and I developed a format to aid our examination into other topics. Now, ten years later, its fully evolved form is presented on page 167.

In 2008 I had an “Ah-ha!” moment immediately after one of our Team meetings that resulted in the discovery of the four primary values. Weeks later, when the design team had completed its work as far as we could take it, I set out to prove whether those values truly existed. I already knew that if they did exist that they would probably have certain mutual characteristics. During the era of my research, their characteristics began to be revealed. Years later, the logic-relationship between these values and their characteristics resulted in the development of a logical, proactive morality and ethic.



THE MUTUAL CHARACTERISTICS OF THESE VALUES

The illustration above shows the seven values that are innate to our species. It also shows their relationship to each other. They are integral to our being, and give us the capability to make decisions to become complete as a person and offer us the means to have a positive and constructive social life.

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.

These seven values are the original cause of human motivation, ⁶ (page 35), that urge us to improve our quality of life materially and socially. We can safely predict that these same values will continue to motivate our species to search for an ever-improving quality of life, and to grow into our innate individual and collective potential in future centuries and millennia.

Universal

These values are universal to all people of all races, cultures, ethnicity, nations, and genders. Ask anyone, whether they live in Bangladesh or Baltimore, Houston or Hanoi if they would like to

⁶ Raphael, Daniel. 2015, *Social Sustainability HANDBOOK for Community-Builders*. p. 28-30.
ISBN: 0-9712663-0-1

develop the innate potential they brought into life and to improve their quality of life with an equal ability as anyone else would or could. The answers are universally the same.

Self-Evident

The self-evident nature of these values is only one of several *characteristics* that have obscured their presence while in plain sight. The four primary 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

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

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. These values urge us, motivate us, to improve the quality of our lives.

LIFE is the ultimate value.

LIFE, the three primary values, and the three secondary values create an integral *system of values*.

Decisions made about *LIFE* are qualified by the other six values as the criteria for human decision-making.

Equality

Equality is inherent in the value of life — everyone's life is valuable. 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. This is the value that empowers us to work together to improve our world.

A Caveat for the primary value "Equality." The moral and ethical person is not naïve to assume that everyone else is moral and ethical. But until proven otherwise be authentic, genuine, ethical, and do practice and use the Expressed Ethics, pages 55-59. It is unfortunate that we live in a hostile social environment where we seem to be constantly confronted with those who have chosen to be NON-human. Non-humanness can vary from short-changing us at the cash register to the extreme of kidnapping, rape, and death of a victim. Do not tempt those who are NON-human to express their inhumanity to you!

Growth

Growth is essential for improving our quality of life. To be human is to strive to grow into our innate potential. Only a proactive morality and ethic has the capability to support the growth of others.

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.

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 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

EQUALITY → *Empathy, Compassion, and “Love”*

The primary value **Equality** is the source for the three secondary Value-Emotions values, (see illustration, page 31). We know when equality is out of balance because of the secondary value-emotion 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. When we feel empathy for others, we want to act in *compassion* – to reach out to the other person and assist them in their situation. When empathy and compassion are combined and we feel that equally for everyone, then we say that we have a “*Love*” for all humanity — the capacity to care for another person or all of humanity, as we would for our self.

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. With these three Value-Emotions, we have the direction and motivation from which to develop highly positive family dynamics; and a loving, compassionate, and empathic means of validating holistic growth in individuals, families and societies.

When we consciously 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.

A UNIFIED VALUES-BASED THEORY OF HUMAN MOTIVATION

A further proof of the integrated nature of the seven values is in how they have motivated our species to make decisions and take actions that have resulted in the sustained survival of our species for over 200,000 years. These seven values provide for a *unified, values-based theory of human motivation*. Eponymously, it becomes the *Raphael Unified Theory of Human Motivation*.⁷

⁷ Raphael, Daniel 2015 *Social Sustainability HANDBOOK for Community-Builders*, Infinity Press, Evergreen, Colorado USA p 28-30 ISBN: 978-0-692-41640-2

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.⁸ 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,"⁹ 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 of human motivation and an accurate reflection of us as individuals — thinking and compassionate. The four primary values and the three secondary Value-Emotions complete the circle of our existence by engaging the analytical-side of individual and social existence with the intuitive and 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" for humanity, both as givers to others and as receivers from others.

Further, these values give us the capability of improving the quality of our own life through our *intra-personal* relationship with our self; and *inter-personal* relationship with others. The unification of these two value systems motivates 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 Value-Emotions connect us to others through our empathy to act in compassion to come to the aid of others. 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.

⁸ 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>

⁹ Review of General Psychology © American Psychological Association 2011, Vol. 15, No.2, 85-98 1089-2680/11/\$12.00 DOI; 10.1037/a0023483

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.

As you have already seen that the four primary values have proven their capability to sustain the growth and development of our species, yet all social structures for the last 30,000 have failed miserably. The key to social sustainability are the four primary values combined with the three secondary values that offer their capability to sustain the social context of human existence. Only by their use will social evolution, development, and maturity of families and organizations, communities and societies come into being; and to become socially sustainable into the centuries and millennia ahead.

Functional, loving families, and good organizations support the development of our intra-personal relationship, and that in turn supports us to develop good, caring, and compassionate relationships with others. Who benefits? Everyone!

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

The original cause of the incessant social, political, and economic changes that erupted in the 1800s and 1900s are the same causes that push social change today — our individual yearning for an improving *quality of life*, to *grow* into the innate potential that we brought into life, and to so *equally* as anyone else could. Those values, today, as then, are always waiting for opportunities to urge us again.

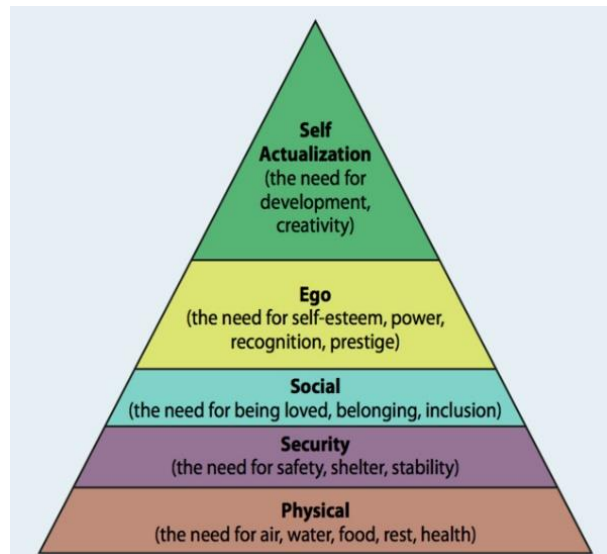
The motive power behind **SOCIAL** change is from our *changing personal interpretations* of the Seven Values. What we define as social change is the collective movement of vast numbers of people who are striving to satisfy their evolving *personal interpretations* of the values that have sustained our 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 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.”¹⁰ 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



¹⁰ Bohm, David 2004 *On Dialogue*: 68.

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 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.

CONCLUSION

By themselves the seven values are not sufficient to sustain the social holism for human social existence. More is needed. To create a social holism, where all social institutions and organizations make mutual symbiotic contributions to create a synergism of social holism for the social sustainability of everyone, more is needed beside these values. But, they do provide a foundation that cannot be achieved without them.



“Those who think they can
Change the world
Are the ones who do.”

Steve Jobs

Restoring the Greatness of Democratic Nations —
A Radically Conservative and Liberal Approach

3

VALUES + PRIORITIES OF DECISION-MAKING + MORALITY AND ETHICS = SUSTAINABLE SOCIAL EXISTENCE.

The seven values have served Homo sapiens beings very well for over 200,000 years even though humans had never identified what motivated them to sustain their lives, to grow into their innate potential equally as anyone else could, and to incessantly work to improve their quality of life. It appears that no one has given much thought to the values that support the decision-making that has resulted in the sustained survival of our species. Yes, morality and ethics have been an ever challenging philosophical topic since the days of Aristotle. That will change now that the timeless values of our species have been identified.

For over 30,000 years of human social existence, no one seems to have made the connection between the innate values for decision-making and survival of the species; or of being aware that applying those values, plus the three secondary values, could result in the long term sustainable social existence nations and civilizations. The proof that no one made that connection is evident in the remnants they left behind after their empires rose, crested, declined, disintegrated, and collapsed. None has survived functionally intact and operational.

The possibility of a thriving survival of social existence for cities, states, and nations has never occurred. There simply did not exist the tools to change the cultural model from “get all you can while you can,” to the model of “empower the present to transcend the past” for this and all future generations. To do so would be one of the most audacious culture-changes in the history of human social existence because it would be initiated by a conscious intention to do so!

In the early 1900s and before, no one thought it would ever be possible for a human being to travel to the moon and then walk on it. Russia's Sputnik changed that cultural thinking forever. Only two things were needed. 1) “Possibility thinking;” and 2) “The Right Stuff.” Culture-

change occurs with ideas, invention of new technologies, and the courage to try something new. Chester Gould's "Dick Tracy" detective of the 1940s had a communicator watch that Sylvania eventually built. Now billions of people take their cell phones for granted and being able to talk with almost anyone anywhere in the world. Huh?!!!

So, do not THINK that transcending the 30,000 year failed history of all social existence isn't possible. All you need is "possibility thinking" and the "right stuff."

THE "RIGHT STUFF" TO CREATE SUSTAINABLE SOCIETIES

The logic of the seven values and their mutual characteristics is obvious and self-evident once we become aware of their connection to all things human and all things social. The seven values are embedded in our DNA to sustain the species, even though we are unconscious of their presence. To assure the *social* survival of our families, communities, and societies we must intentionally and consciously apply those values to the decision-making process of all organizations in order to sustain the social context of our existence. In a social context, what is needed next is a system of priorities for making decisions for the sustainable social existence of our species, families, organizations, and communities and societies. Only that and a morality and ethic that are in complete alignment with those values will ensure that those decisions are humane and equitable.

PRIORITIES FOR DECISION-MAKING THAT CONTRIBUTE TO SOCIAL SUSTAINABILITY

The functions of the seven values provide the basis for the discussion of the priorities of decision-making that is needed to sustain the continuing social existence of societies.

Until now governments, corporations, foundations, education, social organizations and many dozens of other types of social entities have pretty much gone their own way, doing what they thought was right and good by whatever definitions they contrived. "Going your own way" does not contribute to the social holism that is required to sustain societies.

Separation, isolation, and becoming insular are filled with assumptions that provide a slow acting poison that threaten survival and eventually lead to the decline and death of democratic societies.



The Illustration above is an **Organic Decision-Making Tree** based on the seven values as the criteria for logical and reasonable decision-making that supports the ongoing sustainability of the social context of human existence. The operation of the tree is inherently invested in the logic of the characteristics and values that have sustained our species for over 8,000 generations.

It provides individuals and organizations with a logical and rational process for reframing human motivation and decision-making collectively from the simple task of sustaining the species to sustaining the social fabric of our communities and societies. As we work through the illustration several insights become clear.

In the illustration, the arrows between the Individual/Family and the three pillars of societal existence, (social-societal, political-governmental, economic-financial), reveal a reciprocal and symbiotic relationship involved between the organizations of those three pillars and the individual/family. The individual/family and organizations are the only decision-makers involved and are jointly responsible for the social sustainability of

communities and societies in which they both exist. Communities and societies are not involved in that decision-making process.

The dependency of Communities/Societies upon the Individual/Family and Organizations arises because neither a community or society are identifiable by GPS location, address, or responsible organizational entity. The welfare of communities and societies is dependent upon the ethical and moral decision-making of Individuals/Families and the three major organizational structures that support the framework of a society and community. Yet, when a community or whole society begins to wither and die no one has understood the dynamics of their failure. Now we do.

The survival of communities and societies is dependent upon the ethical and moral decision-making practices of all individuals/families and organizations faithfully using the seven values as the criteria for their decisions in a system of priorities. Adhering to the priorities of the organic decision-making tree will result in socially sustainable families and organizations and the development of stable and peaceful communities and societies.

The First Priority is always to sustain the species because it holds the genetic program of our species. The *primal motivation* of the individual is to reproduce to *sustain* the continuation of the species. At the early animal survival level of our species that does not require a family, community, society, organizations, or morality and ethics. And, as we are so vividly seeing from the immense human migration from Africa and the Middle East, over-population combined with severe weather, political, and war activities works against their physical survival and their sustained social existence.

For organizations to help sustain the species, that means not polluting or endangering the species in any way that would cause damage to the genetic program. For organizations, that means supporting their half of the symbiotic relationship they have with the employee/family. And for families that means teaching children how to live in a functional loving family, and how to live peacefully in the community and the larger society.

The conscious and intentional priority of the individual/family and organizations is to sustain the social fabric of communities and societies, i.e., functional families. That may seem as though I am stating the

obvious, but the other side of that statement is raising children without any direction for establishing their own functional family, and raising children who do not know how to live peacefully in their community and society, and who do not know how to become employable and literally “go to work.” When that occurs, that initiates the disintegration of families, then creeps into organizations to poison communities, and eventually whole societies.

The Second Priority, more graphically, supports the synergistic relationship between the individual/family and organizations. It is a two-way relationship. If families raise children well, then organizations will be managed well. If not, then organizations will make many mistakes. This is recently evident, (2016-2018), with the egregious decisions at the highest corporate executive levels in Wells Fargo and Volkswagen among many others.

The responsibilities of organizations arises because families are the primary socializing and enculturating social institution that can produce well qualified, socially capable, responsible, and competent employees and executives of those organizations. The source of all future generations of directors, managers, executives, middle managers, supervisors, team leaders, consultants, and the great body of employees comes from families. If the quality of the child’s preparation is high when entering into the work force, whether as a laborer or as a member of a board of directors, then those organizations will benefit from the good work that the parents have done raising that child. How organizations directly and indirectly aid in that process must as well be ethical by applying the seven values in that aid.

Organizations are an invention of people and therefore dependent upon the quality of the design and functions of the organization and the decisions made by those who execute decisions for their organization. When we give the illustration above deeper thought some very large insights become visible. Ironically, in developed and complex societies no thought is ever given to sustaining the *species*. We take that for granted. The greater irony is that no one ever really gives any thought to the sustainability of our societies and communities that support the well being and the quality of life of our families. In other words, no one has really given much thought to the transcendent responsibilities for making a decision about the social sustainability of the family AND society.

The Missing Factor for attaining social sustainability. What is missing are the *criteria or rules of decision-making* that will keep (sustain) families and organizations of our communities and societies running smoothly so that everyone arrives in the far distant future with the same or better quality of life as we have today. When that is in place, then the primary elements to initiate the social sustainability of families, organizations and their societies will have been put into place.



4

DECISION-LOGIC OF MORAL AND ETHICAL DECISION-MAKING

If we use solely the seven values and their mutual characteristics, and the priorities of decision-making without an integrated proactive morality and ethic, then not much would change from the decisions that are made today. What sets the socially sustained social existence of communities and societies apart from those of today are the rules of morality and ethics. The combination of the seven values and their proactive morality and ethics empower the priorities of decision-making to become capable of creating socially sustainable communities and societies, and peace. The edge that will cut deeply into self-defeating UNsustainable materialist cultures is the “other-interest” of decision-making of a self-sustaining culture compared to the dominant “self-interest” decision-making of today’s cultures.

EQUALITY IS THE PIVOTAL ELEMENT OF PROACTIVE ORGANIC MORALITY.

The “equality” that is familiar to almost all people today pales in comparison to the “equality” that supports socially sustainable communities, societies, and peace. Equality is a primary value and also the ancestor of empathy, compassion, and a generalized “Love” for humanity. The more that a society adheres to the moral and ethical foundations of equality, the more capable that society becomes to attain social sustainability and peace.

The lack of widespread acceptance and application of the practices of equality is the primary cause of “social disturbances” that keep communities and societies in an anxious state of imbalance socially, politically, economically, racially, ethnically, culturally, and particularly between genders. If that is a roughly accurate statement, then most developed democratic nations have a long way to go to achieve social peace even in its narrowest parameters.

THE DECISION-LOGIC OF THE SEVEN VALUES AND THEIR CHARACTERISTICS

Most of us have associated the words “values,” “morality,” and “ethics,” but never before have morality and ethics been associated with a universal set of values that are innate to our species. Until now morality and ethics have never been tied to anything more substantial than someone’s opinion about “right and wrong” and how we ought to behave. Because we know that values always underlie all decisions, the only values that have the capability to provide a timeless and universal morality and ethic for decision-making are the timeless and universal values that are already innate to our species.

The following “rules,” of morality and ethic for option-development, choice-making, decision-making, and action-implementation are first of all proactive in nature. No coordination between or among organizations and the individual/family is necessary to bring about society-side social evolution when they are used consistently. They will automatically provide the ends of social stability and peace simply by their consistent and persistent use in personal and organizational decision-making.

The following Moral and Ethical Decision-Logic of the seven human values and their characteristics has the capability to keep (sustain) all of the parts of our societies running smoothly so that everyone arrives in the far distant future with the same or better quality of life as we have today. The seven values are motivators that point us in those directions to sustain our species AND organizations. Proactively they tell us *what to do* to sustain the social fabric of our communities and societies, and the ethics tell us who to include in the outcomes of those decisions.

Examples of the “IF ... THEN” of Building Logic-Sequences

Building any logic-sequence, as a hypothesis, begins with the statement, “IF _ _ _ _ , THEN _ _ _ _.” It begins with something we speculate to be true. When we create an “if-then statement” it must be checked for its validity to know if it is PROVEN to be true, to not. Once it is proven to be true, then we call that statement a “PROOF” for that step in the logic-sequence.

As an example from simple geometry, the “if-then statement” of a triangle is this, “**If** the ends of three lines are joined to create a three-sided object, **then** the sum of the inclusive angles is **always** 180°.” The important final word in this logic-sequence is “**always**.” To validate this, we would measure the sum of the angles of dozens of different types of triangles anywhere in the world at different times of the day. The validation process provides us with a “proof” of the logic-sequence of the statement. Once the Proof is made, then we can use the Proof to build other “if-then sequences,” and validate those proofs by actual measurements. With the seven values, we can build an integrated logic-system of morality and ethics that will be useful to anyone, anywhere in the world, now and into the far distant future.

Building the logic-sequence for Moral Definitions begins with the seven values.

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

We begin with this statement, “**IF** the values do exist in everyone, **THEN** are there characteristics of those values that also exist in everyone?” The following example of the “if...then” process was used to validate the universal existence of the seven values and to describe their mutual characteristics. To validate that “if-then statement” I contacted people in numerous places around the world to determine if those values really do exist in everyone. When that proved to be true I began developing a list of mutual characteristics for those values.

Characteristics of the Seven Values. Because that research has already been completed, we know the seven values exist in everyone around the world. Because everyone interviewed identified with those values, a list was made of characteristics for those values. Those characteristics include that they are *universal* to all people. From the written history of past societies and civilizations, we also know that these values are *timeless*, meaning that people have expressed these values in their life from the earliest recordings of human history.

From our own experience today, as well as our conclusions made from historical records, we know that these values are *innate and organic* to our being, and *not learned*. This suggests the seven values are embedded in our DNA.

What is remarkable about these values is that once they are pointed out to people, their existence seems so obvious that they are seen as being *self-evident*.

These values are also proven to be *irreducible*. That is confirmed when we challenge each value to discover if more basic values underlie each of them. Knowing that *values always underlie all decisions*, our question becomes, “What are the values that underlie *LIFE*?” Because you either have life or not, there is no decision to be made. We conclude that the value *LIFE* is *irreducible*.

Now, let us examine *growth*. What values support the value of growth? It, too, is irreducible because it is an unconscious urge of our species, not a decision, and is not learned. Growth spontaneously begins to express immediately when children are born. Within days infants begin to recognize faces, voices, and begin to babble in the process of learning to talk. Then comes crawling, standing, stepping, walking, running (and falling), then onto learning the full scope of languages, writing, music, mathematics, and art.

As for *equality*, the conclusion is the same. We do not decide that we want to be unequal to others. The necessity of equality is born in each of us. It is an irreducible value.

Only within the last few years has it been scientifically proven that the two secondary values of *empathy* and *compassion* exist in our DNA. Asking people, “Do you have empathy? Did you decide to have empathy? How about compassion? Have you ever decided to have compassion?” “Love” in this context is the combination of empathy and compassion that is expressed for humanity. There are no other values behind those values that support a decision to express empathy or compassion. They are irreducible as well.

NOTE: You can of course decide *not* to express empathy and compassion, which we will discuss in a moment.

When we become aware of these seven values as having been a part of our everyday decision-making, we are able to come to the conclusion that every person in history, now, and in the future is being urged by the values in their DNA to seek a better *quality of life*.

Non-humans. Consciously or unconsciously deciding NOT to grow, not to express equality with others, and not to express empathy, compassion, and a generalized “Love” for humanity is a decision to become NON-human. From my own experience from working in criminal felony adult corrections, that decision is only rarely a conscious decision.

A Few More Details. The values need to be explained in a bit more detail in order to provide a better understanding of the logical nature of the Moral Definitions and Ethics Statements that we will create.

LIFE is the logical prerequisite for the functioning of the other six values. Life is primarily a motivating value to stay alive.

Equality is a motivating value as we compare the quality of our life to the quality of life of others.

Growth is the logical evidence of life. Growth is the evidence of the genetic program expressing the innate potential of the individual and the species. Growth is a motivating value and the prerequisite for the improvement of our quality of life.

Quality of life is a motivating value that takes into account the other six values as they relate to the seven spheres of human growth and experience, (physical, mental, emotional, intellectual, social, cultural, and spiritual).

Empathy, compassion, and “Love.” The presence of these three secondary values in a person’s life is evidence of the degree of that person being human — humane. Without these secondary values life is a brutish and brutal experience.

From this point we can begin the process of building moral and ethical logic-sequences using the seven values with the confidence that what we are building will stand the test of time for all races, cultures, ethnicities, nationalities, and genders.

THE DECISION-LOGIC SEQUENCE OF MORALITY AND ETHICS

The progression from Values to The Graces of Expressed Ethics in the sections and chapters ahead will follow these steps, which are defined below:

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

- **Values** underlie the decisions responsible for the survival of our species; and the potential for the sustainability of our social existence.
- **Moral Definitions** provide us with a set of rules to guide human decisions and actions to prevent destructive life-altering behavior of human interaction. *As an example*, using equality as the originating value of this sequence — support the life of others as you would your own.
- **Ethics Statements** tell us *HOW TO* fulfill Moral Definitions. *As an example*, using “equality” as the originating value in this sequence: Equality →Treating others as you would your self means that you do not treat others less than your self; and it also means that you do not treat your self less than you would treat others. The value of others is equal to that of your self, and your value is equal to that of others – act accordingly. The importance of this value is that others are not excluded from consideration and opportunities to grow to improve their quality of life; and neither are you.
- **Expressed Ethics** tell us *WHAT TO DO* to fulfill Ethics Statements. “Expressed Ethics” is used in this text for what most people call ethical values and ethical principles. The words “Expressed Ethics” are used to tell the reader that this stage of the values logic-sequence is where people are *expressing* the seven values, morality, and ethics in their daily lives.

Expressed Ethics are the ethical values and principles that individuals, families, companies and corporations, and public agencies adopt to conduct business without jeopardizing their personal and social integrity and to improve those relationships. *As an example*, the Proactive Expressed Ethical principles for “equality” would include fairness, justice, integrity, respect, loyalty, truth, trust, accountability, responsibility, and being transparent, authentic, and honest.

- **The Graces of Expressed Ethics (TGoEE)** is the fifth stage in the logic-sequence that provide the *élan* of social interaction. These take the form of *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly. These are only a very few of many possible examples. The Graces of Expressed Ethics are not necessary to be moral or ethical, but provide a “grace” to ethical living. People who express these graces are always noticeable because they are not pretentious, but have a confident joy of life that cannot be ignored.

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

EQUALITY IS THE PIVOTAL ELEMENT OF PROACTIVE ORGANIC MORALITY.

