

MANIFESTO

For Designing Self-Sustaining Democratic Societies

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By

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There are certain ultimate realities every society must adhere to in order to assure its longevity in terms of centuries and millennia.

Those ultimate realities are the basic social elements that make us human — humane — the values we use to underlie our decisions, the same values that sustained the decision-making and survival of our species for over 200,000 years, except now we must also adhere to the ***rules of decision-making*** to sustain the survivability of the organizational context of our societies and our civilization. (See p 47.)

Manifesto For Designing Self-Sustaining Democratic Societies

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Manifesto

For Designing Self-Sustaining Democratic Societies

Daniel Raphael, PhD

— *opus unius hominis vitae* —

To better understand "collapse" see
Michael Dowd, "Collapse in a Nutshell"

https://www.youtube.com/watch?v=e6FcNgOHYoo&ab_channel=thegreatstory



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Preface

After you read the first page of the Introduction, you may wonder what point I am trying to make by such outrageous, threatening statements. The simple answer, as I have been discovering, is that no one is talking about the very real possibility of the organizational collapse and the die-off of our species. Such horrendous scenarios are usually the pulp of dystopian books and movies.

Yet, for any historian or futurist, the great arc of history is now continuing its downward descent to the collapse of another civilization: ours. Ours will be just one more of the societies, cultures, empires, and nations that have failed