To choose equality is to choose inclusiveness, not separation. To choose this value means that the individual, family, and organization of any size has also chosen to see others as being of equal value and worthy of equal treatment. In a society that has chosen to move forward toward social stability, peace, and sustainability, to treat others as having less value than our self causes separation, social agitation, and becomes an immoral act.

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



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

Dietrich Bonhoeffer

5 SUCCINCT LOGIC-SEQUENCES FOR THE SEVEN VALUES

The last chapter explained the progression from Values to The Graces of Expressed Ethics. In this chapter they are succinctly summarized.¹¹

THE DECISION-LOGIC SEQUENCE OF MORALITY AND ETHICS

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

A BRIEF SUMMARY

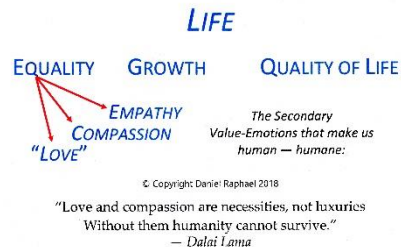
Life is the Ultimate Value.
Equality, Growth, and Quality of Life are
the values that sustain the survival of our
species.

Empathy, Compassion, and the “Love” for
humanity are the values that make it
possible to sustain social existence.

The “rules” for social existence are the morality and ethics that develop
out of the logic-relationship of the seven values and their mutual
characteristics.

- **Values** underlie the decisions responsible for the survival of our species;
- **Moral Definitions** provide the rules that guide human decisions and actions to prevent destructive life-altering behavior of human interaction;
- **Ethics Statements** tell us *HOW TO* fulfill Moral Definitions;
- **Expressed Ethics** tell us *WHAT TO DO* to fulfill Ethics Statements;
- **The Graces of Expressed Ethics** are the states of being that smooth social interaction.

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



¹¹ Raphael, Daniel 2018 *Making Sense of Ethics — A Unique, Unified Normative Theory of Ethics, Morality and Values*, from Chapter 5, "Succinct Logic-Sequences of the Seven Values" p 55-

VALUES

Life → Moral Definitions → Ethics Statement

→ Expressed Ethics → The Graces of Expressed Ethics

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

Ethics Statements: Protect and give value to all life (Buddhist). Take the life of other species only for your meals. Do not to take the life of species for sport, or to sell protected species.

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

NOTE: The Graces of Expressed Ethics (TGoEE) apply equally to all Expressed Ethics and are not duplicated for each value in the following sequences. They are the natural outgrowth of Expressed Ethics as their name indicates. They take the form of being kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly for only a very few of many possible examples. These are not necessary to be moral or ethical, but provide a “grace” to ethical living.

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

Equality → Moral Definitions → Ethics Statement

→ Expressed Ethics → The Graces of Expressed Ethics

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

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

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

Growth → Moral Definitions → Ethics Statement

→ Expressed Ethics → The Graces of Expressed Ethics

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

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

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

Quality of Life → Moral Definitions → Ethics Statement

→ Expressed Ethics → The Graces of Expressed Ethics

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

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

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

*** Empathy (* = Secondary Value) → Moral Definitions → Ethics Statement**

→ Expressed Ethics → The Graces of Expressed Ethics

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

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

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

All *Expressed Ethics* demonstrate “other-interest” contrasted to self-interest. “Other-interest” Expressed Ethics are typical of the secondary Value-Emotions. Self-interest is much more typical of primary values. We see the prevalence of this in the U.S. culture with its great “me-ism” of self-centered arrogance manifested as authority, power, and control. Yes, primary values do have Expressed Ethics attached to them, but as we have seen, it is always a matter of personal choice of expressing self-interest, a little of both, or predominately other-interest. Neither is “good” or “bad.” “Other-interest” works toward social sustainability while self-

interest works predominately against it, at least at the local, tactical scale of social existence.

- * **Compassion** →Moral Definitions →Ethics Statement
 →Expressed Ethics →The Graces of Expressed Ethics

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

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

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

- * **"Love"** →Moral Definitions →Ethics Statement
 →Expressed Ethics →The Graces of Expressed Ethics

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

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

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

AN INNATE, PROACTIVE MORALITY AND ETHIC

What is unique about this proactive morality and ethic is that they are inherent to the seven values that are embedded in our DNA. We were born with an innate sense of “right and wrong.” Immoral and unethical decisions and actions require a conscious volitional decision to violate those values and the innate morality and ethic we were born with. To me, this is proof that people, all people, are innately good.

A proactive morality and ethic as described in the preceding pages offer a holism to all of human behavior — one that offers the possibility of drawing individuals, families, communities, national societies and our global civilization into a socially sustainable future and peace. By using this proactive, innate morality and ethic, we will immediately recognize what is moral or immoral, what is ethical and what is not. Only a proactive morality and ethic as this is capable of creating indigenous, positive social and cultural change, a first stage of social evolution and sustainable peace. It is simply a matter of using those values, morality, and ethic in billions of daily decisions made by billions of citizens, organizations, and social agencies.

For complex and developed democratic societies the seven values provide a code of moral and ethical logic for developing decisions with clear and unambiguous outcomes, for everyone, equally. This innate, proactive morality and ethic offer nine functions to sustain future generations:

1. To define the proactive moral and ethical decision-making and behavior of individuals and organizations that contribute to the social stability, social sustainability, and peace of individuals, families, communities, and societies.
2. To clearly define immorality and unethical behaviors as those that violate one or more of the seven values, and,
 - a) destroy the potential of (an)other citizen(s) to make a positive contribution to the sustainability of themselves, their family, community or society.
 - b) behavior that diminishes the capacity of a citizen(s) to make a contribution to society;
 - c) behavior that squanders the resources of society as it works toward social sustainability; and

d) behavior that requires society to come to the aid of an injured citizen to recoup their capacity to make a contribution to the sustainability of themselves, their family, community, or society; or, support them in their incapacity for their lifetime or until they are healed.

3. To clearly define social predators ¹² as those individuals and organizations that take actions as those above, a-d, that violate the morality of a society that is moving toward a peaceful future. Those individuals and organizations create an immense drag on society's forward inertia to achieve social stability and peace. (Most federal and state criminal codes offer numerous examples of predatory behavior.)

The actions of social predators are in opposition of the efforts of society to develop the innate potential of people individually and collectively, and greatly retard the maturing social evolution of our societies and cultures. How they are dealt with by courts that have adopted the logic of these values and morality is a question that cities, counties, states, the nation, and nations collectively will have to determine, eventually. Whatever sanctions are meted out must as well work to fulfill society's intent to become fully socially sustainable.

4. A proactive model of morality and ethics clearly points to the long term benefits of proactive decisions made by individuals and organizations that use it. Doing so, organizations and individuals then become symbiotically entwined, socially stable, peaceful, and eventually more sustainable.

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

¹² Social predators includes any person, and those person(s) acting in behalf of an organization, whose actions cause life-altering changes in the victim(s); and include embezzlement, incest, all forms of violence against the victim(s), and all financial actions of self-interest that result in losses to the general public, and others, for example.

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

7. Moral and ethical behavior that is generated by the use of these values is fully complementary to our human nature. These values are embedded in our DNA, and are an innate part of who we are. People are naturally and innately good — the genuine and authentic nature of us all — evidence of our true human nature.

Social predators, those who choose to use their own priorities of what benefits them, define themselves as not human — NON-human. The moral implications of that statement may cause a great deal of heated discussion among traditional moralists and ethicists. The furor of the discussion will lie in how to prevent the appearance of social predators, and what to do with those who are entrenched in such decision-making and behavior.

8. Prosecuting attorneys will have consistently logical, moral, ethical, and rational arguments in the courts for dealing with individuals, organizations and their executives, social agencies, and global agencies who choose to work against the sustainability of individuals, communities, societies, and national publics. Having a consistent, integrated, and permanent morality and ethic to guide the development of laws and social policies that support social sustainability is essential to bring the decisions of thousands of local, national, and international social agencies into complementary alignment.

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

The reaction we have seen in middle and upper-middle class families is an increased value-investment made in each child, while the value-investment of economically marginalized children decreases. Giving value to individuals is evidence in more socially conscious groups for the

necessity of an integral wholeness of our societies. We are beginning to give value to the integral wholeness of our society, even as we witness the disparate aggregation of racial, ethnic, national, and religious groups tear our societies apart politically.

TRADITIONAL MORALITY

As comparison, the moral code of western civilization has historically changed very little over the last 4,000 years ¹³ from the time that Sumerian King Ur-Nammu of Ur (2112-2095 BC) wrote it. It was later adopted by Hammurabi and Moses, among others. It was written as a set of rules for preserving and maintaining social order and the functioning of society through a uniform standard of social conduct, i.e., a moral code.

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

The traditional moral code is man-made using the values that King Ur-Nammu and his advisors thought would be of help. Because the traditional moral code was based on man-made values, rather than being based on the innate values of our species, it has not been able to keep pace with the social evolution of people. That moral code is not capable of evolving with the evolution of people's needs to improve the quality of their lives. To improve the conditions (read, "social evolution") of our lives today, the moral and ethical needs of our evolving contemporary communities and societies also need to evolve. Because the seven values are proactive to encourage our growth, social change is a permanent and inherent aspect of the value system of our species.

Invalid Assumptions. King Ur-Nammu's moral code is retrospective and punitively based. One of its assumptions has been that the punishment of immoral behavior would cause citizens to become moral in order to avoid subsequent punishment. We know all too well from the history of

¹³ http://en.wikipedia.org/wiki/Code_of_Ur-Nammu; and, http://en.wikipedia.org/wiki/Code_of_Hammurabi

four millennia that punishment is not an effective deterrent to immoral behavior.

What is wrong with this traditional moral code? Nothing really, as long as it is applied as an unevolved person-to-person morality in very simple communities. But when it is applied by a social agency (courts of law, juvenile, divorce, and custody litigation for example) its performance comes up short. What is missing is an evolved, proactive morality that empowers social agencies, as the courts and numerous other social agencies to determine the sustaining needs of litigants and of society.

Historical Corrections. Perhaps the greatest fallacious assumption of the traditional moral code is that it tries to correct the behavior of the wrongdoer, a very familiar theory of “modern” criminal “corrections.” When we look more closely at its “corrective” function, we soon realize that it proposes the ludicrous notion of correcting the faults of the past. Because this type of reactive punishment occurs after the fact of the immoral behavior, it is truly 100% ineffective. Further, Ur-Nammu’s moral code does nothing to proactively improve our societies. It simply punishes the wrongdoer with the victim, family, community, and the public no better for the wrongdoer’s punishment. Said another way, the incarceration of a murderer does not bring about an improvement in the social sustainability of the community from which he or she came.

Reactive, Not Proactive. The traditional moral code provides only a moral accounting of righting wrongs, never urging citizens to aspire to higher moral standards of living, or to add to the quality of their life, or the lives of others by the decisions they make. The old morality provides no incentive for proactive good behavior, other than to avoid getting caught.

Because the traditional moral code has not been proactive to work toward social sustainability, after centuries of its use we have begun to see the moral and social disintegration of whole communities in our larger cities due to drug use, violence, property crimes, and sexual, physical, emotional, mental, and social abuse of infants, children, and the elderly. Social status and economic elevation have not exempted members from family abuses, community delinquency by adults or fiscal or political malfeasance by executives with their victims numbering in the tens of thousands and totaling in the millions.

Bad Code. From a contemporary technological perspective, the traditional morality of western civilization for the last 4,000 years is a form of morality that in computer terms is “bad code.” It is “bad code”

because it is not based on a logically integrated set of values. It may solve some problems but not others, and it may solve problems inconsistently depending upon who is using it.

Grievously, the ethics that emerge from the “bad code” of traditional morality do not provide a universally level playing field for all people of all races, cultures, ethnicity, nationality, and gender for all times.

A Conclusion. The traditional morality that all of us have been raised with is based on man-made values that are interpretations of the seven innate values. As man made interpretations they are not capable of enduring the rigors of time and vast array of moral challenges that have come about over the centuries and millennia. The far better and sustaining values that need to be used are the seven innate values set in a proactive moral code of decision-making for all people, all organizations, and for all time. These values are in innate alignment with each individual because they are already a part of each of us.



MINIMAL MORAL DUTY

In the frame of three simple proscriptive definitions, where “social sustainability” is defined as the morality of the four primary values:

- No **individual** shall diminish or impede the social sustainability of another person, organization, or association of organizations without moral justification.
- No **organization** shall diminish or impede the social sustainability of another organization, individual, or association of organizations without moral justification.
- No **association of organizations** shall diminish or impede the social sustainability of another association of organizations, organization, or individual without moral justification.



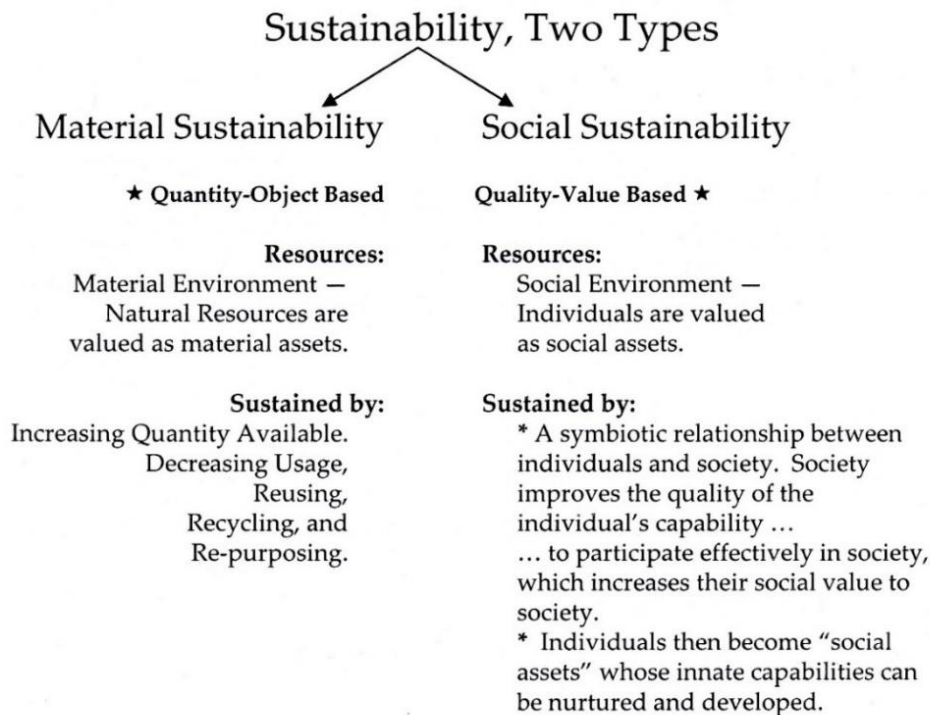
Restoring the Greatness of Democratic Nations —
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SUSTAINABILITY — BEDROCK FOR MORAL AND ETHICAL DECISION-MAKING

This is the simple logic of the seven values: Conscientiously using these values and the proactive morality and ethic in the decision-making processes by the individual/families and organizations will result in material and social sustainability of families, organizations, communities, societies, and democratic nations.

If we decide as individual/families and organizations to embrace both material and social sustainability, we need to know for how long, and what “sustaining” really means. The table below provides clear definitions of the two branches of sustainability that are necessary for a society to “become sustainable.”



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 making decisions that assure it has a definite, peaceful, and stable future.

THE DURATIONS OF SUSTAINING

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 years and more because of the intention for its existence and the design of its functions.

Consciously choosing UNSustainability is to choose the death of societies and the quality of life of all future generations. It is an immoral decision whether made consciously or by the omission to decide. It is an immoral decision because it primarily violates the values of growth and equality of the generations that have not been born.

Trying to achieve sustainable growth is an oxymoron — it is contradictory and impossible. Many people in business strive to sustain growth of their corporation's profits. Eventually, that becomes an impossibility, which at the present time has not yet shown its ugly face. Then an existential moral problem will exist. Do we exploit the material environment to maintain profits and our high standard of living compared to the rest of the world, or do we begin to practice conservation (decreasing usage, reusing, recycling, and re-purposing) to support the children of our future generations?

One of the intentions of this book is to make people aware of our moral responsibilities to the billions of people of future generations, and that includes our children's children and great-great grand children. When we discuss the primary value "equality" what we are talking about is designing our material resources and social institutions so that social and material resources are available to nurture and support the development of the innate potential of those future generations.

Equality in this multi-generational context is equality between us now and "us" as our future generations. Without us now, future generations would not exist and because of that those generations are equal to us and deserving of our considerations to provide for their equality as we would our own today. Just because they are not physically present with us today is no reason to ignore primary value of equality. When we *FAIL* to extend our empathy and sympathy for those generations, then we are again acting selfishly, again putting our self-interest before the moral interests of our children and their children. Doing so jeopardizes their quality of life, and that is immoral.

BRIEF SUMMARY

Now the question. "Do we want our societies and our way of life to become sustainable or UNSustainable?" We can make that decision once we appreciate how intimately our decisions today will affect the survival, existence, stability, and sustainability, in their broadest definitions, of those who have yet to be born.

As you can see from the last three paragraphs, the "rules of engagement" for resolving these difficult situations must come from the Seven Values, their Moral Definitions, Ethics Statements, and Expressed Ethics. Relying upon man made interpreted value systems will only lead to more and more difficult situations, (read, Volatile, Uncertain, Complex, and Ambiguous, "VUCA"), with no final authority to rely upon. If our societies are to be sustained, then we must rely upon the authority of the seven values and apply them to the decision-making processes of all organizations to give families, communities, and societies the same longevity as our species.



Educating the Younger Generation

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.



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.

Part 2

Designing Seven Socially Sustaining Social Institutions

Part 2 uses the mechanics provided in Part 1 to set the standards of performance for the designs of the social institutions of the family, economy and finance, education, health care, justice, religion, and democratic process. Doing so will necessitate organizations in those institutions to take on those designs. The intention is to first bring those designs into existence before the collapse of a democratic nation — most importantly to provide designs for creating functional, socially sustainable democratic nations after the collapse.

“Socially sustainable” is defined as the ability of a society to become socially self-sustaining indefinitely..., for 5 years, 50 years, 250 years, 500 years. That becomes possible because of the intention for its existence, the design of its functions, and the standards of performance of all organizations within the seven social institutions. The responsibilities of individuals and organizations in each of the major social institutions of society must adhere to a system of decision-making priorities that are consistent with the seven values and the consequent proactive morality and ethics.



Sustainable change, after all,
depends not upon compliance with external mandates
or blind adherence to regulation,
but rather upon the pursuit of the greater good.

Douglas B. Reeves

7

SUSTAINABLE FAMILIES, THE FABRIC OF SUSTAINABLE SOCIETIES

FAMILIES — THE SUSTAINERS OF OUR SPECIES, AND THE FOUNTAINHEAD OF COMMUNITIES, SOCIETIES, AND CIVILIZATION

The question this chapter will answer in part is this, “What can we do to create the family as a major contributor to the centuries-long sustainability of a democratic nation?”

Families are the bridgehead for the development of sustainable communities and societies. It is from families that citizens, leaders and executives, ingenious inventors and developers, and the vast sea of capable and competent workers originate. “As the family goes, so goes society.”¹⁴ To ignore the family as the fountainhead of societies is to ignore the potential possible longevity of societies and nations. Recognizing that families provide the potential for societies’ existence is essential to the good health of both.

When the family, family clinics, and public education provide children with their coordinated enculturation and education, those social institutions have made a socially sustaining investment in the present generation and future generations. In a society that has chosen to move toward peace and stability, the family with public education has a moral obligation and responsibility to the future generations of a democratic nation to educate and enculturate each new generation to support the development of social sustainability of the family and of all organizations. Public education is also co-responsible with the family, (parents), for the continued socialization of each and every generation so that they become socially competent, responsible, and capable. To do this, the

¹⁴ Raphael, Daniel 2017 *Clinics for Sustainable Families and the Millennium Families Program*
<https://sites.google.com/view/danielraphael>

work of the family and public education must be complementary and continuing until the child has completed his or her public education.

CLINICS¹⁵ FOR SUSTAINABLE FAMILIES

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

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. And, because Clinic 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 Clinic programs.

The mission of Clinics for Sustainable Families is to provide a permanent resource in each community for that service just as there are public schools in every community. Its interest is in the enculturation of socially sustainable child rearing and parenting practices. The work of the Clinics 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 Clinics is to bring about social stability and eventually social sustainability without a religious, political, cultural, or ethnic bias, *the work of the Clinics 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 “Clinic” in the text you will find that this paper can be applied to churches, counseling centers, spiritual centers, and many others.

¹⁵ “Clinics” as used here does not refer to a medical clinic, but to a “training clinic” similar in function to a tennis clinic or other clinic where the intention is to hone the skills of the individual, or family, to become more capable in the use of parenting and child rearing skills.

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 confidence for raising their children who 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.

CLINICS 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 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 phrase from the title of this section, “*...And Social Transcendence,*” suggests that there is a potential solution in mind. As *fixing the problems* of our existent societies is not possible, we must *create solutions* that will empower our societies to adapt to changing conditions to transcend the causes of societal failure.

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 by increasing numbers of citizens work together for the greater good of all.

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.

Teaching parents and their children how to use these values is one of several approaches to create a social holism of all social institutions and organizations. To “bend the culture” toward social stability, peace, and social sustainability we must begin in the cycle of our current generation and each new generation. 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, their socialization and the enculturation of each new generation.

BEST PRACTICES OF CHILD REARING AND PARENTING

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 such children is not a miracle but the result of conscientiously applying the best practices of child rearing and parenting that include training of the morality and ethic that are inherent in the seven values of our species.

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 who 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 people 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 on line 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. 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.

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 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 and not 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.

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 Clinics 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 articles, the social history of all humankind, of every culture and civilization, is littered with failure after failure.¹⁶ *None have survived functionally intact*, though evidence of their past glory remains. In the great arc of existence 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.

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 become 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.

¹⁶ Diamond, Jared 1997 *Guns, Germs and Steel — The Fate of Human Societies*.. W.W. Norton Co., NY
Diamond, Jared, 2005 *Collapse — How Societies Choose to Fail or Succeed*. Viking Penguin Group, NY

In biologic epigenesis influences early in life imprint on 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 Clinics 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.*

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 can provide organizations with the same capability of also becoming sustainable – socially sustainable into the centuries ahead.
- 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 Clinics 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 to each new generation 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 Clinic'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 Clinics in local communities will give democratic nations and societies the capability to transcend the limitations of all prior societies.
- The presence of Clinics 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 Clinics 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.



Restoring the Greatness of Democratic Nations —
A Radically Conservative and Liberal Approach

8

FINANCE AND THE ECONOMY

INTRODUCTION

What can we do to create finance and the economy as major contributors to the centuries-long social sustainability of a democratic nation? The answers may already be swirling in your minds, but consider this. Finance has as its intention investing and making money. The economy is all about improving the large scale productivity of investments on a national and international scale. Yet, neither has an intention to support the centuries-long social sustainability of any nation. Lacking an intention to contribute to the social sustainability of society and the nation has resulted in a boom and bust series of economic and financial calamities beginning with the collapse of the “Tulip Bubble” in February 1637, and the man made global recession of 2008.

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THE MORAL AND ETHICAL OBLIGATIONS AND RESPONSIBILITIES OF FINANCE AND THE ECONOMY TO THE NATION

The organizations that are within the scope of the social institutions of finance and the economy have a moral obligation to a democratic nation to devise a vision, intention, operating philosophies, missions, and objectives that support the development of stable and sustaining financial and economic policies that are consistent with the seven innate values of our species and the morality and ethics of those values. Doing so will more consistently shift self-interest to other-interest to improve global financial and economic stability to the benefit of global community of nations, both democratic and non-democratic. Finance and the economy are jointly co-responsible with the government for the economic and financial stability of the nation and co-responsible with all other nation's economies and finance.

Of all the cataclysms that have occurred, are occurring, and will occur, none have had such devastating effects upon the individual lives of

billions of people as the uncontrolled self-interests of those involved in finance and the economy. Surely 381 years of experience must contain the wisdom to avoid the occurrence of more financial cataclysms.

For good or bad, of all of the social institutions that support and knit together the functionality of nations, their societies, and the lives of billions of individuals and their families all pale in comparison to the effect that an economy has on billions of lives around the world. Of all the commonalities of the connections that affect the quality of life for individuals and families, the global economy has the most powerful effect in every nation.

CRIMES AGAINST HUMANITY

It is now 2018. In 2008 a global recession began to spread its effects around the world that affected the lives of billions of people. It has taken ten years for national and the global economies to regain their position prior to 2008. The lives of hundreds of millions of people were changed irreparably due to the loss of savings, investments, retirement accounts, and other forms of savings and investments. In many cases, for people who were approaching retirement and those who had retired, the experience would remain for the rest of their lives as they struggle to pay their mortgages, loans, and to forget about putting their children or grandchildren through college or technical school.

Yes, no one is usually killed during an Economic Holocaust as occurred in and after 2008, but the widespread destruction of millions of people's quality of life equates to *crimes against humanity*. "Crimes Against Humanity" is not too severe a label for what recessions and depressions bring to billions of individual's lives. Crimes against humanity are those immoral actions that affects the lives of people worldwide.

From page 52 "• **Moral Definitions provide us with a set of rules to guide human decisions and actions to prevent destructive life-altering behavior of human interaction;**" With that definition in mind, actions taken individually or severally and whether by omission or commission that destroy or greatly impair the global economy are immoral and truly do constitute crimes against humanity.

The egregious effects of global recessions and depression not only affect today's generations, but the undeveloped potential of each succeeding

generation. The losses from today's generations have multi-generational repercussions as the lost potential to develop the full potential of succeeding generations. Because citizens are the natural resource asset of every nation, failing to develop their innate potential equates to the loss of billions of dollars to the GNP of future generations of every nation.

The humungous irony that is evident is the acceptance by billions of people that recessions, depressions, and the incredible loss of trillions of dollars and social resources are accepted the same as tornadoes and hurricanes — “They just happen.” Underlying this humungous irony is an assumption that escapes any level of intelligence, that recessions and depressions are similar to “Acts of God,” being a natural consequence of uncontrollable forces, and that loss and suffering from their occurrence is just a fact of life.

TIME OUT! Here, we need to get a grip on reality. Recessions and depressions are not acts of God, but are caused by decisions of self-interest — man made decisions.

[You may note that I have consistently said that these financial cataclysms were caused by MEN, identifying men rather than women who made those decisions. Although Blythe Masters is credited with inventing the credit default swap financial instrument that figured prominently in the 2008 recession, my position is that men have consistently maintained the “glass ceiling” where women are almost totally excluded from the option-development, choice-making, decision-making, and action-implementation of executive positions in financial corporations at regional, national, and international levels. The worrisome part of this exclusion is that women are not able to bring their humanity (three secondary values) to bear upon the strategic executive processes of decision-making ... at a huge cost and to the detriment to billions of people worldwide.]

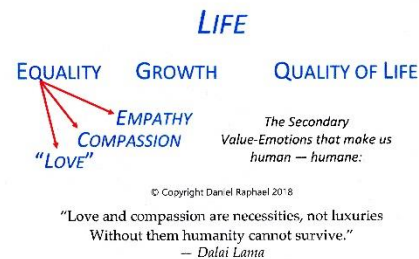
In the genre of this book, to make preparations for stable and sustainable societies, we must eliminate this asinine global assumption that is held by billions of people that recessions and depressions are not preventable. And as usual, let us begin at the beginning with values, morality, ethics, and the priorities of decision-making that will be necessary to make meaningful and effective contributions to the social sustainability of this and all future generations.

VALUES, MORALITY, ETHICS, AND PRIORITIES OF DECISION-MAKING

Values always underlie all decisions whether made in a micro-second or take years to execute. Millions of decisions are made every day in thousands of financial organizations and in dozens of stock exchanges every day. National reserve banks, the “Fed” as it is called in the United States, uses market research data to make decisions that will not only affect the market and decision-making of that national economy, but will also affect larger and smaller national economies around the world.

In a society that has chosen to become socially, politically, and economically stable and hopefully to also become socially sustainable, the seven values that are innate to our species are the starting point for such planning.

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



LIFE. As the eminent value, life is given the same value to everyone regardless of race, ethnicity, culture, nationality, or gender. With that value everyone is given **EQUAL** value and treated as an equal. The reason these two values are so essential to the fulfillment of the goals of social sustainability is that failing to provide equal treatment creates an imbalance and instability in that society. Of all the seven values **INequality** sets up social, political, and financial-economic instability that has widespread and multi-generational negative repercussions. In other words, maintaining financial-economic **INequality** will never permit local communities or national societies to ever become stable and peaceful. The primary reason that **INequality** is maintained is due to the self-interest of the dominant culture of that society and nation from the individual level to the level of groups and associations of groups.

Any attempt to create a socially sustainable society, political environment, and economy will fail if self-interest and **INequality** are re-instated or continue to be maintained. **GROWTH** then becomes stalled for individuals and for whole communities when financial-economic **INequalities** are maintained. Any community that maintains **INequalities** of any type has denied the development of the innate potential of individuals and individuals collectively. The egotism and arrogance of self-interest in any

realm of a society, whether social, political, or financial-economic is an example of being NON-human. The meta-language of such decisions and actions is a very loud statement that they are consciously and intentionally denying their humanity and are defining themselves as social predators. Choosing not to use one's **EMPATHY** and to reach out in **COMPASSION** to those who are victims of financial-economic **INequality** is clear evidence of being NON-human, and is the same assessment we would give to the perpetrators of genocide and financial holocausts.

The ethics of decision-making. It is essential in the process of designing socially sustaining financial and economic organizations and institutions that the seven values are used as the active criteria for their design and functions. Further, the morality and ethics that emanate from those values are essential to the development of trust in the decision-making and conduct of financial and economic organizations. As shared earlier, proactive self-revealing transparency must always be clearly evident in the daily conduct of all forms of their financial business. That level of ethics does not become apparent until the last stage of the “hope continuum,” is revealed.

The Hope Continuum.

Hope → Faith → Belief → Trust → **KNOWING**

Knowing only becomes evident with *experience*.

“Trust me” is not sufficient to KNOW that trust is real. The better two-word phrase is this, “Show me,” as President Harry S. Truman said.

The ethics that support social sustainability must be applied when any decision is made concerning money, finances, and the economy. Doing so will assure that though a decision may be made with equality in mind, the “how” it is applied must be ethical, meaning that equality is not delayed or set-off to another time. Relating an old aphorism, “Justice delayed is justice denied,” applies as well to prosperity in all forms that is delayed or denied in the decisions and policies of financial institutions, big or small. It is immoral and inherently leads to the delay or elimination of an improving quality of life for everyone.

CONCLUSION

Though economics may seem arcane to the average person in the street, more and more people are “wising up” to the fact that the global economy, national economy, and local economy need to become more and more a personal concern for discussion. Average people are now (2018 with the trade wars) intensely concerned about the repercussions of changes in the global economy. The world of finance and economics has integrated all national economies to the point where the financial and economic impairment of one nation’s economic welfare will have almost immediate effects on the lives of billions of people nearby and far away.

Financial institutions have an intimate relationship with the state of the global and national economies. The critical measurement of financial ethical compromise is whether their financial decisions are made for the good of all or for their own self-interest ... meaning the self-interest of the executives and shareholders of those financial institutions. Decisions that create profits for those institutions and individuals at the cost of the loss of millions, billions, and trillions of dollars to investors, individuals, and families is as devastating in effect as the use of chlorine gas in WW I, and phosphorous bombs on Tokyo in WW II.

Don’t be mistaken however that manipulating the economy and financial institutions should come under some form of democratic process. Wise, moral, and ethical expert professionals are needed to maximize the returns of investments and economic policies. What is as necessary to fulfill that fairly in a society that has chosen to move toward the stable, steady, and sustainable state of social sustainability is something far more rigorous, assertive, and committed to the “greater good” of all than the Federal Exchange Commission.

From Wikipedia, “The SEC has a three-part mission: to protect investors; maintain fair, orderly, and efficient markets; and facilitate capital formation.”

Something is eerily missing from the “protect investors” part of that mandate. What is missing the PROACTIVE element of the morality and ethics of the seven values that support social sustainability. Proactively that would include thorough training and certification of the seven values as applied to finance and economics, regular inhouse training of the same and related topics, and lastly severe personal and corporate

penalties for decisions that cause damage to the general public, according to the extent of damage in numbers of citizens of this nation and in all other nations.

If balance, social, political, and economic stability and peace are to be achieved, then it must begin with teaching parents and their children the proactive morality and ethics of our species; and reinforcing those teachings in our schools.



Restoring the Greatness of Democratic Nations —
A Radically Conservative and Liberal Approach

9

PUBLIC EDUCATION'S MORAL OBLIGATION TO CO-CREATE A SOCIALLY SUSTAINABLE NATION

“What can we do to create public education as an intentional contributor to the centuries-long social sustainability of a democratic nation?”

There is nothing wrong with its original intention to prepare new generations for entering the work force. That is now taken for granted. The transcending intention for public education must be to prepare each generation to contribute to the long term social sustainability of the family and of society. Only through public education's contribution to the new generations of democratic citizens will the public, their social institutions, and organizations be able to plan, execute, and implement the designs for evolved social structures that will empower democratic nations to transcend the history of all failed nations.

The importance of education comes next after the family for preparing this and all future generations for empowering families, communities, and societies to become socially, politically, and economically stable and peaceful. Just as the family forms the character of tomorrow's leaders and ingenious citizens, pre-school and K-12 education continues that formative effort.

The family is where the moral and ethical character of the child is formed, where the initial enculturation and socialization of the child is developed that unleashes the innate potential the child brought into life to live successfully in the larger society. The moral mission of education, public and private, is to continue the formative influence of the family and to hone, to embed more deeply, the purpose and meaning of their life as it contributes to the child's future and to future generations.

PUBLIC EDUCATION'S MORAL OBLIGATION AND CO-RESPONSIBILITY WITH THE FAMILY

The co-responsibility of public education is to prepare each and every new generation to become socially capable, responsible, and competent contributors to the dominant society and culture. What has been missing from the social institutions of the family and education is a complementary multi-generational intention, plan, and programs for socialization and enculturation that give each new generation the capability to socialize and enculturate their own children in the same way.

The role of the parents of the family is to socialize, enculturate, train, and educate their children to know how to initiate their own eventual family and children for their adulthood in society. The role of education with parents is to continue the preparations for those children to learn how to live purposeful, meaningful, and peaceful lives that contribute to the social sustainability of their community and national society. The responsibilities of parent and public education is to jointly prepare the eventual adult for their role and contribution to all future generations.

The immediate message to parents is that public education is not a parental dumping ground for their children, and public education is not a daycare facility for children of any age. It is the parent's moral obligation and responsibility to retain their parenting roles and responsibilities until the child is able to assume them for him or her self.

INTENTIONS OF PUBLIC EDUCATION IN A SOCIALLY SUSTAINABLE SOCIETY

The key to understanding public education's co-responsible contribution to the social evolution of democratic societies becomes evident when we consider these essential intentions:

1. Enculturation to maintain the culture of democracy.
2. Socialization to maintain the family and social interaction.
3. Sustaining families and democratic societies through the advantages of education.

4. Sustaining the centuries-long-path of social evolution of democratic societies through the advantages of educated individuals.
5. Preparing potential leaders to become socially, morally, and ethically competent, capable, and responsible for their work ahead. Both the family and public education have a moral and ethical obligation to all future generations to prepare each new generation with the knowledge, training, and skills for moral and ethical decision-making for their future generations.

Public education is not just for the advantage of this generation, but for this generation to carry forward that advantage to all future generations; and equally according to the morality and ethics of the seven values. When families and public education fail those criteria, then their nation has surely forfeit its strategic position and contribution to sustain our global civilization.

THE VALUES OF PUBLIC EDUCATION

What are the values of and for public education? Are they the same in Atlanta as they are in Azerbaijan? Are they the same in the state of Washington as they are in Western Australia? Just guessing, ... probably not. Without the seven values and ethics being applied to educational decision-making, how is public education able to address the universal needs of citizens to grow into their innate potential and to achieve an improving quality of life for themselves and for their nation? Because the same innate values of all people are the same anywhere in the world, it seems reasonable and logical that the values that drive public education should be the same.

Doing so would serve several purposes, one of which would be the development of values-driven educational programs in the 13,506 school district governments and 178 state dependent school systems in the United States. (Wikipedia) Doing so would also provide that all children in every school district would receive the education and training they need to explore and develop their innate potential. Doing so would also develop the innate potential that lies latent in every community and every society.

If we examine the values of public education in any location in any democratic society, the odds are that those values are “interpreted values” and secondary or tertiary interpreted values. Because the seven values of social sustainability provide the ultimate criteria for validating the vision, intention, operating philosophies, missions, goals, and objectives of any organization or association of organizations, they are the obvious values to guide the development of socially sustaining interpreted values of public education in every school district.

Designing and Validating Public Education Policies. The Design Team Process and Schematic (page 133, 167) provide a logical and rational process for evaluating existing interpreted values and beliefs by exposing their unexamined assumptions, the expectations of those beliefs, and the desired results. The primary use will be to design those elements of organizational development that will give public education a sound and sure way to re-create itself as a major contributing social institution.

With that in mind, the following sections of this chapter will examine elements that will be necessary for public education to create itself as being socially sustainable and fully able to make contributions to the sustainability of local communities, societies, and nations.

EDUCATIONAL ORGANIZATIONS’ PRIORITIES OF DECISION-MAKING IN A SOCIALLY SUSTAINABLE SOCIETY



Public education and the organic decision-making tree. The “tree” does not directly tell us what public education is to do, but strongly infers that public education via its many related organizations has a moral responsibility and obligation to intentionally contribute to the long term sustainability of communities and societies.

The illustration depicts the reciprocal and symbiotic relationship that exists between the individual/family and educational organizations to jointly support the sustainability of communities and societies in which they both exist.

As explained earlier, the only decision-makers in the decision-making tree of sustainable societies are the family/individuals and organizations. We know what the family is — parents and children. “Educational organizations” may consist of public school boards, school district organizations, parent-teacher associations, associations of school boards, principals, teacher labor unions, and many more organizations that are related to public education.

The long term circular irony of it all is that the individual/family and education are jointly preparing the family’s children to become the eventual foresighted, competent, and effective decision-makers of public educational organizations, and ALL other organizations.

When we recognize and appreciate families and public education organizations are the strategic community and society sustaining decision-makers who quite literally determine the social-societal, political-governmental, and economic-financial quality of life of all future generations of a democratic nation, then we have come a long way to appreciate the necessity of their joined strategic relationship.

The family and educational organizations are the sole creators of our future generation’s quality of life by the quality of the enculturation, socialization, and education they provide to this generation’s children, and to all future generations of children. These are the children who will become the social, cultural, political, economic, educational, intellectual, and spiritual leaders of all organizations, political parties, economic decision-makers, corporations, foundations, and non-profit organizations, to name only a very few.

Public and private education can use the Tree to mold educational programs and curricula to teach pupils and students how to make moral and ethical personal and organizational decisions that contribute to their own personal lives and those of their eventual children and families. When that is in place, then the primary elements of social evolution and sustainability will progress for everyone.

PREPARING PUBLIC EDUCATION AND PARENTS FOR AN UNCERTAIN FUTURE

The need may not seem apparent today, but imagine that some major calamities wiped out 70% of the world's population. That would include all walks of life, all careers, all positions of authority, control, and power. In such a situation, would you want to bring back the same politics, economic inequality, and social biases that exist now? If that ever occurred, what would you want as the intention for a public education system?

That scenario is not impossible, but more likely than ever before. Preparations to rebuild cannot be engaged when the disaster occurs, but preparation must occur years before: NOW with a clear intention for its existence into the future.

Failing to prepare the social, political, and financial-economic sectors of a democratic society for such a scenario condemns that society to its eventual decline, disintegration, and collapse. In a socially sustainable nation, the work of preparing is not completed until the child has completed their public education.



10

HEALTH CARE

“What can we do to create a health care system that is a major contributor to the centuries-long social sustainability of a democratic nation?”

The place to start to answer that question would be the adoption of the seven values, morality, and the ethics into the organizational documents of every organization related directly or indirectly to health care from the local to national level, for the prevention of disease, care, and treatment of citizens; and reflected in its vision, intention, operating philosophy, mission(s), and objectives. In the macro-scale effort of designing a national health care system, the morality and ethics of health care point first to the sustainability of individuals, all individuals, and the whole of that nation.

MORAL AND ETHICAL OBLIGATIONS AND CO-RESPONSIBILITIES

Health care is co-responsible with the family and with public education to enculturate each new generation with the basic responsibilities of physical, mental, emotional and social self-care. Because all citizens are the fundamental social asset of the nation, health care is morally obligated to provide its services to all citizens equally.

Failing to provide health care to all people of the nation is immoral whether due to the commission of conscious decisions not to provide health care to everyone, or due to omission to act to provide that care. In terms of maintaining the well being of a nation's most valuable social asset — each and every individual — the vision, intention, operating philosophy, mission(s), and objectives of public health care would contain the language to address this moral obligation.

HEALTH CARE AND THE PRIMARY VALUE OF EQUALITY

The illustration of the seven values below provides a very reasonable, humanitarian, and moral way of delving into the answers to the original question above.

- Is *life* of *equal* value to everyone to *grow* into the innate potential they brought with them when they were born?

YES.

- Is health care of equal value to everyone to help maintain their *quality of life*? YES.

- Is everyone in this democratic nation given equal access to health care? NO.

- Is empathy, compassion, and a generalized “Love” for humanity extended to those who do not have equal access to health care? NO.

- Is there any moral and ethical justification and rationale for not providing equal access to those without equal access to health care? NO.

Considering that *life* is given to everyone *equally*, and where everyone *grows* into our adulthood, the *quality of life* is the critical criterion as the measurement of effective health care. Yet, the public knows that in many nations there is no equality of health care for everyone, and particularly the United States.

Of the fundamental social institutions, health care is basic to healthy families that are the fabric of every society. Health care is known to each of us in terms of the *quality of life* that we have for being healthy or to some degree of good health.

CONCLUSION: Democratic nations that do not provide equal quality and access to health care are in moral arrears to make this immoral situation morally right.

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



DISCUSSION

- It is not the concern of this text to discuss the means for providing equal access to health care for every citizen.
- An earthy illustration may be of use here. Imagine that a rancher has a very large herd of cattle. Some are white, some are brown, some are black, some are red, some are of various colorations, some come from other cattle herds. Some are rather big and some are rather small. All of them are equally valued by the rancher because the herd of cattle is the “working capital” of the ranch and valued as a real asset, with great potential for growth to contribute to the best mix of investing in ranching, raising hay and grains, pasturage, and so on.

Would it be reasonable for the rancher to ignore the ones that become ill and not tend to their needs to recover? Should the rancher not provide any veterinary care to those that become ill just to let them die, and leave them to rot?

THE SEVEN VALUES OF SOCIALLY SUSTAINING HEALTH CARE

The organizational development that is necessary to create an integrated local-to-national health care system will have to integrate the seven values, morality, and ethics into the intention for such a system.

LIFE sets the moral perspective of health care’s responsibilities.

EQUALITY. In a society that has chosen to pursue social sustainability, all citizens, and those in utero, are provided equal access, treatment, and care as any other citizen. Citizens would have the option to pay for additional or alternative medical services if they chose. In consideration of “equality” there would be no difference in quality of public health care service whether one lives in The Hamptons or Huntsville, Alabama, i.e., quality of care equates to equal care. Providing no public health care is immoral, and providing less quality health care equates to unethical care.

GROWTH. Equal quality of health care provides the necessary care from the neonatal stage to the elder years to help assure the capability of an individual to unlock their innate potential is not denied due to the lack of quality health care. Future generations of leaders, ingenious inventors,

humanitarians, and competent and responsible citizens would not have the capability to maximize their innate potential if it were not for high quality health care in the neonatal and through the first three years of life, and later.

QUALITY of LIFE. A moral society, one that has policies that give the family the pre-eminent position as being the most important social institution, provides health care education and high quality health care to families beginning before children are conceived.

Without the moral consideration for the development of the innate potential of everyone through good health care, millions of ingenious individuals would not be able to make a meaningful contribution to their community and society in their adulthood. Enhancing the capability of the neonatal individual's potential is the moral obligation and responsibility of democratic governments, as well as to parents-to-be. Without thriving, growing, and developing individuals, there would be no thriving nations.

The Three Secondary Values. The three secondary values of empathy, compassion, and a generalized “love” for humanity are the defining values necessary to design a moral, ethical, and humanitarian local-to-national health care system. Without the three secondary Value-Emotions there never will be a moral and ethical health care system. Their presence is necessary for moral and ethical functioning at all levels of the health care system. Morally compromised health care systems are evidence where self-interest is the premiere value.

In a socially sustainable society, the *empathy* of strategic health care designers would move them in *compassion* to initiate those designs for the generations who would otherwise suffer from the disorganization of the existing health care system. Such action is proof of the personalized humanitarian love of all those who will be in physical, mental, and emotional distress and harm's way.

MORAL PRIORITIES OF HEALTH CARE DECISION-MAKING

A local-to-national health care system is composed of thousands of organizations that come under ORGANIZATIONS (Social-Societal) leg of the illustration. In a society that is moving toward social sustainability all

of those organizations would have the seven values, morality, and ethics deeply embedded in their organizing documents and in their policies and procedures for their strategic planning and day-to-day decisions.

As you can see from the illustration below, those organizations and the Individual/Family are the only decision-makers involved in this organic decision-making tree. What connects the individual/family to those organizations are the encultured and socialized children who eventually grow into adulthood and who become employed in some way in the health care system. Families have been and always will be the providers of generations upon generations of young adults who grow to occupy the professions of health care in one way or another. They will become the decision-makers, executives, and support staff who make moral and ethical decisions that empower a moral and ethical local-to-national health care system.

The responsibility for that decision-making rests upon the shoulders of the family and organizations in behalf of their communities and societies. In a socially sustaining society, health care is almost totally dependent upon the quality of enculturation and socialization of the family and education to embed the principles and practices of a proactive morality and ethics in children so that the children carry these ethics into their daily work and decision-making as adult health care workers.

Proactive, moral health care. Sustaining the species is a sub-set of obligations and responsibilities of a sustaining health care system. Rather than reacting by providing care after a medical or mental problem becomes known, it, for example, would proactively offer corrective genetic manipulation to remove flawed gene structures that cause generational



congenital illnesses and conditions that inhibit the development of the individual's innate potential before the child is conceived.

DESIGNING A NATIONAL HEALTH CARE SYSTEM

If you as an individual citizen were to be involved in creating the designs for an integrated, holistic medical care system, what would be the top seven priorities and policies of that system? In answering that at question, remember that you are not going to “fix” the current health care industry. Rather, you would create the designs for a health care system that support the social sustainability of a democratic national society to transcend the failed designs of today's health care industry.

The question then becomes, “What do we need to include in our designs for our new health care system that supports the larger society *to become* socially sustainable?” This question looks at the great arc of health care from the neonatal to era of elder citizens as it contributes to the larger parameters of a national society's existence into the centuries ahead.

For health care and education, the perspective is to see every citizen as a social asset who has the capability of making meaningful contributions to their own sustainability, to their family, to the organizations in which they work or associate with, and society. In that case the perspective is to see the moral necessity of creating the physical, mental, emotional, intellectual, social, cultural, and spiritual conditions that empower the development of the collective potential of the nation that lies dormant in the holism of human existence in each individual. If we do not unlock the potential in individuals, then we will not unlock the innate collective potential of the nation. The conjecture is that if we give such care to each and every individual we are taking care of the whole national society as a social organism, as we would for an individual citizen.



11 JUSTICE

MORAL AND ETHICAL OBLIGATIONS AND RESPONSIBILITIES OF JUSTICE

“What can we do to create justice as a major contributor and upholder to a centuries-long course leading to the social sustainability of a democratic nation and society?”

The moral and ethical obligations and responsibilities of justice, (police, courts to include district attorney offices, and corrections), is to provide equal justice for all citizens; and to protect citizens from the ravages of criminal behavior and social predation.

Justice is the most visible upholder of the morality and ethics that emanate from the seven values. Through the functions of justice those values, morality, and ethics are acted out with daily regularity. The failure of justice is a moral failure of one of the most powerful arms of a moral government and society, and speaks to the failure of that nation. To support the ongoing social sustainability of a democratic nation, all justice organizations would include the core values, morality, and ethics in their vision statements, intention statements, operating philosophies, missions, and objectives to address those moral and ethical obligations and responsibilities.

In some ways the practices of justice will be much the same as they are today, but the intention of criminal justice will be greatly changed. The question that justice must ask is the same as it is for all social institutions and their organizations, “What are the intentions, operating philosophies, missions, and objectives of justice that can make meaningful and effective contributions to support the decision of the public to move toward the stable and steady state of social sustainability?” Again, the answers begin with understanding the seven values and how they affect justice.

SETTING THE STANDARDS, VISION, AND INTENTIONS FOR ALL OF JUSTICE

The courts set the standards, vision, and intentions for all of justice whether for civil, criminal, domestic, or tort cases. Because the seven values, morality, and ethics are universal to all people, timeless, and irreducible, there will develop a much more consistent and in some aspects uniform judgments from the courts. This will provide the courts with an immense influence to create consistent progress of social evolution to support the development of a socially maturing society as it moves toward social sustainability.

In a democratic nation that has chosen to move toward the stable and steady state of social sustainability, the courts will create new interpretations of the laws based on the morality and ethics of the seven values. Because these values, morality, and ethics are common to all people of every city, state, and nation a new “common law” will come into being.

For civil, criminal, domestic, and tort cases this new common law will be applicable across all jurisdictions of that nation.

THE SEVEN VALUES AS THEY RELATE TO JUSTICE

LIFE. For Justice, the implications and application of the morality and ethics of the seven values are much more immediate than any other social institution, and it has the burden of the long term responsibilities and obligations to make meaningful contributions to the long term social sustainability to local and national societies.

For justice, there are two intentions attached to the value of “LIFE.” The first is for the life of the individuals that come before the court. Second, particularly for the court, the intention is to also protect the course of social sustainability by dealing appropriately with social predators. As has been discussed earlier, there are positive influences in society that support the intention of society’s decision to move toward social sustainability. There are also negative influences that retard the course

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of that society to move toward social sustainability. It is the court's wisdom and full working knowledge of the morality and ethics of social sustainability that will come to bear upon those social predators who impede the social inertia of society to move toward social stability and peace.

EQUALITY. In a democracy, equality of fair and impartial treatment by police, courts, and corrections is the evidence of democratic principles being acted out in good faith. For police, this means there is no evidence of bias or prejudice toward racial, ethnic, cultural, and gender groups; and neither is there evidence of bias and prejudice in hiring and firing practices. For the courts, that means applying the values and proactive morality and ethics that provide fair and equal treatment to those who come before the bench. For corrections, that means fair and equal treatment of prisoners and others who come under the umbrella of criminal corrections.

Concerning the sentencing of social predators, (all forms violence as murder, robbery, rape, and assault, as examples; and including life-altering crimes as incest and financial crimes against humanity), the moral position of the courts changes from the personal to societal. The moral positions changes immensely because the actions of the predator are considered “self-defining” as being non-human. While peace-abiding individuals can be considered non-human because they do not or are unable to express the spectrum of the seven values, those who are social predators have self-defined themselves as predatory non-humans. The appropriate sentence is their permanent removal from society, or incapacitated in such a way that they become non-violent non-humans.

Because the seven values, morality, and ethics are so clearly defined, equality in all cases that end in conviction is applicable to every person regardless of personal financial status, social status, political affiliations, or special relationship to justice. With a proactive morality and ethics, equal treatment before the law becomes clearly defined.

GROWTH. Growth as it will be applied in the justice system leads us in the direction of proactive application of the seven values so that all citizens have protections to assure their efforts to grow into their innate potential. The moral imperative of growth directs justice to support the growth of the individuals and groups who enter that system; to the public as an aid to guide the moral and ethical decision-making of citizens

young and old; and to protect citizens from those who are predators who cause life-altering events in the lives of innocent citizens and their children.

QUALITY OF LIFE. “Quality of life for whom?” is the question that guides us to appreciate the long arc of social evolution that leads to social sustainability for all future generations. Of all the social institutions, justice has more leverage to effect the desired culture-change at the level of the individual by maintaining the perspective of the long arc of social evolution.

* **EMPATHY** (*Secondary Value) This value bears upon the “humanity” of justice. In a society that has chosen to move toward social sustainability, in the humanitarian perspective of the three divisions of justice, there is no evidence of a condescending, superiority, or arrogance toward the individual as their case moves through the justice system.

* **COMPASSION.** Through compassion the efforts of justice express its mission to also guide and support those in its care to grow into their innate potential as a fully socialized, moral, and ethical citizen; and as actions of compassion toward the long term protection of society from social predators.

* **“Love” for Humanity.** In contemporary developed democratic societies, a generalized “love” for humanity is not often recognized as a needed or desirable value in the justice system. Yet, for societies that have made a commitment to move toward stable and peaceful social, political, and economic sustainability, the perspective of the work of justice is toward the fair and equitable treatment of those individuals who have fallen into the justice system. This value requires the necessity of reframing the individual in the system as a symptom of the failure of their family, education, health care, the government, and democratic processes.

PRIORITIES OF DECISION-MAKING

The actions of the three divisions of justice will be far more visible in the public’s awareness when the seven values, their characteristics and the morality and ethics begin to be applied by them.

Concerning the Disposition of Predators. One of the primary and most difficult decisions for society that has chosen to move toward social

sustainability will involve the arrest, prosecution, conviction, and the permanent removal of social predators from that society.

For the courts, in the cases of “predation” that includes all forms of violence against others including for example murder, robbery, rape, and assault and other life-altering social predation against others such as incest and financial crimes, the moral position of the courts changes from personal morality to societal morality.

In a society that is moving toward social sustainability, lengthy incarceration is an immoral option. It is immoral because it denies the convicted person opportunity to experience **life equally** as those in free society; it denies that person the ability to **grow** into their innate potential that they brought into life; and it denies them the ability to experience a continuing improvement of their **quality of life**. It is also unethical because incarceration consumes public funding that could otherwise be used to help empower free citizens to grow into their potential and to improve their quality of life.

The fundamental reason that the moral position of the court changes so immensely from personal morality to societal morality is because predators by their behavior have self-defined themselves as being predatory non-humans. By their actions they have chosen to live their lives by a set of values that are dangerously detrimental to the stability of society and to society’s ability to become socially self-sustaining.

The appropriate sentence for those who have made a continuing life habit of predation is their permanent removal from society. Readers may equate “permanent removal” to the death penalty, but in the case of predators, there is no penalty, because the long term multi-generational damage they have inflicted upon individuals and their families far exceeds that of the permanent removal of the predator.

When predation occurs, lives, even multiple or countless lives as is sometimes the case, may be ended, shattered or reduced in potential. Elimination of the predator who has demonstrated by their actions that they cannot or will not reform themselves is thus a net saving of future innocent lives and a gain of individual and social potentials. Conversely, when a social predator continues free or again becomes free, the outworking is inevitably more and more future predation with a net loss of innocent lives and loss of growth potentials.

Just as “the death penalty” is a misnomer, the traditional perspectives of “corrections,” “vengeance,” and “setting an example” are also misnomers. Society is not out for revenge or to make a public spectacle or example of the predator’s removal. The societal moral actions of the permanent removal of a predator is a moral action in behalf of all future generations who are not present to protect themselves. Permanent removal of a predator is a safeguard to future generations. Removal of a predator should be done as peaceably as possible, such as by an overdose of morphine or fentanyl just as a hospital may administer it to end the agony of an dying and suffering patient.

The primary question that must be proven by justice is this, “Did the predator’s actions lead to the damage of the victim?” No mitigation is inferred with this morality, as there is no mitigation for the victims of the crime, and no mitigation for the multi-generational damages to the victim, families, friends, and others. And for those victims, the permanent removal of the predator is no victory, as the damages done to the victims will remain. Sometimes indelibly for generations.

For justice organizations, the priorities of decision-making are clearly defined for a society that has chosen to become socially sustainable. The actions of police, courts, and corrections must first support the species, then second the individual/family, and not of just this generation but all future generations as well. It is the individual/family that is the foremost social institution where socialization and enculturation occurs to establish each new generation as morally and ethically competent to make their contributions to their generation.

IN THE ORGANIZATIONAL CONTEXT

During the early eras of the introduction of the seven values and consequent morality and ethics, the three divisions of justice will each need to have its own internal Design and Validation Team to create design improvements to the processes of justice.

Peripheral organizations and agencies will also come under the values, morality, and ethics of justice and will be deeply changed. These may include all human resource agencies, health and welfare organizations, and all private criminal legal firms and attorneys,



12 RELIGION

What can religious organizations do intentionally, as major contributors to the centuries-long sustainability of all nations, to support and develop evolved socially sustainable societies? Whether your religion or your overall philosophy and motivation of living is based on being a God-believer, a humanist philosopher, or if your god is money, power, positions of authority, control, and/or ego, the question still applies.

Religion, as one of the major social institutions of most nations, is not exempt from its own intentional contribution to the sustainability of each and all nations. Although religions are man made and fallible to the foibles of the human ego, members of enlivened religions have always espoused and demonstrated in action some of the most sublime attributes of human character. What distinguishes God-centered religions from material religions is in their having a set of values that have been innate to humanity from our earliest beginnings.¹⁷

SEVEN VALUES, MORALITY AND ETHICS, AND RELIGIOUS CONTRIBUTIONS TO THE SUSTAINABILITY OF SOCIETIES

God-centered religions all recognize some form of an “after life” that in one form or another relates to a “nirvana,” “heaven,” or other form of existence after life on strife-filled planet Earth with its dysfunctional families and nations. They also have in common the distinct notion that moral decision-making during a mortal’s lifetime will lead to this wonderful state of existence in the afterlife. The key, then, is to teach mortals how to make “good” decisions that give them a safe passage to

¹⁷

Raphael, Daniel

2018 *The Values God Gave Us*

2017 *God for All Children, and Grandchildren*

2017 *God for All Religion — Re-Inventing Christianity and the Christian Church*

2017 *A Theology for New Thought Spirituality*

2002 *What Was God Thinking?! ISBN 0-99712663-0-1*

that wonderful afterlife. The first step is to accept and use the values that always underlie all good decisions, with “good” being defined by the morality and ethics of those values.

In the genre of this book, the responsibility of religions is to teach “their following” what to believe, but also **HOW TO** make good decisions that will give them entrance to their form of heavenly existence; and **WHAT TO DO** after those decisions have been made to assure their entrance to the “pearly gates.” Avoiding duplication, the **HOW TO** and **WHAT TO DO** were discussed in chapters 3, 4, and 5.

Making it simple. Without telling religions of what to do with their time, resources, and religious following, it seems rational that religions might just discover that teaching their following the **HOW TO** and **WHAT TO DO** of moral and ethical option-development, choice-making, decision-making, and action-implementation are both essential to the individual’s afterlife, to serve that religion, and their society. Doing so would complete the triad of the family, education, and religion to create far more rational and peaceful families, communities, societies, politics, finance and economies.

The pieces that the Creator brought into existence seem to fit seamlessly: the creation of mortals with a personal plan for personal spiritual ascendancy, and the innate value all of which give morals the liberty and responsibility to make good decisions.



13

DEMOCRATIC GOVERNANCE

In designing a more evolved form of governance, the founders of the American democratic process did not have any historic references to guide them to develop the processes that would carry their new nation into the centuries and millennia ahead. They did their best and hoped that what they had created would carry the nation into the next century. It did, and it helped inspire more democratic forms of governance in many other nations as well.

Today, having seen the present performance of the democratic process that they invented, we know that if we do not further evolve our democratic processes that our existing ones will continue to decline in effective performance, resulting in the decline of democratic nations and the disintegration of their societies.

Today's citizens are much more educated and in touch with affairs. Mass media and the Internet spread information at a rapid pace. Those who framed constitutions two or three centuries ago could never have imagined today's world. Citizens today have both the right and the responsibility to participate much more directly in governance, more "in real time" as it were. Likewise, we today can only dimly glimpse what the world may be like when another two or three centuries have passed, and should not presume that anything we may create today will be appropriate very far into the future.

THE FIRST INTENTION

The Vision of Democratic Governance is the same today as it was before and during the American Revolutionary War as embodied in the Declaration of Independence. The vision includes that individual citizens have the ultimate authority and responsibility for the establishment of a democratic government, where citizens are free from monarchical rule, and are free to exercise their right of self-determination without interference from the government. That being the vision, the first intention was to

form a democratic government that put those principles of democracy into place.

THE SECOND INTENTION

Seeking to develop the second intention begs the original question, “What can we do to create an evolved democratic process as a major contributor to the centuries-long social sustainability of a democratic nation?”

Simply put, the second intention for the existence of the democratic process of all democratic nations must be to emplace systems which enable and foster ongoing evolutionary improvements to the democratic processes¹⁸ that will empower them to contribute to the ongoing social sustainability of a democratic society and nation, while also sustaining the individual rights of citizens. When we will have done that we will have come a long way toward assuring that our children and future generations will have an effective democratic government that both protects them and empowers them to grow into their innate potential.

What remains is the decision to work toward those ends. At this early stage, that does not require a vote by a nation, state, or district. It only requires that enough people think this is a possibility and that this work is needed for the good of our grandchildren and all future generations. Remember, it only requires that 1% in any community to begin. In a democracy, the moral and ethical obligations and responsibilities for creating a more evolved democratic process lie with the public, specifically with each citizen.

Democracy is the only form of governance that has the inherent capability to transcend the original design implemented when it was founded. The factor that gives democracies that *adaptability* is the values of democracy that are synonymous with the seven innate values that give humanity its adaptability. When those values are in place, then what is required for the original democratic process to evolve is the consciousness of citizens to recognize that the democratic process that

¹⁸ Raphael, Daniel 2016 *The Progressive’s Handbook for Reframing Democratic Values*.

once satisfied the public needs in earlier years, no longer satisfies the public today.

Their dissatisfaction has become evident because the democratic processes have not evolved with the public's *evolving interpretations* of the original values that prompted the founding of democratic nations.¹⁹ Evolving value-interpretations are the original cause of social change, as discussed earlier. When the next evolutionary stage of democracy is not anticipated and is not provided, then the demands for an improved democratic governing process become visible as increasing public discontent and protest.

Of all the forms of governance none are socially sustainable except for those that are founded on the principles of democracy and the values that are innate to every citizen. Only a democracy has the capability and potential to transcend its own beginnings; all others will fail. Yet, there is no assurance that a democracy will last into the future ages until the values, their characteristics, morality and ethics become intentionally operational in the course of the democratic process. Even then a democracy has every possibility of failing until that democratic process daily operates with the conscious intention of contributing to the social sustainability of the individual/family and all organizations, i.e., anticipating social change.

What is required to prevent the collapse of democratic nations and to assure their transcendence is the moral commitment of citizens and those involved in the democratic process to move from self-interest to other-interest for all future generations. The democratic process does not exist to be milked for what office holders can gain from it, but exists to provide an improving quality of life for everyone. Democracies do not exist only for this generation, but equally for the hundreds of generations and the billions of our descendants.

The original form of the American democracy came into existence with specific intentions — to establish a democratic process as a non-monarchial form of governance. That having been accomplished successfully, there was no further effort to improve it, except in Thomas Jefferson's perceptive thoughts.

¹⁹ Raphael, Daniel 2017 *Designing Socially Sustainable Democratic Societies*. Pages 131-155 relate to the three evolutionary stages of democratic governance.

"I am not an advocate for frequent changes in laws and constitutions. But laws and institutions must go hand and hand with the progress of the human mind. As that becomes more developed, more enlightened, as new discoveries are made, new truths discovered and manners and opinion change, with the circumstances, institutions must advance able to keep pace with the times...."

Thomas Jefferson, from a letter to Samuel Kercheval, July 12, 1816.

With the successful accomplishment of the original intention for establishing the U.S. form of democratic process, the development of the second intention has been long overdue.

A ONE-SENTENCE INTENTION FOR ANY DEMOCRATIC NATION

Statement of Intention: The intention of democratic governance is to create a socially self-sustaining society with democratic processes that are sufficient to sustain the individual, the society, and their democratic-quality-of-life into a long and distant future.

That may not be perfectly stated, but the fundamental elements are there —

Purpose of this statement: To set an intention for action.

Type of governance: A Representative Democratic Republic. The democratic process engages the public to co-create the fulfillment of the intention.

Process: Social sustainability via its self-sustaining design and functions.

Object: Sustain the public, and its democratic-quality-of-life.

CAUTION: Failing to initiate the fulfillment of the intention is an act of omission, a covert statement that the democratic process and the existence of a democratic nation has no substantial and continuing reasons for its existence.

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 primary values embedded into their “organizational DNA” as they are in our human 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.²⁰ The four primary 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 non-democratic governments are not adaptable because their form, functions, option-development, choice-making and decision-making processes were *artificially* formalized and their structure crystallized, 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. Formalized organizations are not inherently incapable of adapting to the social changes of the host society, but today’s organizations were not designed with an intention to adapt. All 2nd Stage Democracies, as all existing democracies, will fail simply because they were not designed to adapt and evolve.²¹

The evolution of the democratic process will occur when the public has a regular and consistent means to share their preferences and make them known to their representatives. By adjusting social, political, and economic policies based on the constancy of the seven core values that operate 24/7 in every citizen, social, political, and economic *evolution* can take place peacefully.

²⁰ Diamond, Jared 2005. *Collapse – How Societies Choose to Fail or Succeed*. Viking, Penguin Group, New York

²¹ Raphael, Daniel 2015. *The Progressives Handbook for Reframing Democratic Values*. p. 77,78. Visit <https://sites.google.com/view/danielraphael> for a downloadable PDF.

THE LEARNING ORGANIZATION

Organizational Adaptation. What is not built into our existing Constitution are the elements that give the democratic process the ability to adapt to changing conditions.

The link that connects adaptation to changing circumstances is a democratic process that includes citizen preference-making early in the option-development and choice-making phases of decision-making. What will make this a rational process is the use of thousands of Local Community Design and Validation Teams that will have the ability to make reasoned suggestions and recommendations by citizens of their communities. Rational decentralized option-development and choice-making will add to the credibility of decisions made by legislators and public executives.

The benefit of designing the democratic process to become adaptive to changing conditions is that it becomes a learning process for citizens and strategic planners.

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.

When we examine the history of all human civilizations, one startling fact emerges — ALL civilizations, societies, nations, organizations and their 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 from experience to improve our *quality of life*, individually and collectively. When organizations take on the four primary 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.

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 process that maintains the principles of liberty without license, freedom to choose, and the right of self-determination by its citizens, without jeopardizing the sustainability of its host society or other 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 invented by the founders of American democracy was designed without intention to fail in the long-term. The primary reason it will fail is that it is a linear, closed-end process that was not designed to adapt to changing conditions by learning from its mistakes and successes.

THE THREE STAGES OF DEMOCRACY

In the 1,000 year history of the development of democracy in western civilization, several conclusions can be made. These are presented below in three stages of the development of democracy in western civilization.²²

Some minor conclusions are more subtle. As example, the hope of citizens increases and abates depending on how citizens perceive their ability to influence their government for a desired outcome. When difficult circumstances arise and citizens perceive that they have no ability to influence that situation, their hope can quickly turn into desperation. The most subtle of conclusions is that the fear citizens have of social, political, and economic devolution gives way to the hope of conscious and intentional evolution of political processes.

Stage 1, The Emergence of Democracy under Monarchial Rule

- a. When we examine the history of governance from the earliest of times, we see that there has been an ongoing two-dimensional oscillation between control by a central authority and riot, revolt, and revolution by the public against that authority. This continues today in some nations.
- b. When we examine the 1,000 year history of the emergence of democracy in western civilization its progress has also taken on a similar oscillation but in a three-dimensional spiral of evolutionary democratic progress overall.
- c. Every evolutionary progression was always preceded by public outcry for greater consideration of citizen's preferences.
- d. Those successful evolutionary developments incorporated the means to satisfy the demands of the subjects by merging those improvements with existing processes of governance. This allowed for the continuation of governance but in a more evolved form of governance, albeit authoritarian rule. In this conclusion lies the hope for the conscious evolutionary improvement of democracies.

²² Raphael, Daniel 2015 *The Progressive's Handbook for Reframing Democratic Values* From Chapter 2, "Foundations for the Appearance and Rise of Progressives," p 77-102.

- e. Stage 1 ends with the revolution of the citizens to remove themselves from under monarchical rule.

Stage 2, Founding a Democratic Nation. There is a consistency of development of the United States democracy from 1776 into the late 20th century that I have named the 2nd Stage of Democracy. The 2nd Stage came to a close toward the end of the 20th century when all citizens over the age of eighteen were represented in the democratic process.

During State 2, the United States has transformed the Colonies of the British monarchy through revolution and collective collaboration into the longest-lived democracy in the history of the world. Mistakenly, almost all citizens have *assumed* that it will continue indefinitely in the same form as it has for the last 240+ years. When we *assume* what is to continue indefinitely, that is the point where the future becomes dangerous. I believe there are limits that a 2nd Stage Democracy can exist before necessity requires it to adapt and evolve to become a more effective democracy, by transforming itself into a Stage 3 Democracy.

Distinguishing Characteristics of a Stage 2 Democracy. *The foremost distinguishing aspect of the 2nd Stage of Democracy is that it is a closed-end linear representative democratic process, not a system.* Second, it does not have an *embedded system* for learning from mistakes and successes. As such, it relies upon the short lives and shorter memories of those we elect to be wise enough not to repeat the mistakes of the past. Without embedded feedback practices, and a “library of wisdom,” learning is impossible and permanently jeopardizes all conscious efforts of longevity, let alone social stability.

- As a traditional organizational structure, this closed-end, linear process is hierarchical in nature, and related to the increase of power farther up the hierarchy. By itself, a hierarchy is neither good nor bad. Its effectiveness is determined by how well it can adapt and work to resolve public issues and move communities, states, and the nation into the future.
- As a hierarchy, the chain of authority is top-down, with laws and executive orders originating from governors and the president proceeding down to the level of citizens. This is in reality no different from the chain of authority of the king, a monarch, except

that citizens elect those in the democratic chain of authority. All of this lends itself to a linear, authoritarian management process and pyramidal organizational structure, which makes it impossibly difficult for large hierarchies to produce effective local-level social programs. Citizen participation is limited to the vote, much like a simple electrical “on-off” switch. It never accesses the ongoing and ever-present intelligence, wisdom, or knowledge of the voter, individually or collectively.

- Operationally, our contemporary representative process of democracy has been set up intentionally to guard against the domination of one person, political party, or interest. While this provides a system of checks and balances, it unfortunately also was designed to guard against the inclusion of the public. Considering the larger majority of the public in the 1700s was thought to be a rough and illiterate rabble, that was a reasonable design. But, given a highly educated, informed, and involved public of the 21st century, this older design is exclusionary and isolates the public from contributing qualitatively to their representation. As the capability of citizens to participate more effectively has risen, the quality of their representation has decreased alarmingly.
- When the above characteristics of the 2nd Stage of Democracy are acknowledged and we add in the pernicious “me-ism” and “I’ll get mine first” attitudes of our contemporary culture, it becomes clearer how our state legislatures and Congress have become so embroiled in highly adversarial and competitive positioning. The adroit art of political compromise seems to have come to a miserable end.
- What we see now is gross evidence of linear thinking: adversarial-competitive, win-lose, with-us-or-against-us, either-or, us-them, us-or-them, our-way-or-the-highway, insiders-outsiders, and “winner takes all.” These characteristics and attitudes lead to further separation and political isolation between political parties, and particularly from the public. The business of democratically managing the public’s business has come to a sad and incompetent end.
- Being male dominated, it is inherently masculine in nature with typically male-minded predispositions of linear either-or thinking. This unbalanced thinking is further reinforced by the linearity of the

subject-verb-object linguistics of the English language, which unfortunately makes it easier for women to accept what men tell them.

- It is paternalistic, a continuation of the paternalism of the monarchy that governed the Colonies until the British were beaten back to their homeland. Even though women have been elected to state legislatures, governorships, and to congress, politics is male dominated and masculine in nature.

Paternalism. The United States, France, Great Britain, Germany, and Spain, and others, are democratic nations that have a history of some form of monarchical governance that acted much like a parental or patriarchal figure in relationship to its subjects. In that form of governance, the responsibilities of social, political, and economic-financial existence were not shared. Those forms of governance protect its authority by keeping information vital to governance from the public for making decisions, leaving the public out of the loop. Yet, immature as this form of governance has demonstrated in its relationship to its subjects, that same paternalism carried over to these democracies in relationship to their citizens.

That development is not a fault of the American founders of democracy but simply *a design flaw*, a carryover from its origins that did not become apparent until 150 years later when American citizens had achieved far more capability through education, being informed, and through improvements in communication technologies.

In the early stages of an evolving democratic society, democratic paternalism is an advantage until the public has become better educated, more informed, and is technologically capable of ongoing “dialogue” with their public executives. If that paternalism does not yield to more frequent public participation as that society matures, the relationship between government and the public begins to take on a familiar, adolescent, and discordant “parent-child” interaction.

Parentalism. The relationship between citizens and their representative democratic government is too uncomfortably similar to that of a parental relationship with children. When the parent makes all the decisions for the child without ever consulting the

child concerning any matter whether minuscule or life-changing, the child will become resentful and hostile because the child has come to feel that they are not of equal importance to the parent. This becomes particularly egregious as the child matures. Similarly, well-educated and informed citizens of mature democracies have come to resent the interference of their government.

As with maturing children, that is the time for citizens to take on more responsibilities in their own governance and become more fully, personally acquainted with the responsibilities of democratic governance in the matters that sustain their communities, states, and nation. Such a “reality democracy” requires an “eyes wide open” approach to decision-making with transparency of the facts supporting the decisions that take society in a chosen direction.

Dependency relationship. Today, there is a lack of reality in the relationship between those who govern and those who are governed. Said another way, there is a definite sense of being out of touch in the relationship between the governing and the governed because the public is so much better educated and informed than their patriotic forefathers and foremothers of the 1700s and 1800s. This is particularly unhealthy because it has led to a dependency relationship between much of the public and government.

Stage 3, An Evolved Form of Democracy

Any new idea or concept, in order to be accepted and make a contribution to the betterment of society, must be seen and accepted as a natural and necessary development of existing concepts and social structures.

To successfully build the Stage 3 of Democracy, we will need to retain those aspects of our traditional 2nd Stage of democracy that are working and lend themselves to its improvement and effectiveness. These include,

1. The direct connection between the values stated in the Declaration of Independence and the seven core values of social sustainability.

2. There already exist long term democratic processes in place that have produced a social, political, and economic culture of democracy that will lend itself to the public's acceptance of the 3rd Stage of Democracy; and the qualitative interpretation of the word "equal."
3. The First Amendment provides the context for the development of the 3rd Stage of Democracy, and the qualitative interpretation of the word "equal."
4. The Internet is already in place that connects all democratic nations for similar democratic developments.
5. The first and second intention of the founders of the United States democracy are fulfilled: a) The Revolutionary Colonists successfully pushed the authority of the British monarch back to his homeland; b) to create a sovereign democratic nation.
6. There is an history and culture of local citizens meeting together to discuss and promote legislation...
7. ... and share their views, perspectives, opinions, and preferences with their elected and appointed public executives.

Whatever We Re-Design Must —

1. Be compatible with the Constitutional framework of our nation, and offer an inventive means of linking the values of the Constitution with the innate, sustaining values of our species;
2. Recover the quality-value relationship that citizens had with their congressional public executives before it vanished after the Apportionment Act of 1911;
3. Become a democratic evolutionary development to bridge the democratic tragedy that the Apportionment Act created; and,
- 4 Offer an inventive way to engage contemporary technologies to give citizens an ongoing and continuous means of offering their collective intelligence (think in terms of "knowledge workers" in

high tech industries) to create a “trend” of intelligent consensus to share with public executives.

5. Offer a means for public executives to receive ongoing feedback from constituents; and keep pace with social change and the ever-changing hierarchies of needs of citizens whose interpretations of the seven core values of social sustainability are constantly evolving.

LEARNING TO ADAPT TO CHANGING CONDITIONS

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.²³ 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.

Double-loop learning is described as generative learning that focuses on transformational change that changes the status quo. Double-loop

²³ 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.

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.

MOVING FROM INFLEXIBLE STRUCTURAL SOCIAL SYSTEMS

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 live and 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, much like breathing.

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 — and to achieve a natural flexibility. Otherwise our developed societies will not survive, regardless of whether they are democratic or totalitarian. Strengthening existing inflexible organizational structures to resist the natural evolution of our social institutions will only cause greater problems for us later..., when we are forced to change to survive.

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 financial 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 inequality 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 and ethical?

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 on an over-populated planet. 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 gender 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.

“In any structural system, there is a time of perturbation. This happens when standard operating procedures no longer work within an ever-evolving environment. We frequently see this played out in the world of business. When a company reaches a creative and financial plateau, a state of perturbation, and does not reevaluate its methods, products for training — in general, its overall structure — but instead reacts to the plateau by simply doing more of the same, that structure will crumble.”

“Thomas Paine was an English-American activist and one of the Founding Fathers of the United States. His developing beliefs of divine intelligence within humanity and active rejection of demagoguery set him apart from the traditional religionists of his era. ... This genius nature might remain dormant if we were to never lean into and embrace the inconvenience. One might perceive it inconvenient to become involved in the social inequality struggles of others when those struggles appear to not be our own. Yet struggle for anyone is struggle for everyone when you hold sacred the principle that there is only one of us. Paine’s willingness to voice his disdain of unjust governmental practices landed him in prison, fueled his determination for justice and spirited his authorship of the renowned pamphlet “Common Sense,” which

galvanized the American Revolution. He cared little about the consequences of inconveniences. It was his conscience and heart that drove his actions toward revealing a greater reality.”²⁴

David Ault’s description of changing conditions are surely causing great perturbations around the world that seem to now swirl around the stability of the United States in many ways. Several questions come to mind. Do we accept the perturbations of changing conditions and let the status quo continue to crumble? Or, do we accept the inconvenience of those changing conditions as motivators to improve our antiquarian democratic process and re-invent the social and political framework that supports our communities and societies? Because all historic societies have been proven to fail, are we willing to sit and watch our own go the same way?



²⁴ Ault, David 2018. “Take What Shows Up On Your Plate,” August 23, 2018 and “Inconvenience,” August 27, 2018, *Guide for Spiritual Living* Vol 91 No. 8, p 60 and p 64. Permission for use granted by the author.

Restoring the Greatness of Democratic Nations —
A Radically Conservative and Liberal Approach

Part 3

Restoring The Greatness of Democratic Nations

Part 3 provides the venue for addressing the work given to us in Part 2. Democracies have always had their beginnings when local citizens became outraged at how the ruling establishment had trampled their natural rights. Now, centuries and decades later those original forms of democracy have become aged and out of date with the evolving needs of citizens. Only an evolved and adaptable form of democratic process can do that, without violence, revolt, or revolution to become more effective, and in tune with local community citizens.

Doing so will restore the greatness of democratic nations by once again involving local community citizens more directly in their own governance in this new element of the democratic process.



The responsibilities of social sustainability
are not silly expressions of philosophic idealism
but opportunities that
assure future generations are capable of
continuing our democratic traditions for
an improving quality of life,
with even greater opportunities to
grow into their individual potential,
and the potential of their society.
Faithful fulfillment of our responsibilities today
for our children's great grandchildren
will assure that there will be a
better society,
better democracy,
and more equitable economy
than we have today.

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THE DESIGN TEAM PROCESS

INTRODUCTION

This chapter is the empowerment chapter. Chapters 2-6 provided the mechanics for re-thinking the assumptions and expectations of all traditional social institutions, organizations, and democratic processes.

Chapters 7-13 described the standards needed to advance a democratic nation forward in its social and political evolution toward social stability, peace, and social sustainability. Now, chapters 14 and 15 will discuss the means for citizens in every local community of every democratic nation can create that evolution as a conscious and intentional process of social change for desired results.

The Design Team Process is capable of empowering local community citizens in every democratic nation to begin the process of transforming their UNSustainable society, politics, and economies to SUSTAINABLE. For myself, perhaps I am being selfish, I do not want to leave my grandchildren in distress for the world that I and the Baby Boomer generation and the “me-generation” will leave them. What I want to do is to provide the means to this and all succeeding generations with the capability to transform and sustain their communities and nation with an improving quality of life.

The empowerment of the public is a necessity in any era of democratic nations, and particularly so when the evolution the democratic process has not kept pace with the social evolution of their society. The current reality in developed democracies is that there is no evolved democratic process to bring the original authority of citizens, the public, to bear upon the antiquated political process that still exists as though it were 1835. What the founders of the American democracy established in 1789-1791 proves that a politically viable democratic nation can exist. Now, the question is, “Can it exist as a politically evolved democracy with an evolved democratic process?”

What will be described in this chapter is the means to accomplish several strategic projects: ²⁵ 1) The permanent establishment of an evolved form of citizen participation in the democratic process; 2) the means to provide a conscious intention for social change so that it contributes to the common good of all; 3) a means for validating existing public policies, and for designing public policies for consideration by elected and appointed public officials and legislative bodies and their committees; 4) an intelligent means to recommend individuals for candidacy; and 5), a means for screening candidates about real issues. These are only a very few examples of how the Design Team Process can be used to citizen's advantage and the benefit of an evolving democratic process.

DESIGN TEAM PROCESS

The Design Team Process is the result of a methodology involving the 1) seven values, 2) Schematic, and 3) the Team. The Design Team Process involves 5-11 Team Members using various roles to work through the steps of the Social Sustainability Design and Validation Schematic, page 167. Though the Schematic is inert it provides a dynamic format for team members that empowers the working environment to become highly interactive. Synergism usually develops spontaneously when Team members work through the Schematic using their role functions, and when they feel emotionally and socially safe in that environment. They will then proceed with confidence.

The Design Team Process is a highly educational environment where members learn *how* to think, rather than *what* to think. Members I have trained to work in a Design Team have remarked that their listening skills became more perceptive while their thinking became more keen and discerning. The best result is that team members learn how to ask cogent and intuitively incisive questions that add clarity to discussions, in or out of the Team.

“Flow” of the Team Process. When the team is in the flow of its work, it is as though time stands still. The flow of the team process takes on a character and “glow” of its own so that the serendipity of insights and

²⁵ Raphael, Daniel 2016 *The Progressive's Handbook for Reframing Democratic Values*
Raphael, Daniel 2017 *Designing Socially Sustainable Democratic Societies*
Raphael, Daniel 2017 *Democracy for 2017 — The Political Empowerment of Citizens*

participation of the team members occurs when it is needed. There is an underlying awareness among the team members that they “know” the way ahead and their work is on target, useful, and effective.

Using a fillable PDF of the Schematic on individual computer tablets will help keep the members working together and help the team anticipate what is needed to add to the Schematic as new input is developed. As comments are added, other members can use them to modify their own thinking as blank areas of the Schematic are filled in. It is also valuable to have additions and modifications visible when other members may be working collaterally with support staff or engaged in online research.

The Design Team Process roughly follows the following procedure:

- Fill in the numbered spaces in the top half of the Schematic for the project you are working on.
- Proceed to fill in Column #6 for the desired results you want to achieve.
- Proceed to Column #7 to identify and record the Team’s expectations for the topic;
- Proceed to Column #8 to identify and record the Team’s beliefs about the topic.
Because beliefs are often vastly different between Team Members, the cause for those differences is due to unexposed assumptions. See page 158, “The Process of Revealing Hidden Assumptions” to expose and identify the assumptions. It is important to record the assumptions so that those who read the “Findings Report” will also become aware of the underlying assumptions.
- Proceed to Column #9 to identify and record the Team’s Interpreted Values that support the Beliefs in Column #8.
- When the above process has been completed, it is time to use the seven universal values in Column #10 to validate the interpreted values, beliefs and assumptions, and expectations. Only then can the Desired Results in Column #6 be validated as being moral, ethical, and adhere to the seven values.
- Write the Findings Report of what was discovered during the validation process.
- Continue creating a Design based on validations.
- Validate the final Design against the seven values.
- Write the final Statement of Findings.

Keep in mind that the Design Team Process is flexibly designed to be instructive rather than being didactic in nature.

SOURCES OF KNOWLEDGE AND WISDOM

The sources of knowledge and wisdom used by the Design Team include:

- Using what the members know;
- Investigating historical and contemporary social research;
- Researching archives of wisdom on the Internet and in libraries;
- Entering into moments of reflection where each Team Member must reach within and find the Source to guide them to those ingenious, serendipitous insights that did not exist before.²⁶

The wisdom of sustainability is historic and all around us. From historians millennia ago to contemporary historians they all have much to say about the reasons societies and civilizations fail. The failures are very pragmatic in what they tell us: *Not this way!*

It is time that we consciously, intentionally, and conscientiously began the process of accumulating wisdom related to social sustainability to turn our state and national organizations into learning organizations. To that end it would be very helpful to create a “Library for Sustaining Human Wisdom,” a repository where that wisdom that can be accessed by anyone, anywhere. Local Design Teams are an excellent addition to families and communities because they can train and educate millions of citizens to become contributors and collaborators of the future they and their children will fulfill with their lives.

No one in the past has engaged this work with the intention of designing socially sustainable societies. The work of the Design Team Process is the means to avoid adding democratic societies to the historical list of failed nations and societies. Gathering and writing Statements of Validation must not become just another book of platitudes, but pragmatic wisdom that is incorporated into the vision and working policies of sustainable family designs and organizations; and, that those designs become developed into plans, and action taken to implement their accomplishment.

²⁶ Jaworski, Joseph 2011 *Synchronicity, The INNER PATH of LEADERSHIP*

Wisdom Finding. Consider the following piece of historic wisdom from Cicero, 55 BCE, that alludes to the sustainability of a national economy.

- “The Treasury should be refilled,
- public debt should be reduced,
- the arrogance of officialdom should be tempered and controlled, and
- the assistance to foreign lands should be curtailed lest Rome become bankrupt.
- People must again learn to work, instead of living on public assistance.”

Example. Economies are a product of human social activity. What are the universal, underlying truths, principles, and axioms of sustainable economies? We must discover and apply them to stabilize our communities, nation, and world; and, to avoid the obvious causes of economic destruction. Ironically, we are in possession of thousands of years of experience in hundreds if not thousands of cultures, yet we have not compiled that wisdom to answer the question, “What works economically and financially to support the social sustainability of our nation and world?”

Once those principles become known and validated, we must create designs that incorporate that wisdom into the training and operation of financial institutions. History is fairly explicit in its identification of what financial and economic actions do not work, and must be avoided. What we need to discover is what does work,²⁷ and eliminate what does not work. When we generate designs that work through this process, the economy of our societies will become stable.

It seems an obvious development that a small number of design teams with a predisposition for examining historic and contemporary wisdom relating to social sustainability could begin working to discover those universal axioms and principles. Because the four primary values — life, equality, growth, and quality of life — provide the validating “truths” of social sustainability, inquiring teams would soon discover the principles and axioms that are universal to the sustainability of all social structures and processes of all cultures. I suspect that inquiring teams will begin to “mine” the history books and social research sources to collect the bits

²⁷ Wright, Kurt 1998

of wisdom that hundreds of generations of thoughtful historians, writers, thinkers, philosophers and social researchers have shared.

INITIATING A LOCAL COMMUNITY DESIGN TEAM

The Organizer. Every community has within it certain individuals who possess the wisdom to understand and appreciate that cultural leadership means looking out for future generations by preparing today. Although their numbers have been calculated at only 1% of any population, they are those natural born volunteers who come forward on their own initiative. They are the forward thinking individuals who will initiate Local Design Teams in their communities without being asked. They simply see that it needs to be done and begin.

The Organizer is a person with leadership qualities who possesses insight, courage, curiosity, and initiative. The role of Organizer is an important one. He or she chooses a topic they hope will become a socially sustainable design. The topic that holds the interest for the Organizer will often serve to captivate and motivate the energy and action of potential Team Members. Teams usually form around a common interest shared by Team Members, such as the design of sustainable health care services, sustainable education systems, pre-school programs, home healthcare, parenting and child rearing, sustainable relationships, or community gardens, for example.

Recruiting. Once the Organizer has identified the topic for validation, he or she will begin the process of recruiting potential team members. The Organizer may initiate recruiting by discovering like-minded people who share the same interest for improving a social issue, social policy, or institution in their community. These may be people who are familiar with the Organizer or people with whom the Organizer has a social connection or from their employment. Secondly, the Organizer will also want to recruit people who have skills for the various Team Member roles. It should be noted that young people, the unemployed, and retired individuals are good candidates because they typically will have more time to devote to such a project. Writing an article in a periodical or other publication may generate interest from those who may be unknown to the Organizer but who share the same interest and concerns.

FIRST MEETING

Once the Organizer has identified the subject, and recruited a sufficient number of potential members for a Design Team, the next step is to invite them to attend a social gathering to discuss matters informally.

The purposes of this informal social gathering are several:

1. The Organizer will make the details of his or her intentions known to the group by outlining those intentions and why they are important.
2. The Organizer will discuss the make-up of a Design Team, the roles within the team, and the options for decision-making. Thereafter, potential team members should be invited to ask questions as well as make comments and suggestions.
3. Team building begins immediately. This is a time for the potential design team members to get acquainted with each other and begin the process of bonding as a potential team, and for discovering the “best fit” of members of the new team.

Some will volunteer and join in, and some may choose not to. Team members who choose to volunteer will want to discuss their qualifications for the various roles of the design team. When enough volunteers for a team (5-11 members) have been enrolled, the Organizer’s next task is to set a regular day and time, and meeting place.

The role of Organizer is an important role, but it is only temporary. The Organizer may or may not become the Facilitator. If not, then the role of Facilitator must be filled by another member of the team, a role for which he or she is qualified.

Where do we begin? After getting acquainted and in the early stages of bonding, the team will ask itself, “Now, where do we begin? What do we do?” One of the first considerations is to find a suitable location where the team can meet in person to conduct its business without interruptions. Soon the team will discover how necessary it is to plan their efforts and to plan the effective use of its resources— the time and participation of team members.

Some teams may decide that all team members “do their own thing” and then come back together and discuss those parts. Other teams will work simultaneously with everyone present, and produce in their own way where everything stays at the same level of progression. Team Process

is a new way of doing business for most people. You are, in fact, learning how a sustainable design team works. The team and its operation must as well become sustainable within its operation. It does so by each member keeping their your fingers on the pulse and vital signs of team process, so that all elements progress together.

Decision-making. Members will soon need to discuss and discover how the team will make decisions. Quorum, majority, 2/3 majority, unanimity, and consensus are available. Although the “flow” of work in the team may become seamless to provide a uniformity of direction when options are exercised, there will come times when an actual vote count will be necessary. It is good to have that worked out ahead of time.

TEAM BUILDING ²⁸

Building a working and functional team involves discovering the member’s commonalities by sharing their personal experiences of their lives to appreciate their mutual commonalities, to support their willingness to achieve personal and common outcomes. Working in a design team is as much a process that joins people with their hearts as well as their minds.

“We must establish a personal connection with each other.

Connection before content.

Without relatedness, no work can occur.”

Peter Block

By sharing similar experiences and discovering those commonalities, emotional ties develop – evidence of social and emotional bonding between members that ties them all together in a “shared community” of personal experience. The team building that began at the very first social gathering of potential team members now has become an ongoing facet of the Design Team Process. Team building is an ongoing and critical element for the smooth functioning of the Design Team. Team members will eventually begin to see their team as a social process that promotes efficiency, cohesion, and creativity that produces outcomes, as well as growth by individual team members.

²⁸ Web searches for “connection before content” has yielded a great bit of wisdom. For example, see <http://www.gindivincent.com/2018/connection-before-content/>

Feeling socially and emotionally safe leads to trust. The Facilitator plays a highly important function almost immediately by facilitating the early stages of team building: The team can only become highly effective when the team has become a framework for positive interaction among team members where each feels the freedom to express his or her own viewpoints without criticism or rejection, and where each member respects the viewpoints of other team members. Feeling safe emotionally leads to a shared trust and ultimately to confidence in the process itself so that the team achieves focus, unity, and direction. Without a firm feeling of being safe, trust will never develop, and the bond within the team will be weak and ineffectual.

A Design Team that has bonded effectively is able to operate without an authority figure, yet possesses unity of effort and purpose. Members have roles and functions within the team, yet the process is free-flowing in nature permitting the creative ability of individual members to emerge and contribute to a synergy of effort that far surpasses what individuals working alone can accomplish. An effective Design Team promotes and uses the best attributes, skills, and abilities of each member.

A Functional Team Environment is not an environment where team members can hide their prejudices and biases! Design teams work best when each member is transparent, and has no agenda, ulterior motives, or ego pursuits (power, control, and authority). Ego issues and the lack of transparency are contrary to the humility that is crucial to the functioning of the team. Though the Team uses the Team Process to expose and identify beliefs and assumptions for their project, the very same process will help the team discover and identify the unsustainable beliefs and assumptions of each team member. The result of good team building is that a Design Team will become socially sustainable in its own right to fully develop its potential to design functional socially sustainable systems. Before too long the Team will begin to automatically function in alignment with the seven values and develop its beliefs and expectations for performance.

Though the team is not a therapeutic environment, individual agendas and ego manifestations will become very evident in a team environment, and these often work against the productive outcome of the team. This is a nuance of teamwork that must be worked through, and particularly in a team environment that does not use the position of a leader, “boss,” manager, chairperson, director, or *el jefe*. Rather, this is an

egalitarian group of individuals who have particular roles that assist the team to function more effectively.

When a team begins to work together more than 100 hours, members will find that most of the human problems and human ego/personality disorders become highly evident and manifest, and individual members will either work toward their maturity and growth or opt out of the team. A team will be very fortunate to have a member who is trained in some form of inner personal development, to aid the Facilitator.

As a team member, you are there to assist your fellow team members — not to be a crutch to them, or to enable them — neither are you there to be an antagonist to bedevil them about their shortcomings. The Consultant's responsibilities include bringing these sticky, personal issues to the forefront of the team. This is different from the Facilitator, who has also become aware of these problems and these resistances, but it is not their job to dissolve them — this is within the venue of the Consultant.

SOCIAL SUSTAINABILITY DESIGN TEAM ROLES

A Design Team provides a collaborative environment that in some ways represents a micro-image of our society with its beliefs and assumptions. In this collaborative environment, team members are able to explore their roles, (Inquiring Members, Recorder, Consultant, and Facilitator), and develop a synergism as they work through the Schematic.

I've been asked, "Why is it necessary to use a team to work the Schematic? Why not use one person who understands it very well to save time?" There are two answers to these questions.

First, Design Teams provide a means of accessing the individual and collective intelligence of several people to fulfill a creative project. The creative synergism that develops in a team can produce results that are far more creative, ingenious, and more complete than an individual working alone.

Teams offer a community or an international organization a means of tapping the intelligence, wisdom, and creativity of several people. Compared to individuals working alone, teams can

- Generate many more ideas and innovation;
- Motivate each other by bouncing ideas off each other;
- Take more risks in their innovation;
- Develop a well rounded team “personality” that more accurately reflects the social “persona” of society;
- Stay on task more easily – to support the team process both socially and productively for the goals at hand;
- Create a synergism of personalities, skills, work styles, and team role interaction that is unavailable to individuals, alone.

Second, the team’s primary purpose is to design *sustainable* social processes, organizations, and policies for example. In order to create sustainable designs that have the potential of lasting 50-500 years, the underlying flaws inherent in the thinking of society that undermine its longevity must be exposed, identified, and tested to determine if they are validated by the four primary values, and the morality and ethics of those values. When there is a procedure of dialogue that produces this outcome, the designs of the team will have a far greater assurance of being sustainable in the long term.

The root of the inherent social inconsistencies of any culture come from the beliefs and unrevealed assumptions that children learn when they are young, and usually remain in place into their adulthood. It is rare that an individual has the skills to isolate and identify the assumptions that underlie his or her beliefs. A team of individuals is better able to uncover those assumptions because members are “outside” other member’s system of beliefs and assumptions. It requires the inquisitive diligence of a team of individuals to question, test, and validate the beliefs and assumptions of each other’s suggestions to produce social designs that are sustainable for the long term.

Local Design Teams are “learning organizations” as Peter Senge would interpret them. To paraphrase Senge in his book, *The Fifth Discipline, the Art and Science of the Learning Organization*, “In an era of immense social change, and social and global problems of immense dimensions, no individual has the answer.” Hundreds of teams across nations that collaborate will learn how to provide options to existing social problems that are common to all democratic nations. Those solutions will come to the surface as Team Members accept that responsibility when state and national governmental processes have proven incapable.

By operating within the parameters of a Local Design Team, team members learn how to become sustainable as individuals and as a team to influence their communities. This develops as a result of a subtle but significant mind-shift whereby the individual constructs a new mode of thinking. It is this paradigm change of thinking that transforms not only the individual and team but their communities and eventually their entire culture as these local teams proliferate and begin to transform society incrementally. What we learn from this is that we are not separate. We must shift our thinking from isolation to connectedness and from social fragmentation to wholeness.²⁹ Finally, we will learn and accept at the core of our being that each of us is inseparable from one another and the whole of everything.

A brief summary. Local teams provide a remarkable hands-on experience for citizens to work with their neighbors, associates, and friends to learn how to build sustainable communities and societies. Because most technologically developed nations and their economies are knowledge-driven, the team environment will feel comfortable to most people. People enjoy working on a project that they can identify with, where their efforts produce useful results.

Hundreds of Local Design Teams represent a new paradigm for social and political/governmental progress that fills the all too obvious vacuum of moral social, political, and financial/economic leadership. The products of hundreds of Local Design Teams will provide a new paradigm of social leadership that reflects the best intelligence and application of wisdom from society. Bottom-up designs for social action will create a very broad base of intelligent support to overcome the tremendous challenges that await any democratic society in the 21st century and beyond. Through the direction found in the efforts of several hundred teams, cultural and social leadership is provided without an authority figure.

ROLES, FUNCTIONS, AND QUALIFICATIONS OF TEAM MEMBERS

Though a Design Team is composed of several specific roles, every team member to a degree takes on the functions of every role. The team is

²⁹ <https://www.youtube.com/watch?v=rPh3c8Sa37M>

YouTube TEDx Taipei, Tom Chi, "Everything is Connected - - Here's How.

composed of Inquiring Team Members, Recorder, Consultant, and Facilitator. The preferable number of members is 5-11, with 7-9 being optimum. Too few members inhibit the fluid nature of the team process, and too many limits its effectiveness by making it too fluid. Too many members often results in distractive side-bar conversations and the potential of cliques.

Inquiring Team Members. The task of asking questions is a responsibility of all team members, but it is the primary role of “Inquiring Team Members” to ask diligent, probing questions. Authors Peter Senge, Chris Argyris, and David Bohm all point to the capacity to ask questions as the most meaningful way of exposing assumptions and fallacies while offering the possibilities of acquiring knowledge and wisdom for taking actions that change the outcomes to those that are useful.³⁰ The team environment provides a socially and emotionally safe venue for members to suspend their assumptions, opinions, and judgments. A safe environment is necessary for the team to engage in a free-flowing dialogue among themselves without concern for “stepping on someone’s toes.”

It is helpful if Inquiring Members have an expertise in the field of inquiry that is without pride or arrogance, and exercise humility when revealing this. Above all they should be curious. It is also helpful if they have some training in the arts of inquiry, discernment, and reflection to develop cogent questions, questions that seem to intuitively lead to unraveling the topics of inquiry.

Because Local Design Teams are learning organizations that learn about the larger venue of their community and society, team members are also learning about their own personal inner processes and procedures of inquiry. Teams are composed of individuals who acknowledge the need for reflection and the examination of the procedures of inquiry so that their time becomes more productive. The task of Inquiring Members is vital to what the Team produces, or does not produce. *The quality of the questions links directly to the quality of the answers.* This work is not for dullards and lazy-thinking individuals, but for those who are inquisitive and choose to use their minds and their time effectively.

³⁰ Senge, Peter M. (1994): 198; Argyris, Chris (1985): 236.; Bohm, David (2004): 70.

Inquiring Members should engage one another in a respectful, cooperative, and non-judgmental manner. They should respect the different opinions and ideas that others bring to the table even when their own opinions and ideas may differ widely. They should strive to see not as individuals but as team members where the contributions of the group become significantly greater than the value of the sum of the individual contributions alone. It is this synergistic effect of the group process that will achieve the goal.

Inquiring Members should be humble but powerful. They should maintain their focus in the present (“The Now”). They are interested in the work of the team and take notes of their own insights. Doing so, the team achieves inclusion and integration, oneness, and wholeness as an element of critical thinking and discernment.

NOTE: Teams will soon realize that their work is tedious, yet as beliefs are validated, there will be no further need to go through the tedious process of a redundant and intense examination. There is a “however.” However, the awareness of assumptions that underlie each belief will expand as each belief is examined in light of distinct ethnic groups, cultures, and nationalities that have their own set of assumptions for that specific belief. As you can imagine, it will be eventual that the clarity of the validation of any one belief will become more and more distinct as more and more sub-groups of belief are examined.

Recorder. The Recorder’s main function is to record the occasional “ah-ha!” insight, conclusion, or succinct comment that is often forgotten. The second function is to observe and note any change in the flow and process of discussion. Often in a highly creative, flowing team situation the topic of discussion may change rapidly as members make contributing comments about another topic, leaving the original topic as a “lost line of inquiry.” The Recorder, having noted that the focus of the team has been deflected, can later use their notes to assist the team to refocus on the original topic.

The Recorder takes note of the most important aspects of the team process, and any insights that contribute to the work of the team. Thoughts, insights, conclusions, and observations are all valid for recording and shared with the team at opportune moments, and later distilled and organized in the Findings Report or other conclusions of the Team. These may be published separately or with the Findings of other Teams.

It is not desirable for the Recorder to take verbatim notes, as this would prevent him or her from making their own contributions to the team process. Though deeply connected to the development of answers to questions, the Recorder also takes on the role of “Observer”. The Recorder’s perspective to pose insightful, cogent questions as well as relevant and reflective answers is vital to the integration of the validation process. By providing an objective viewpoint, the Recorder provides a valuable contribution to the group process.

Consultant. The Consultant has three main roles: **1)** Provide backup to the Facilitator. In a rapidly moving team process diversions may occur. If pursued too long they will lead the Team away from its productive course. Sometimes the Facilitator may also get caught up in this diversion. This is much like what happens on the ski slopes when going too fast – getting off track, into loose material, and getting bogged down. **2)** To provide a “centering” function to the Team by maintaining a long-term perspective to the work of the team. Often the team will become too focused on the immediate dimensions of their work and lose perspective of how their work fits into the scheme of societal sustainability in the order of 50 to 500 years. **3)** The Consultant keeps a vigil of the possibility that the Team has blind-sided itself by not exposing a topic that is vital to decision-making.

Facilitator. There are two functions of the team that the Facilitator is primarily responsible: the social process and the work production process. It is the Facilitator’s function to guide these two processes so that the Team becomes effective in its work. It is very helpful if the Facilitator has had training and experience in the areas of team building, team and group dynamics, group facilitation, team processes, and mediation, for example. This role is perhaps the most demanding within the team. The Facilitator must not only monitor him or herself but the team as well, and do so without butting in. The Facilitator provides non-toxic, non-judgmental guidance to team members and working sub-units of the team so the dialogue of the social and work processes advance.

In many ways the Facilitator becomes a trainer of the Team to the extent that training facilitates members in the art of effective inquiry, dialogue, reflection, self-observation, and discernment. Further, the Facilitator supports members to monitor their own problematic participation, and correct it independently. Often the Facilitator must act as a moderator, or even a mediator, but never an arbitrator.

This person facilitates the group dynamics and team process; monitors the evolution and development of the Team process, and records the conduct, developments, insights, progress, and product of the Team; and makes suggestions as to how to improve the Team process. The Facilitator acts essentially as a lubricant, taking action only when necessary to keep the process running smoothly and productively.

Further, the Facilitator should have an awareness of his or her weaknesses and strengths; and, call upon the Team or outside resources to work with those skill deficits. The Facilitator must monitor him or herself as well as the team in order to avoid being too controlling. Effectively playing this role requires much patience and discernment.

Perhaps the best example of a facilitator is described by John Heider in his book, *Tao of Leadership, Leadership Strategies for a New Age*. The Facilitator leads by understanding the “how” of the Team’s work completion, and leads only when the team stumbles in the process. Less is more. Following this method teaches the team how to do for itself as much as possible.

Joellen P. Killian and Lynn A. Simmons, in their book, *Zen of Facilitation*, 1992, tell us, an effective team facilitator:

- “• Establishes a sense of community that provides an open, honest and safe environment to share, explore, disagree, and contribute.
- Trusts his/her own intuition...functions from ‘gut feelings’.
- Listens carefully.
- Keeps the group on task and moving ahead.
- Stays in the now... rather than diverting to the past or future.
- Reveals the thinking of others in the group.
- Encourages the group to generate their own best solutions.
- Trusts the group’s ability to find their own direction.
- Lets go of preconceived notions.
- Models appropriate attitudes and behaviors.
- Develops a ‘seat of the pants’ feel for what is happening and what needs to happen next.
- Honors various perspectives.
- Refrains from only providing his/her point of view.
- Fosters independence...equalizes everyone’s sense of power.
- Establishes a sense of safety for group members.
- Regulates group member contributions equitably.

- Assists in bridging one concept or idea to another.
- Guides the interaction through reflective and clarifying questions.
- Moves group thinking from reacting to reflecting.
- Provides nurturing.
- Remembers that he/she is facilitating others' process not his/her own.
- Does nothing when he/she is unsure about what to do."

Facilitating Dialogue. Creating an *emotionally and socially safe* environment is a crucial function of the Facilitator. A safe environment is necessary for the team to engage in a free-flowing dialogue among themselves, and to allow Inquiring Members to ask questions without concern for "stepping on someone's toes."

Typically in the beginning phases of a new Team, the Facilitator will not participate very much in the topics of discussion, but rather monitor the functioning of the Team's processes of dialogue. The Facilitator is there to assist in the development of the Team's discipline of "dialogue," including identifying particular problems that inhibit effective dialogue. Later, as the Team has become more effective and has learned how to monitor and correct ineffective dialogue processes, the Facilitator may become just another participant with little need for ongoing facilitation of the Team.

The work of the team is to come to a convergence of validated assumptions, opinions, judgments, and beliefs about what they are designing. If they are shy to expose their assumptions, it is the Facilitator's job to guide them to examine their resistance. Then he or she will use this situation to train and facilitate dialogue to gain clarity about their resistance, and their assumptions.

Quirky Problems and Stumbling Blocks of the English Language. As Bohm tells us, "The problems of thought are primarily collective, rather than individual." The following is a brief list of stumbling blocks to dialogue the Facilitator and team will have to overcome:

- The overlay that the English language gives to English speaking individual's world view;
- Cause-and-effect relationships;
- The linearity of thinking used for problem solution;

- The paradox of “the observer and the observed”;
- Shared meaning;
- The pervasiveness of “fragmentation”;
- The function of awareness;
- Undirected inquiry;
- and “the problem and the paradox”, to name the major impediments to productive dialogue.

Proprioceptive. In all cases, for Bohm and Senge, it is highly important that the members become “proprioceptive,” having the ability to be aware of their own thinking. When members practice this technique, they will be able to take the advice of an insightful bumper sticker — *“Don’t believe everything you think!”* Becoming proprioceptive is a practiced skill that develops when an individual simply observes what they are thinking, without getting involved in the topics. Becoming a “Self-Observer” is described on page 183.

What is vital to the effectiveness of the Team is to expose the numerous points of view on the same topic. The Facilitator does this with care and compassion. Though those points of view may remain after dialogue, each member has been exposed to those views and the assumptions behind them. If a community is not operating with the same set of assumptions, and those have not been fully exposed and validated, social problems will surely arise in the future, if they have not already. In this way we can come to understand why members judge and defend certain points of view. Concerning social sustainability, assumptions, opinions, and judgments must be exposed in order to move forward toward the validation of designs the team has developed. As a whole community or nation moves toward becoming integral and whole, Design Teams pave the way toward social continuity and stability. The point of the team’s work is to come to a convergence of validated assumptions, opinions, judgments, and beliefs about what they are designing.

THE ART OF INQUIRY, REFLECTIVE THINKING, AND DISCERNMENT

Inquiry is the primary function of the Design Team: It is the thoughtful business of asking questions, and answering them. The Design Team process is dependent upon the capability of all members to ask questions and it is the duty of every team member to ask questions. No questions, no answers. The best questions are intuitive and cogent to

reveal the fundamentals of sustainable social institutions. Students will learn a great deal from Chris Argyris' book, *Action Science*, which deals with designing *organizations that contain an embedded learning component with the capacity to learn from mistakes*. *The Fifth Discipline, the Art and Science of the Learning Organization*, by Peter Senge, discusses organizational systems that lead by learning. You may want to go online and research "inquiry and reflection," "inquiry and advocacy," and "inquiry process," for guidance how to ask productive questions.

Reflection. Individual and group reflection is imperative for gaining insights and wisdom about the Team's project. It is a subtle means of accessing inner wisdom. For conundrums, problems, or questions that remain problematic and irresolvable even after rigorous discussion, Joseph Jaworski in his book *Synchronicity* suggests team members should take a recess from discussion, go apart and enter into their own meditative state of contemplation or reflection. By stilling the mind and asking specific questions of the inner Source within them, members will receive the answers and guidance sufficient to move forward.

The beginning of growth for everyone is to take time apart, time aside to reflect on your life and your experiences. Some have seen this as a waste of time as getting nothing done, but it is strongly argued that the most creative moments that have guided the course of our world, materially, spiritually, socially, psychologically in all regards were generated through a time of reflection and contemplation by individuals.

Teams offer a generous opportunity for individual growth, to work in unison with others to accomplish a common goal. The individual grows within themselves and within the team. Yet, there will be times when a team member will need to go aside to consult and reflect within him or herself to consider what is developing. From our personal experiences we must invoke our capacity to reflect, and from reflection we will derive a "lesson" for that individual situation. From lessons, the reflective mind will grasp the over-arching "wisdom" of similar lessons. This is how the individual grows. This is how wisdom is gathered and civilizations are sustained. Only when individuals share their wisdom in team and community settings will societies become great.

Peter Senge, Chris Argyris, and Joseph Jaworski all have much to say about using reflective thinking and reflective action individually and in the

team setting as a way of accessing wisdom and insights that are not available during the busyness of life. Reflection involves the relevant experience we are studying without an agenda, without a procedure for analysis, but rather by the stillness of our mind to do its business more profitably when the conscious side of our mind is still. Unfortunately, few teams will become conscious of the “still water” of movement in the team as a signal to withdraw into stillness and reflection. These reflective moments occur when our mind is free to rearrange the bits and pieces we are trying to make sense. It knows your intention for these moments, so let it do its work.

When team members return to the presence of their team work, then that wisdom and those insights can be shared with everyone, where the sum of what members return to the team setting is far, far greater than before they went into their reflective retreats. Minutes of reflection can often reveal far more than hours and days of intense activity striving to do the same work. The secret is *letting* — taking a moment apart from the Team to *let* your mind take the reins of your inner process to find its direction. Some members may wish to engage qigong, tai chi, yoga, or some form of quiet motion as a means of letting the thoughtful side of their brain move into stillness. And, it is relaxing!

DISCERNMENT

From Merriam-Webster – Discernment

Main Entry: dis•cern•ment

Function: verb

1 : to detect with the eyes : DISTINGUISH;

2 : DISCRIMINATE;

3 : to come to know or recognize mentally

–dis•cern•ible adjective

–dis•cern•ment noun

As a thinking skill, discernment seems to have been ignored or an under-developed skill; and has had little emphasis in educational systems. Yet, it is essential in all social, political, financial activities and in the grocery store. Because the Design Team Process is totally dependent upon the

thinking skills of the team members, the following considerations should prove particularly useful.

1. Discerning the Message

Does the message of the team member make sense? Is the message consistent within itself? Is it consistent with previous messages. Is the “meta-message” consistent with the speaker and the Team? Does the message make a meaningful contribution to our knowledge, or is it just more “fluff”? Does the message lead us in a direction that is consistent with our topic?

2. Discerning the speaker

Examining the message is the primary means for discerning the reliability of the speaker. If the content of the message revolves around ego issues or fear issues and is unchecked by the Facilitator or Consultant, they can show up as almost invisible controlling influences that work against a Team’s productivity, and integrity.

Ego — The intention of ego involvement is always some form of “return” that comes back to the speaker in some form of self-gratification, self-aggrandizement, power, and control. It is usually expressed as 1) power in the forms of manipulation, control, authority, and position. This may take the form of an agenda that provides a political, financial, social, or other form of return to the speaker; 2) self-aggrandizement, self-importance, self-centeredness, selfishness, conceit, arrogance, and sometimes as “Guru syndrome” either projecting or accepting same from followers; and/or envy, jealousy, and more.

Fear — Fear makes statements of position and may express as judgment, biases, strong opinions, prejudices, bigotry, distancing, or withdrawal, for example, causing separation. Fear positions become known in the form of statements, attitudes, and opinions that shock or immobilize the group. Repeated presentations of a horrific and terrifying nature is a sign of fear in the person when it causes fear in the audience. It, too, may be a method to gain power, control, and to be seen as the “guru” and/or savior of the group.

However, statements that cause fear that are NOT made often about horrific or terrifying topics may indicate the topic is real and that fear is an appropriate response. In that case, listeners may want to work with their own fears so that they remain effective members of the Team.

Mental Illness — In the case of aberrant thinking, i.e., what most people would call mental illness if diagnosed by professional psychiatrists or clinical psychologists, also falls into the realm of discernment. If you discern a message to be far out of the ordinary, and, for example, appears to involve paranoia, extreme fear, fetishes, to name a few issues of aberrant thinking, and any of the other evidence of bizarre thinking, then you have discerned enough to reject the message. Dealing with the messenger then takes tact, skill, grace, and perseverance.

3. Integration and Separation

Generally, the work of the Team is toward integration, rather than separation. Ego, fear, and mental illness cause separation in some form. Our first observations are of actions, then moving inward we observe/listen to the words, and these two indicators tell us what is dominant, or dormant, in the thinking of the speaker.

—

Discernment is one of the most important personal and social skills that is essential to the prevention of bias, prejudice, and bigotry. It is worthy of being taught at home and in all educational settings, with refresher sessions along the way to adulthood.



15

ABOUT THE SCHEMATIC

The methodology of the Schematic is much like using building and construction codes. They can be used to 1) upgrade existing structures to become code compliant, and 2) design new structures according to code. The Schematic can be used two additional ways: 1) to validate existing social processes, practices, policies and laws, and the design of organizations and institutions as being up to the standard of social sustainability, and 2) to create new, sustainable designs for social practices and institutions, for example.

The Schematic and the Design Team. The Schematic's usefulness is its capacity to develop clarity in fundamental beliefs and their underlying assumptions. It is particularly useful when team members are working on social questions where opinions may run rampant. It ensures that all team members have common, transparent beliefs and understanding about what they are talking about and doing.

Because of that capacity, the Schematic is an excellent learning device for identifying and then examining our beliefs and assumptions. It also reveals the matters we neglected to take into account that typically form the source for errors, mistakes, and inferior performance in failed projects.³¹ The methodology of the Schematic allows the Team to develop designs for a social process and social institution that are validated against the four core values of social sustainability. That is, the Schematic is useful for determining ahead of time whether social processes, organizations, institutions, social policies, and laws actually have the capability of contributing to socially sustainability. "Trial and error" becomes quickly observable while developing the design.

Using the Schematic in a team setting is an ideal place for citizens in local communities to learn about their individual and common beliefs and assumptions, and then design sustainable policies and organizations that

³¹ Dörner, Dietrich. 1996 *THE LOGIC OF FAILURE, Recognizing and Avoiding Error in Complex Situations*

are supported by socially sustainable (validated) beliefs and assumptions. As teams proliferate over time, it is expected that socially sustainable beliefs and assumptions will form the foundation for culturally consistent societies regardless of the diversity of ethnic and other subgroups of those societies. Because everyone wants to live in a stable society for the long-term, the Schematic and Design Team Process provide individuals in their local community with the opportunity begin the process by using this consistent methodology with predictable outcomes.

Conveniently, when the Schematic is used to validate a topic by using the seven values of social sustainability. The Schematic can also be used to validate the moral and ethical conformance as a separate process to assure that answers are socially sustainable and moral and ethical. Three experiential exercises are provided on pages 171, 176 and 179 for using the Schematic for problem solving and for validating the morality of a topic.

A FRAMEWORK FOR VALIDATING SOCIAL SUSTAINABILITY

The universal nature of the core values, (life, equality, growth, and quality of life), and the morality and ethics that emanate from them lend to the redesign all social organizations to contribute to the long term social sustainability in any society. The Raphael Unified Theory of Human Motivation ³² provides a universal means to understand how to design child care to elder care, for example, and all of the social processes, organizations, social policies and laws in terms of social sustainability that affect everyone in the duration of their life from pre-conception to the grave.

As powerful and universal as these values are their usefulness only becomes apparent when they are used with a methodology that incorporates them in the design of social processes, organizations, policies, and laws to name only a few. As explained earlier, without a methodology, their usefulness is much like trying to devise a compass by writing the words “North,” “East,” “South,” and “West,” on a round piece of paper and then expecting to use it on a sailing ship to find your way to some destination.

³² Raphael, Daniel 2018 *UNDERSTANDING Social Sustainability* p 19-20

The mechanism for applying those values to social institutions is the *Social Sustainability Design and Validation Schematic*. Using the Schematic offers a proactive means for encouraging individuals and social organizations to seek options, make decisions, and take actions that are validated by each value, their combination, and their morality and ethics to support social sustainability. In a sustainable society it is not enough to be a “good citizen.” “Good” is relative from one culture to another. What is necessary in a society that is moving toward social sustainability is for each citizen to generate decisions and actions that proactively³³ contribute to the social sustainability of that society.

When organizations, agencies, and institutions likewise use these values and ethics to make their decisions and take actions the same proactive, “good” outcomes are the result. Social sustainability then becomes a social symbiosis between individuals and the social organizations of their society.

THE SCHEMATIC, THE TEAM, AND THE MISCHIEF OF ASSUMPTIONS

Dealing with Assumptions. As a learning device, the Schematic offers a workable antidote to the “fragmentation” that David Bohm³⁴ writes about in his book, *On Dialogue*. Fragmentation occurs because of the misunderstandings about the beliefs people hold for any topic. *Dialogue, as Bohm defines it, exposes beliefs and assumptions that individuals may have.* When they are not exposed, misunderstandings occur leading to fragmentation in the dialogue. Because fragmentation can occur very easily, the methodology of the Schematic requires the team to enter into the dialogue technique that Bohm recommends to diligently examine their beliefs and hidden assumptions. The Schematic answers that most pragmatic of all questions, “What works?”³⁵ to support social stability and social sustainability. The Schematic is

³³ The use of the seven values in decision-making inherently provides proactive “good” or ethical outcomes when the morality and ethics of those values are also used for those decisions.

³⁴ Bohm, David, *On Dialogue* ISBN 0-415-33641-4

³⁵ Wright, Kurt 1998. *Breaking The Rules, Removing Obstacles to Effortless High Performance*. CPM Publishing, Boise, ID ISBN 0-9614383-3-9

capable of revealing the presence of unproductive beliefs and their underlying assumptions.

Using the Schematic and the practices of disciplined dialogue that Bohm suggests will give members an opportunity to compare and reframe erroneous beliefs and assumptions. If their assumptions are not exposed but simply included in their designs without validation, then it is very likely the designs will be flawed and eventually fail.

The logic of the Schematic lends itself to a) designing new social and organizational processes; b) re-designing existing social processes, non-profit organization founding documents, and social policies; and c) validating existing social processes, founding documents, laws and social policies as being in alignment with the values and ethics of the proactive morality, or not. The Schematic proactively encourages individuals and organizations to seek options, make decisions, and take actions that are validated by each value and their combination as being moral and ethical.

THE PROCESS OF REVEALING HIDDEN ASSUMPTIONS

What tips us off to underlying assumptions is our emotional reactions to differences in beliefs. They are the evidence of what challenges our relationships with the other people. When we thought that everything was smooth sailing with our friends, suddenly we find a “disturbance in the force” of our relationship with the other person. To get the relationship back on track it is necessary to engage in logical dialogue techniques that reveal the hidden assumptions related to the subject of discussion.

Please note that dialogue as a process is far different from conversation and discussion. Dialogue in this sense is that unique exchange of thought among several people that seems irresistibly connected, as though without separation, yet allowing the unique contribution each person has to offer. “The discipline of team learning starts with ‘dialogue,’ the capacity of members of a team to suspend assumptions and enter into a genuine ‘thinking together.’ “ “Team learning is vital because teams, not individuals, are the fundamental learning unit in modern organizations. This [is] where ‘the rubber meets the road’; unless teams can learn, the organization cannot learn.” (Senge, 1994).

Values form the base of our thinking, speaking, option-development, choice-making, decision-making, action-implementation that we express in our lives and how we live them. They are fundamental to the expression of who we are.

Beliefs — To say “values” is to also say “beliefs” because if we value something then we *believe* those values must be expressed in our lives. And, we further *expect* those who hold those same values and beliefs will also behave as we would. Yet, beliefs and expectations can vary greatly between people who hold the same values. Why?

The reason they diverge so greatly is that while values are universal, beliefs, opinions, and assumptions are cultural, familial, and personal. Behavior may vary from one person to the next and from one society to another, even though they hold the same beliefs because of underlying, unexposed assumptions. When you see inexplicable differences as this, look for unexposed assumptions. Then it becomes time to ask that all important and revealing question, “If we hold the same values, why are our beliefs and our expectations for fulfilling those beliefs so different?” That is the time for engaging effective dialogue techniques.

Validating Our Beliefs. Caution — Don’t get caught up in the “how” question or the “why” question. For example, “How could you, or ‘Why did you...?’ come to that belief from that value?” will lead you into numerous rabbit holes of speculation. The “why” and “how” questions are not very useful. Rather, it is far more useful to work through each belief by discussing “what” led you to that belief. Examine them without judging them as good or bad, or referring to the individual from whom they came. Further, this can be done easily in a team where you feel safe emotionally and socially to ask questions that will help reveal assumptions. For example, “When did you first begin to hold this belief/opinion/assumption? From whom did you hear this belief/opinion/assumption? And so on.

Within the Team, when differences of beliefs are discovered, it will become necessary for its good working order to examine those beliefs to determine how they contribute to the sustainability of our civilization, national societies, communities, family, and ultimately the individual — not just for this year, but as they contribute to the development of sustainability 50 to 250, and 1,000 years ahead. Yes, 1,000 years is not too much to contemplate. That is why when you think of sustainability, think at two levels, the ideal envisioned future outcome, and the

developmental steps that must be implemented to attain that ideal outcome.

Validating Assumptions. Failure to reveal and validate assumptions, either by overt agreement or tacit agreement, will invalidate the results of the Team. Every difference of a belief is evidence of assumptions that must be validated separately through the Schematic as supporting or not supporting social sustainability. When differences still persist, it is time to call upon your Consultant for insights and advice. This may seem tedious, but is a preventative procedure that will go a long way to eliminate unforeseen problems and failures of eventual designs. Documenting the validation or invalidation of assumptions will be useful to other teams as they examine similar designs. Differences between the validated results of different teams are indicators that unrevealed assumptions still exist.

We tend to live our lives minute-by-minute and day-by-day with incredible lists of beliefs in mind, never thinking of the unexposed assumptions that support those beliefs. Most of us simply accept the assumptions and expectations that were tacitly attached to those beliefs when they were given to us as children. It is essential for the development of sustainable social organizations that their fundamental beliefs and assumptions are exposed and validated.

“Everything is Fine.” The development of hundreds of local Design Teams will be able to examine the fundamental assumptions that underlie the social systems of our society. Assumptions are the soft sand that is quickly eroded when tragedies wash across communities and nations. David Bohm tells us,

“When things are going smoothly there is no way to know that there’s any thing wrong — we have already made the assumption that what’s going on is independent of thought. When things are represented, and then presented in that way, there is no way for you to see what is happening — it’s already excluded. You cannot pay attention to what is outside the representation. There’s tremendous pressure not to; it’s very hard. The only time you can pay attention to it is when you see there is trouble — when a surprise comes, when there’s a contradiction, when things don’t quite work.

However, we don't want to view this process as a 'problem,' because we have no idea how to *solve* it — we can't project a solution.”³⁶

The biggest assumption that amounts to a grand societal lie is that “Everything is fine.” The *Social Sustainability Design and Validation Schematic* has an uncanny knack for exposing assumptions of team members, their communities, and the assumptions of our culture, larger societies, nationally and internationally. But it takes courage to begin. Perhaps the biggest untested assumption I've made is that the citizens of democratic nations are concerned about their future, and will become engaged in designing a sustainable future for their children and grandchildren. But then, perhaps they only see that “everything is fine.”

TECHNIQUES FOR WORKING THE SCHEMATIC AND MORAL COMPASS

Because the Schematic is eminently flexible, you can begin at almost any place in its format. Eventually though all items will need to be completed for future referencing by other Teams.

Beliefs. Start with a belief you wish to test for its sustainability and write it in the Beliefs column. Look to the right to Expectations column. What expectations stem from this belief? Write those down. As you can see, it is not always necessary to fill in all of the blanks of a Schematic to test for the validity of a belief, or expectation. To test the validity of a belief or expectation, you must challenge that belief or expectation using the seven values in Column #10. If it is not supported by all seven values, then it is not validated.

Expectations. This is the other location where you can begin testing. Enter the expectation. Look to the left to the Beliefs column. What beliefs support this expectation? Write those down, and continue.

Validating an Existing Policy or Sustainability Project. Start with a policy, any policy whether it is a family, community, social, corporate, national, international domestic or foreign policy. Or, you could begin with a Sustainable Design you wish to test. Is it sustainable and effective? Write this policy or Sustainable Design feature in Column 7, Expectations.

³⁶ Bohm, David *On Dialogue* (2004): 68. ISBN 0-415-33641-4

Examples may include mandating that health plans provide free contraception *to reduce unwanted pregnancies*, or restricting visitor access to a state park *for habitat recovery*. In this case, each Expectation (policy or Sustainable Design feature) must be tied to a particular intention.

Look Right:

1. What Criteria of Fulfillment as the result of your beliefs and expectations would you use to measure whether the policy or Design feature works as intended? Write the Criteria for Fulfillment you have identified in Column 6. Using the above example on restricting visitor access to a state park, we might use the population of a recovering and endangered species over time as one of the Criteria for Fulfillment.
2. If the policy has been in place for some time, data for the Criteria for Fulfillment may already be available so you can evaluate whether the policy is effective or not. If it is a new or proposed policy, or a feature of a Sustainable Design that will be new to society, then recognize that you will not be able to validate its effectiveness at this point, but will have to wait for it to be tried somewhere for a period of time to measure its effectiveness. It may be validated by the four core values, but its effectiveness may not be apparent, yet.

Look Left:

Beliefs have moral and ethical connotations. They are ideas about how an individual or society “*should behave*”³⁷ that many times are not recognized because they exist in the form of assumptions. When evaluating a policy (or Sustainable Design feature), there are often competing views on its merits and demerits. Each party will have one or more underlying beliefs, whether recognized or not, which motivate them to be in favor or against that particular policy.

1. Start by identifying the parties in favor or against the target policy or Sustainable Design feature. In the example above on mandating that religiously affiliated health plans provide free contraception, we might identify religious institutions and the federal government as parties who have competing views on this subject.
2. For each party, try to identify what underlying belief is motivating them to be in favor or against the target policy. In the example to

³⁷ “Should behave” comes from the normative theory of ethics. Normative ethics tells how we ought to behave in order to be moral. See the author’s paper, ***Making Sense of Ethics***.

follow, religious institutions may be against the policy because they believe that freely available contraception will lead to immoral behavior. Supporters of contraction, on the other hand, may believe that individuals must have access to family planning methods to reduce welfare costs. Place each belief in Column 8 along with its respective owner.

Evaluate each belief against the Interpreted Values contained in Column 9. If this does not resolve the problem, then use the Innate Values in Column #10. This process requires seasoned judgment to use effectively, and not everyone will agree on the socially sustainable conclusions. However, even if no clear-cut answer that everyone agrees upon is achieved, using the Schematic will have served a valuable function in focalizing discussions around the topic of social and material sustainability so that constructive dialogue develops. Using the three secondary Value-Emotions to evaluate the emotional content of the topic should bring final clarity to the dialogue.

EXPLORATION TACTICS BY THE TEAM

There are three primary techniques for using the Schematic. The first involves the process of *building* socially sustainable designs based on “visioning” some desired outcome as a social process, organization, or policy in the future. Visioning necessitates *strategic planning* where short-term goals are developed to fulfill long-term goals. The second involves testing an existing social process, organization, institution, social policy or law to determine its validity as contributing to social sustainability, or not.

1. Visioning and Strategic Planning are planning techniques that allow us to develop a vision for what we wish to bring into existence through validated designs contributing to social sustainability. Using the Schematic for strategic planning allows us to develop long-range plans and then devise short-range plans that fulfill that vision. Once the future vision design is validated, then the strategic plan can be developed with incremental short-term goals that eventually complete the strategic plan and vision.

Though visioning offers the potential of developing validated long-term goals, developing short-term goals will be challenging. Planning and implementation must take into account unknown factors that will surely arise that must be addressed. In other words, the plans must be

adaptive and flexible with all participants keeping the interests of the plans ahead of any political or social positions that may develop along the way. We must be patient with ourselves to design that future and keep in mind the universal values as the criteria for every step along the way.

Start with a larger concept and then divide it into smaller parts. The smallest unit of social sustainability to work with is the individual. You can never go wrong beginning at this level because the foundation of any functional and sustainable society is the individual/family. If your team begins at the large end of a project using visioning and strategic planning, it will eventually have to work its way back toward the narrow end to validate how that design/vision contributes to the sustainability of the individual/family.

As example, if you are designing a sustainable local healthcare center, that vision is more familiar to you than the larger topic of a global or national health care system, for example. You may find it interesting that a socially sustainable local community health clinic has the same rooms, equipment and staff as clinics now, but the intention for its existence and operation is vastly different. You may wish to work with a local clinic as a whole system, and then divide it into its smaller components to be discussed as separate sustainable systems of the clinic. Doing so, you would begin to see how healthcare as a whole is a system that must relate to other social systems, as education for example.

You would do this before dissecting these into smaller parts, and this is what this whole process is about: taking a larger social system of a global civilization and discovering the subordinate systems that operate within the larger sustainable system. No social system is sustainable without related and subordinate systems being sustainable, as well.

This design process looks at a great deal of minutia in a very tedious fashion. If you look at a small community medical clinic and then use this process to discuss the design of the functions within the clinic, you may find that you achieve more rapid results. In the case of procreative couples who want to begin planning 3-6 months beforehand conception, or perhaps 2, 3, or 4 years beforehand, and would like to prepare for that time. You would examine the educational services that your clinic would provide, and what staff member of the clinic would provide this, and who is the most skilled. This person may also have the dual function to be the visiting family practitioner, who would come to visit the

family before and after conception and during pregnancy, and who would follow this family unit through the years ahead.

According to the continuum, as the fetus matures and is born, other functions within the local clinic would need to be provided. Rather than having the clinic drive the services, the needs of human beings as physical, social, psychological, intellectual and spiritual beings would drive the design of those services.

You may find a tremendous frustration in your work with this design process if you think of providing service to the current population in your community. In your vision, you may be looking at demographics where one healthcare clinic serves a population of 500 or a 1000 people, with 250 families. As you look at the communities across a large city—such as Green Bay, Wisconsin— you might exclaim, “Oh, my gosh! We need to have 1000 clinics to serve a million people.” Thus, you would begin to think in other terms.

While the Design Team Process may seem frustrating for a project as this, keep in mind that this is only a design to serve the human need to develop a socially sustainable community; and, of course, one of the first places you would start is with healthcare, the multi-levels of healthcare, and then education along the human social sustainability continuum.

Floundering and Finding Your Way Out. If you do not have a design that has some ideals to it, then you will flounder. If you think in terms of only serving the immediate needs of the public, then you will also flounder. If you get caught up in how to acquire the needed resources — “How do we fund this now?” — and so on, you will flounder.

With a vision, your projection is not to have these particular problems in the forefront of your minds, but rather what services do you need to provide in order to develop a socially sustainable community for generations to come. Recent literature, for example, cites that some third world countries are providing and developing high-tech solutions to local problems without having to hire experts. There are intelligent people everywhere, and intelligent people read up on the materials available and figure out how to do what needs to be done with the materials and resources at hand. When you do it this way, then you become very inventive, very creative and you will find that you will then have local, enduring solutions.

2. Testing an Existing Social, Policy, and Decision-Making Processes for Validation. Testing an existing social process or social policy involves de-constructing the originating organizational documents, such as charters, constitutions, by-laws, or policies and analyzing their parts from the standpoint of validating their sustainability. For example, if you evaluate a legal statute or law, you would first look to the expectations associated with it. List these in the Expectations column of the Schematic. If the statute or law provides a sanction for violation or a reward for compliance, list these in the column #6, Criteria for Fulfillment. When you find assumptions, and you will, list those in the Beliefs column to be validated later when the team is working on that column.

Next, the Team would proceed to discover the fundamental beliefs that underlie the operation of the organization that support the Expectations and Criteria provided in the founding document, policy, law, or regulation. Some organizations state their beliefs in the early part of these documents, which are usually associated with its philosophy and intention for its existence. List these in the Beliefs column.

The last process involves the validation of the social sustainability of those underlying beliefs, expectations, and the desired performance that measurably fulfill those expectations. If the policy, law or regulation does not support *life, equality, growth and quality of life* of the individual, family, other social institutions, then it is not validated to support social sustainability. When a policy, law or regulation, etc., is unable to be validated as supporting the four primary values of social sustainability, then it must be revised and replaced by one that does, or is removed.

SOCIAL SUSTAINABILITY DESIGN AND VALIDATION SCHEMATIC ~ Project {Circle One} (DESIGN) (VALIDATION) or (MORAL) p._____

1. GLOBAL STATEMENT OF PROJECT _____

2. STATEMENT OF INTENTION (briefly): _____

3. AREA OF SUSTAINABILITY: a. Social or b. Material ? (Circle one)

4. State the area of examination for social sustainability (e.g., family, childrearing, community, education, health care, economy, commerce and trade, governance, or other) : _____

OR

State the question relating to material sustainability: _____

5. VENUE: (Circle one) → Individual/Family →Community →State/Region →National →Global Region →Global

10. 9. 8. 7. 6.

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

2. STATEMENT OF INTENTION (briefly): _____

OR

5. VENUE: (Circle one) → Individual/Family →Community →State/Region →National →Global Region →Global

[illegible]

(Continue on additional pages)_____

AN EXPERIENTIAL EXERCISE USING THE SCHEMATIC

1. **Global Statement of Project:** This is the kernel of the sustainable social project you plan to design. For this experiential exercise we will write, “**Reduce Teen Pregnancies, ages 12-19.**”
 2. **AREA OF SUSTAINABILITY:** For this exercise, circle “**a. Social**”.
 3. **State the social project being designed for sustainability.** For this exercise, the topic is: “**Child bearing.**” Also, write this in the top line as the “**Project**” of the Schematic. It is duplicated here for future reference as you accumulate pages of the Schematic in a file folder, for example. Number the pages consecutively.
 4. **Venue:** Circle: **Individual/family level.** Later, you can scale-up your design to the community level or higher once you have completed and validated the design for the individual/family level. For the sake of this example, it is easier to select the “individual/family” level because an individual or family is sovereign in how it chooses to practice its own sustainable population.
 5. **Statement of intention?** This is directly related to (1.) “Global Statement of Project.” According to our example, we write “**Decrease abortions**”. Our *project* is to reduce teen pregnancies, and our *intention* is to reduce abortions.
 6. **Criteria for fulfillment:** (Columns 6 and 7 are directly related to each other.) For every expectation, there are many criteria, behaviors or outcomes that fulfill that expectation. If we expect to reduce teenage pregnancies, then we need to have criteria to measure the progress of the programs we use to make that reduction. To check the validity of a criterion, measure it against the seven values of sustainability in column #10. For social sustainability to become a part of a community or society there must exist measurable behaviors or outcomes that demonstrate how expectations are being fulfilled.
- Column #6 will become a list of measurable criterion that allows us to assess our progress to fulfill our project (1.). Letter each item as “a”, “b”, “c” and so on to provide a referencing guide in columns “7. Expectations”, “8. Beliefs”, and “9. Values.” List as many criteria as you can before proceeding. In our example the following are provided:
- a. Fewer incidents of pregnancies for girls 12-19.

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

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

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

We would expect that...

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

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

This column can be expanded to provide programs as needed for each criterion. For example:

- Beginning prior to when the child becomes reproductively capable, the child is made aware of human sexuality in ways that are suitable for their age and sexual development. This may include the full spectrum of birth preventative methods from abstinence to sterilization. Those who are capable of reproduction are provided with no-guilt access to birth control devices and medications; and for those who are not yet capable of reproduction information about those resources is made known.

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

- The thrust of the programs in "Expectations" is to place the responsibility for social sustainability practices upon the individuals who have the most influence to effect a sustainable outcome. At present society is responsible for the support and care of infants-becoming-adults by citizens who had no control of the procreation of that child. That is blatantly un-sustainable.

8. Beliefs Column: The lettered items in this column correspond to the lettered items in the Expectations and Criteria columns.

NOTE: *Values* express as *beliefs* which spawn *expectations* that are demonstrated as behavior that we can measure. When we want to understand how the core values support sustainability, we must consider the expectations that flow from a particular belief.

Seven Core Values: Life, Equality, Growth, Quality of life, and the three Secondary Value-Emotions of Empathy, Compassion, and a generalized "Love" for humanity.

VALUES: Life, equality, growth, quality of life
Interpreted Values
Beliefs: (& assumptions)
Expectations
Measurable Criteria

Where to begin working the Schematic. The conundrum of where to start working with the Schematic is something the Design Team will have to discuss and figure out. For example, you would *expect* to provide procreation information, education, and training only if you *believed* that doing so would bring about the fulfillment of the Criteria. You must then answer the question, “What leads you to believe that doing so will be effective?” This and similar questions will lead the team to identify the assumptions of those beliefs.

As social sustainability is the final point on the continuum of survival for a civilization, only what supports a society’s social survival, existence, continued maintenance and sustainability is validated as important. The sustainability of a civilization, nation, or society is not dependent upon political positions, for example, but upon what truly affects its socially sustainable existence.

Our example continued: As we begin to work the Beliefs column, it is time for us to ask about the underlying assumptions being made about procreation education in a socially sustainable society. ASSUMPTION: increasing availability of information, education and training to parents-to-be, parents of children, children, and reproductively capable young adults will decrease teen pregnancies and decrease abortions. Are there other significant beliefs and assumptions?

- *We believe* that all sexual beings should become aware of their sexuality as an aspect of their humanness. We believe that this is best provided by the parents or guardians of the child, as a part of growing up. *We assume* that parents have this information already, and we further assume that parents with this information will share it with their children during the course of their growing up. Ignorance of the basic functions of human procreation and reproduction contributes to the material and social UNsustainability for the individual, family, community, and global civilization.
- We believe that it is essential that children-becoming-adults are fully informed about their sexuality in order to make mature, responsible, and socially sustainable moral decisions about their reproduction. Increasing awareness must keep pace with their physical development — educational materials attuned to a child’s physical, sexual, emotional and social development.

9. Interpreted Values Column: Very often those who are unaware of the seven universal and timeless values that are innate to our species and each and every individual will *assume* that their beliefs are supported by their own set of values. In reality, for those who are fully aware of the seven values, a personal set of values are interpreted values of those seven values. The usual reaction to providing this degree of clarity is usually met with a great deal of questioning that is a response to cognitive and cultural dissonance. It will take a period of time, more or less, for individuals who come into this awareness to integrate this new values-reality into their thinking and to appreciate what these seven values represent.

10. Values Column: Now it is time to cross-check or validate the items in the Interpreted Values, Beliefs, Expectations, and Criteria Columns against the seven values in Column 10. Checking the validation of each item of the listed beliefs (and each assumption) is supported by each value and their combination. When validation is not possible, then the belief(s) and interpreted value(s) will need to be amended to match validation process of the seven values in column #10.

11. Statement of Findings, (page 169) The top section of the Statement of Findings is identical to the top section of the Schematic, with the narrative of findings provided below. In the section, the Team will write a narrative of their findings, conclusions that recount the validation by each of the four primary values for each belief, assumption, and the criteria that are examined. This is an essential historic record as to whether the Team found the elements supporting the topic as either sustainable or unsustainable.

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

support the symbiotic social sustainability relationship of the individual, social agency organizations, and society.

The Statement of Findings shows the relationship of the various columns of information in a brief narrative form.

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

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

An Experiential Exercise Using the Schematic's Methodology to Address a Moral Question

The Schematic as a Moral Compass has three primary functions,

- Cross-checking the socially sustainable moral validity of those designs and other work that is produced by Design Teams; and,
- To test the socially sustainable moral and ethical validity of existing policies and laws, for example, whether of private organizations, corporations, governmental agencies, or non-profit organizations of any size, for example.
- To guide the design of new social policies and laws.

NOTE: The following is an adaptation of the same experiential exercise used for using the Social Sustainability Design and Validation Schematic that we began on page 155.

In this case, the purpose of the exercise is to provide a proof that the solutions provided with the Schematic are morally and ethically in agreement with the seven values of social sustainability.

Developing Social Programs to Fulfill the Moral Answer: This exercise will complete the bottom half of the Schematic by developing example programs to “Reduce Teen Pregnancies / Reduce Abortions.”

The Top Half of the Schematic asks for definitive and descriptive information about the moral question.

1. **The Moral Question:** “Does the morality of social sustainability support the publication and provision of education and training concerning human procreation to individuals age 20 and below to reduce teen pregnancies, ages 12-19?”
2. **AREA OF SUSTAINABILITY:** For this exercise, circle “a. Social”.
3. **State the moral issue being validated for social sustainability.** For this exercise, the issue is: “Free Press, Child Bearing.” Also, write this as the “Moral Issue” in the top line of the Compass. It is duplicated here to identify it for future referencing by others who access the “Library for Sustaining Wisdom.”
4. **Venue:** Circle: **Individual/family level.** For the sake of this example, it is easier to select the “Individual/family” level because the individual and family are the lowest sovereign social level for how it chooses to practice sustainable population morality.
5. **Statement of intention?** This is directly related to “1. Moral Question.” According to our example, we write “**Reduce Teen Pregnancies**”. The moral issue is the publication of relevant material to reduce teen pregnancies, and our *intention* is to reduce pregnancies in this group.

At this point the top section of the Compass has been completed.

We will now move directly to “Findings.” The Statement of Findings provides a more detailed, narrative, discussion of how the for core values were used by the Team to validate social and moral issues.

The moral question: “Does the morality of social sustainability support the provision of education and training concerning human procreation to individuals age 20 and below to reduce teen pregnancies, ages 12-19?”

Equality: The value of each member of the potential procreation is equal when procreation occurs when it is preceded by informed, conscious, and intentional decision-making for the optimum point in the life of the prospective mother, father, and child. **YES.**

Explanation: Premature pregnancies deprive the mother, father, and child the opportunities of a more mature life to access the benefits of life equally as others who have waited. Their value to the community and society to aid their own sustainability and that of their own family, community, and society is diminished by the responsibilities of premature parenthood.

Growth: The growth and maturation of the individual, (mother, father, and child), is more fully assured when informed, conscious, and intentional procreation takes place at the optimum point in the life of the prospective mother, father, and child. **YES.**

Explanation: Premature pregnancies prevent the optimal course of maturation and growth that support the social sustainability of the mother, father, child, family, community, and society.

Quality of life: The quality of life is more fully assured when informed, conscious, and intentional procreation takes place at the optimum point in the life of the prospective mother, father, and child. **YES.**

Explanation: Premature pregnancies deprive the mother, father, and child the opportunity of a higher *quality* of life to *grow* into the full potential of their social, emotional, physical, intellectual, and spiritual maturity equally as others who wait.

Because providing information and training about procreation encompasses the realm of families, the considerations for sharing information and providing training encompasses the earliest eras of the continuum of human existence from the neonatal era through the elder years social sustainability.³⁸ It begins specifically with pre-conception couples who have decided to bring children into the world. What do they need to know to bring a healthy sustainable child into existence? What information does the couple need to know about informing and instructing their child with sustainable procreative information? At what developmental stages does the child need this information? What are

³⁸ Raphael, Daniel 2016 *Organic Morality — Answering the Most Critical Moral Questions of the 3rd Millennium*.

the usual developmental stages of sharing specific information in those stages with children who are not capable of reproduction? And so on.

In a socially sustainable society, the process of child bearing and parenting involves learning about and knowing how to delay procreation until the optimum time in their life to bring children into existence. Second, the process of parenting involves sharing that same information with their child as he or she grows up, providing age-dependent information as the child needs to know. In this way, the moral decisions and practices of social sustainability become the responsibility of each person. Parents become responsible for enculturating their children in the responsibilities and art of living in a socially sustainable society, and responsible for instructing their children with the knowledge to fulfill those moral guidelines in their own lives, and in their own children.



AN EXPERIENTIAL WORKSHOP TRAINING EXERCISE

The following is an experiential exercise that will take 2-6 hours to complete in a workshop situation. In an experiential exercise as this there are no mistakes — you learn by doing. After an hour, your team may feel that “something is just not quite right.” If that is the case, stop and examine what is happening and make adjustments.

Please form into Teams with 5-11 people. Do your best to compose teams with as much diversity with regards to age, race, gender, professional and educational background, etc. [The assumption for having diversity is to bring a very diverse set of beliefs, opinions, and assumptions into the Team for discussion. There is a *caveat*: Great diversity could also become a great impediment to the smooth and rapid development of agreement. Differences between Teams examining the same topic can be discussed later, for everyone’s enlightenment.]

Initiating the Team. Although there is no leader of your new team, usually someone will take the initiative to bring several people together into a team. This is good — someone has to initiate the process.

Choosing Team Roles. Briefly discuss the function of each role within the Team and also the training and/or experience each of the members has applicable to selection for the various roles in the Team. With some effort, the team will soon perceive who has capability or even expertise in

the roles of Facilitator, Recorder, Consultant, and Inquiring Members. After your first session together, you may want to discuss whether changing roles may be needed.

NOTE: Your immediate work is to select a Recorder even before you choose a Facilitator. This is necessary because almost immediately the Team will begin to experience “lost lines of inquiry” in the discussions.

Facilitator. The person selected for this role will begin to perform his or her duties immediately after selection. You are cautioned to be flexible at the beginning and as non-intrusive as possible. Do not over-facilitate. Just watch, observe, note, and in time make facilitative suggestions. Becoming too involved too early will stymie the forward movement of the Team. It is important that each team member be given space for taking responsibility for his or her words and actions.

Inquiring Members. The most active members of the Team are the “Inquiring Members” though every member must ask questions. Their role is to aggressively probe, prod, and dig into the topic by directing questions to the group.

Goal. The goal of your Team is to: 1) fill out the Schematic as completely as possible; and, 2), complete the FINDINGS report.

Caveat: For training purposes, it is not necessary for the team to complete the project as it is to come to understand and appreciate the Team Process. This means becoming comfortable with the operation of team roles and with the dynamics of interplay of individuals engaged in the team process involving the art of inquiry as you work the Schematic.

Development of Topics for Teams. Because of the limited time of the Workshop, teams should quickly select a topic of general interest. Spend only minimal time determining your topic. If the team gets bogged down, ask the Facilitator to assist in determining your topic. Discuss some topics you would like to work on to validate their social sustainability.

- a. This can either be a “VISION”; or,
- b. The examination of any topic at a stage in the Continuum.
Or,
- c. Deconstructing an existing social policy, law, existing social organization. If the policy is a single statement, it will fit the

criteria of a design topic that can be tested in the Schematic. If not, it will need to be divided into smaller parts so that each can be evaluated.³⁹

The topic. Every topic will fit into a hierarchy: The global aspects of your sustainability project, a mid-range, and the specific topic you will be working on. If your team is unable to reduce the project to a workable size promptly, the team can later reframe the topic as the team progresses. For example, look at the health care system and break it down as follows: sustainable global healthcare system; sustainable community healthcare system; sustainable local clinic; sustainable home healthcare.

Design / Creation vs. Implementation. During this creative process of developing designs that you will test for sustainability, do not become concerned with questions as, “How will the local sustainable clinic be financed?” Answers to questions as these and others will need to be raised when your team or someone begins the implementation process of your Team’s validated designs. Such considerations may include the population the clinic serves, such as a community clinic for all age groups or that of a clinic on an aircraft carrier, for example.

Stop the Process. After about one hour, Facilitators should bring the Team to a stop and ask the team members how they think the team is doing. This is a very sound way of “auditing” † the unspoken observations of team members.

† Don’t hesitate to ask members if they are using reflective thinking, critical thinking, and “the self-observer.” (Page 183.)

Checking In and Reporting. The workshop facilitator will stop the teams every hour or two to report to the larger group. As this is an experiential training exercise where we learn by doing, where everyone’s learning becomes more complete in a shorter time by sharing the experiences of each team with the other teams.

³⁹ NOTE: “Deconstructing” or testing the validation of a policy can be as simple as examining an Human Resource (HR) policy in your company: a) In #1 Global Statement of Project, you would write, for example, “Validate HR Policy #___”, and then in “Criteria of Fulfillment” you would write in the specifications of that policy. Next, proceed to “Expectations” where you would want to answer this question, “What expectations would require these criteria?” Then proceed to “Beliefs”, and answer this question, “What beliefs would support these expectations and criteria?” And finally under “Values” you would test each belief, expectation, and every criterion against each value, and write a very brief Statement of Findings of your test(s).

Experience and Training. As team members gain experience performing their respective roles within the Team, they begin to realize that each could become immensely more productive and confident with just a bit more training. Team process, team dynamics, team facilitation and many related topics have been meticulously researched by social scientists for the last 60 years. There is a great deal of literature and training available or support the effectiveness of the team you will initiate in your local community.

PROCESS AND GROWTH OF TEAM MEMBERS

The Design Team provides a high-level working environment of personal and social interaction. It provides a unique opportunity for curious and creative collaboration and for honest and authentic examination of existing social institution designs and their policies.

Developing options and solutions to social problems through the use of each member's wisdom, knowledge, and experiences offers each member the opportunity to experience the exhilaration of being a part of something uniquely valuable to all societies. The lessons learned from those experiences will be profound and lasting.

“Most of us at one time or another have been part of a great ‘team,’ a group of people who functioned together in an extraordinary way — who trusted one another, who complemented each others’ strengths and compensated for each others’ limitations, who had common goals that were larger than individual goals, and who produced extraordinary results. ... Many say that they have spent much of their life looking for that experience again. What they experienced was a learning organization. The team that became great didn’t start off great—it *learned* how to produce extraordinary results.” (Senge, 1994))

Straight talk, “Meta-talk,” and Non-verbal Behavior. Each of you will become more and more adept at “reading” what another team member is saying. It is especially important for members to convey their remarks without sarcasm or aggressive language. Those and other “messages within the message” are indications that members are examining a topic with differing assumptions, even though they may have identical values and beliefs about that topic. That is evidence that it is time to expose those assumptions. Assumptions are neither good nor bad, but provide a hidden and defining meaning or agenda to a topic. Your team will need to examine all assumptions as part of the discovery process of working

the Schematic. Your team will become incredibly productive and unified when those assumptions are revealed.

The “Observer-Self”. The Design Team Process is best served when each team member becomes a self-observer. The “observer-self” is someone who is a student of critical thinking — those skills that allow the person to observe their own thinking and its processes, and then seeks ways to improve the process by which they come to conclusions. By engaging in self-monitoring, each team member is able to effectively correct their participation within the team. This is an especially important and necessary function as the team matures and takes on its own identity. When team members act as an “observer-self” they reduce the need for the Facilitator, making the flow of the team process much smoother. Until this occurs, the Facilitator will provide that function with support from the Consultant.

Critical Thinking. Team members who are capable of questioning their own beliefs as a means to uncover long-held assumptions provide a valuable service to the work of the team. This is the heart of critical thinking. Only by doing so will teams become more productive as members learn how to reason among themselves. Design Teams are truly reflective of the capability of our societies as a whole.

To quote Richard Paul and Linda Elder regarding critical thinking, “A well cultivated critical thinker: raises vital questions and problems, formulating them clearly and precisely; gathers and assesses relevant information, using abstract ideas to interpret it effectively [and] comes to well-reasoned conclusions and solutions, testing them against relevant criteria and standards; thinks open mindedly within alternative systems of thought, recognizing and assessing, as need be, their assumptions, implications, and practical consequences; and communicates effectively with others in figuring out solutions to complex problems.” ... “Critical thinking is, in short, self-directed, self-disciplined, self-monitored, and self-corrective thinking. ... It entails effective communication and problem solving abilities and a commitment to overcome our native egocentrism and sociocentrism.”⁴⁰ All team members must also become adept at critical speaking, critical questioning, and critical listening.

⁴⁰ Richard Paul and Linda Elder, *The Miniature Guide to Critical Thinking Concepts and Tools*, Foundation for Critical Thinking Press, 2008. Also see, www.criticalthinking.org

THE PROCESS OF ACHIEVING PEACE

The difficulty of achieving peace arises because people of different races, cultures, ethnicity, and genders have different traditionally interpreted values, beliefs, hidden assumptions, and expectations of the seven values that are innate to everyone.

Working toward the achievement of peace requires a process of recognizing the seven values that are common to everyone, appreciating how contentious interpretations of those values developed for each party involved in this peace process, then discussing those differences, and finding reconciliation. This has been tried before. What stands in the way of resolution is the acceptance of the morality and ethics that are borne out of those seven values, and applied to each party of the peace process. Until the seven values, morality, and ethics are accepted as the rules for peace negotiations, there is little to talk about.

The process discussed above can be replicated in a Team environment with two parties, (labor and management, city gangs, two parties with different agendas but similar goals, and many others), who are in opposition but willing to negotiate. To make the process of achieving peace possible, it is necessary that each member of the team has the same intention, confidence, and courage to engage and challenge their own beliefs, and those of the other members.

Examining Our Assumptions to Validate Our Beliefs. Again, (page158), the results of peace negotiations will always be in doubt until all of the underlying assumptions of all parties involved are exposed and resolved. It begins by examining the differences of beliefs between the parties involved. It begins *without* judging the other's beliefs as good or bad, or the individual from whom they came! Peace is not sustainable when differences of values and assumptions remain in place. Delaying this process can bring about a cessation of aggression but the differences will lay dormant until those differences are inflamed again.

A BROADER UNDERSTANDING OF DESIGN TEAM CONTRIBUTIONS

In addition to generating designs for sustainable social processes, local Design Teams provide an additionally valuable social service to communities, states, and nations. By becoming skilled at discerning, weighing, sifting and sorting values and gradients of options, team

members evolve into citizens capable of providing mature leadership in their communities, states, and nation. Local Teams provide a valuable social service to the sustainability of their larger society by offering the broader public a realistic, validated educational process of how societies become socially sustainable, with citizens becoming more responsible for the leadership of their communities, states and nation.

Because local Design Teams offer their community, states, and nation a bottom-up way of developing designs for sustainable social processes at all levels including the national level, the overall benefits may not be obvious. Hundreds of Design Teams that come together as a system become a perfect scenario to bring about positive and constructive social, cultural and political change. Thousands of team members provide a way of “informing” our culture of the realities that are required to underwrite the survival, social stability, and social sustainability of our societies. Local Design Teams will be able to examine the fundamental assumptions that underlie their social systems to discern those that are UNSustainable.

Perhaps the biggest assumption I have made is that people are concerned about their future and will become engaged in designing a sustainable future for their children and grandchildren. It is my hope that this is not an assumption but a reality of the character of citizens broadly. But it takes courage to begin.

SUMMARY

It is the interactive social-emotional affective environment that goes on to produce the synergy of the team when the team meets in person, which is more than what each member could do alone or consulting by email. This is why it is important that teams meet together in person as often as they can, rather than apart, so that they can work with this affective environment between and among them.

The work of the team will be challenging. Its examination of the sustainability of the traditional and UNSustainable ways of life will put many beliefs and their assumptions to a severe test. Our traditional ways of life never had an conscious intention to work toward the centuries-long process required to sustain a nation into the millennia ahead. The traditionalist belief has been that everything will work out all right if we just keep doing what we are doing, i.e., “the future will take

care of itself.” The phrase, “the future will take care of itself,” represents the height of self-delusion and condemns our children and their great grandchildren to our care-less attitudes today.

With the consciousness of our moral responsibilities to all future generations, Local Sustainability Design Teams provide an organized and predictable means for developing validated designs for social processes — effective and meaningful contributions to the social evolution of our families, organizations, communities, and the larger societies of every democratic nation.

Strategic Visioning. Teams can use the Schematic and the Design Team Process for “visioning” sustainable designs for the future. Once the future vision design is validated, they can begin to develop decremental designs that fill in the blank spaces between today and that envisioned future. Trying to achieve utopian outcomes in one step poses a ludicrous hoax on an uninformed public. Communities and societies now have the tools to consciously evolve socially and publicly through staged developments to move them toward social sustainability.

Social Sustainability Design Teams may be far off the chart of reality for most people in the 21st century, but consider the following:

- The problems we now face are global. Yet, our democratic nations came into existence without a plan for sustaining themselves.
- Futurists, scientists, and historians agree that earth’s civilization, as it exists and as it grows larger, is UNsustainable. A precipitous decline in the quality of life for many seems inevitable.
- Because no person has ever had the experience of being trained in Planetary Management, no one living has the capacity to bring the resources that are obviously available to heal the problems described above. The only resource that has the talent, breadth of service and sheer numbers needed to begin transforming the unstable and unsustainable nature of our global culture are the people who have the most to lose and the most to gain — millions of citizens in thousands of local communities.

Because all historic societies have proven the failure of their original design, are we willing to sit and watch our own go the same way? Without innovative solutions from the bottom-up in every local community to move our societies toward social sustainability, our civilization is likely

to go the way of many dozens of civilizations that have risen, peaked, declined, and disappeared, (Diamond, Jared). Implementing design solutions for social sustainability must emanate from the people who will enjoy the benefits of their preparedness, or suffer from their lack.



Progressive social evolution will not be possible
Until leaders and the people realize that
The hope of a better nation –
And a better world –
Is bound up in
The progress and enlightenment of the individual.

Restoring the Greatness of Democratic Nations —
A Radically Conservative and Liberal Approach

CONCLUSIONS

The question, “Because all historic societies have proven the failure of their original design, are we willing to sit and watch our own go the same way?” is a call to action. As a futurist who is steeped in the 30,000 years long arc of human social existence, I have seen what is coming, which has also been shared by many authors in the last 40 years.⁴¹ What I have provided here is a blue print for implementing socially sustainable designs via the seven major social institutions of democratic societies.

One elemental factor that affects our willingness to change how we make decisions is dependent upon our *expectations* for the future. If the public expects that “business as usual” will continue, then there will be no willingness to make changes to adapt to new circumstances that the future will surely provide. As discussed early, and as Donella Meadows and several other futurists are aware, the future is going to change and change dramatically. All that comes into existence when that occurs will not fit into our old expectations.

What is required in order to adapt to that changed future is the willingness to detach from historic expectations, and to personally invent sustaining expectations for that changed future. Those who refuse to change their expectations, those who cannot detach from traditional expectations, will become a part of the social-anthropological detritus along side those of all past cultures.

To change expectations successfully when circumstances change, it is advised that individuals and all organizations use the Schematic on page 167 to begin the process of making sense of those threatening circumstances in order to formulate expectations that fit with new

⁴¹ Meadows, Donella, Jørgen Randers, Dennis Meadows 1972, 2004 ***Limits to Growth: The 30-Year Update.*** Chelsea Green Publishing Company and Earthscan.

Strauss, William, Neil Howe 1977. *The Fourth Turning – An American Prophecy.* Broadway Books, New York, New York

Martenson, Chris 2011 *The Crash Course – The Unsustainable Future of Our Economy, Energy, and Environment.* John Wiley & Sons, Hoboken, New Jersey

circumstances. Those new expectations must also provide for moral and ethical decisions and outcomes to proactively aid the survival and sustainability of others.

All of life is defined by the decisions we make based on the innate values of our species and modified by our personal interpretations and 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 of our personal lives, families, and the organizations that support society. That today requires organizations to become learning organizations with the capability of adapting to changing circumstances.

As a futurist with some military inclinations, it is far better to be prepared for what is to come, and to have already anticipated what to do that creates a new, sustainable social reality for all people of democratic nations... than to be surprised and overwhelmed by the forces of our own creation and crushed by the cataclysms that have already begun.



The following was first published as a stand-alone paper. Here, it is eminently applicable as a *cause célèbre* that has the capability of transforming a potentially political tragedy into one that restores the greatness of the American Democracy. Democracy's greatness has always had its origins from individual citizens at the local community level. They are the only ones capable of restoring its greatness.



Restoring the Greatness of American Democracy And The “Trump-Kavanaugh” Phenomenon

If we take Trump-Kavanaugh as a slice of American culture that is peculiar to the United States at this particular time, we are forced to ask, “What brought Trump-Kavanaugh into existence?”

The question begs us to ask if there are any original causes for the appearance of Trump-Kavanaugh, a line of inquiry that would probably take us to an earlier time, perhaps one hundred years ago or more. If

Trump-Kavanaugh is the evidence of distancing and separation between two very large groups of America's population, then that separation probably would have begun in the mid-to-late 1800s when "the titans of industry and finance" came into existence.

That line of inquiry would also guide us to examine the "design" of public education that was meant to provide minimally educated workers for the burgeoning industrial might of the United States. Those minimal expectations are still imprinted on American public education.

The product of those early influences has resulted in the division of the American public into two groups, the educated and informed and the less educated and informed. Tagging these two groups as "elitist" and "ignorant," both of which I have heard in private conversations, exaggerates the situation and aggravates the political antagonism that already exists between them.

[Here, "ignorant" is defined as a state of being of not knowing. Ignorance is evidence of a blind spot, a gap, or assumption that has not come into awareness to be clarified, examined, informed, and given education.]

As for the intention and design of public education, it was never programed to socialize and enculturate new generations of children to become adult citizens as an integral part of the flourishing American culture. Public education was never programed to prepare pupils and students to become active members of society who would one day ask themselves how they were going to transcend the shortcomings of their democratic nation.

Those who participated in private educational settings did receive that program, and who went on to become actively engaged citizens in positions of authority, power, and control. The evidence of this is clear when we look at the demographics of state and federal governments, particularly of state legislatures, Congress, and the judges of the Federal court system. Without counting, I doubt there are any individuals with an 8th grade education or any who are illiterate.

The second line of reasoning is that both groups are ignorant. Has any person of either group had the insight to asked, "What are our blind spots and our blind assumptions?" Have the elites assumed that they know all that they need to know? If so, their hubris reflects that of

Roman Caesars and French nobles — the cause of great societal failures, as Jared Diamond might suggest. The way of wisdom for rectifying the separation between the more educated and informed and the less educated and informed begins with the humble question that each group must ask, “Is it possible that we aren’t even aware of the possibility that we do not know that we do not know what we need to know?” “Do we know that we do not know what has caused the lesser educated and lesser informed to become separated from us who are more educated and more informed?” And, “Do we know that we do not know what has caused the more educated and more informed to become separated from us who are less educated and less informed?”

Until we begin poking around in our mutual ignorance to discover what the informed and educated, and the lesser informed and educated do not know about the causes of Trump-Kavanaugh, then we shall never have an integrated and cohesive society and culture. It is essential to the good functioning of any democratic nation that it cohere these two bodies of the public for their mutual benefit, but more so for their children and great-great grandchildren – all future generations of both groups. With neither group knowing that they do not know the causes of Trump-Kavanaugh their antagonism and animosity toward each other is obvious.

It appears that with Trump-Kavanaugh the lesser educated and informed have the potential to become radicalized. For well over 100 years, they have known that they were not a part of policy formation and decision-making at any level of government, *until now*. The election of Trump is a triumph for them. It is no mystery why they have such a sincere and touching kinship for Trump. He exudes a oneness with the lesser educated and lesser informed. The successful confirmation of Kavanaugh to the Supreme Court bench is also a confirmation of the lesser informed and the lesser educated as being as politically powerful as the more informed and educated.

The more educated and informed look down at the lesser informed and educated with disgust at them for electing one of their kind to the highest office of the land, and who then confirmed his and their position with the successful confirmation of Kavanaugh to the Supreme Court.

The pity of all this is that the whole of the American public is unaware of the problem of not knowing that they do not know what they need to know in order to rectify this historic tragedy. The situation reminds me

of the developments that preceded the French Revolution in 1789, and of the slow dilution of Roman power due to its high proportions of slaves to citizens.

Of great fortune, there exists the Design Team Process with its components of the Team, Member roles, Social Sustainability Design and Validation Schematic, Seven Values, Priorities of Decision-Making, and a proactive morality and ethic that are based on the seven values as described earlier in the text.⁴² With these assets, local community citizens of both groups can begin the process of rectifying the causes of this egregious tragedy, and begin restoring this and other democratic nations to their original greatness.

The wisdom that is inherent in Trump-Kavanaugh is clear evidence of the great divide between the more educated and informed and the less educated and informed. These two groups have become separated, a tragedy of national proportions for the good functioning of any democratic nation and society. Social separation between national populations is evidence of dysfunctional social, economic, political, and democratic processes.⁴³ Ongoing, perpetuating separation as this is the seedbed for rebellion, revolt, revolution, and the death of democracy.



The survival of the American form of democracy is dependent on the evolution of our democratic processes. That (R)evolution will be most effective when it begins with redesigning the seven social institutions that are described in earlier in this book. There is more than sufficient intelligence and wisdom in the great body of all American citizens to provide the necessary ingredients to achieve the transformation that is needed.



⁴² Ibid. Ch 14, “The Design Team Process,” and Ch 15, “About the Schematic,” p 133-188.

⁴³ Ibid. Part 2, “Designing Socially Sustainable Social Institutions,” provides the social sustainability standards for the seven major social institutions of democratic societies.

Restoring the Greatness of Democratic Nations —
A Radically Conservative and Liberal Approach

“If People cannot write well,
they cannot think well,
and if they cannot think well,
others will do their thinking for them.”
George Orwell

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

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Achievements

- * Creator of The EMANATION Process, the core process of Stage 3 Democracies.
- * Creator of The Design Team Process, which incorporates the seven values and subsequent ethics and morality, the Raphael Design and Validation Schematic, and specific Design Team member roles.
- * Discoverer of the seven innate values of the Homo sapiens species
- * Creator of the Raphael Unified Theory of Human Motivation
- * Creator of the Raphael Unified Theory of Social Change
- * Originator of A 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



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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

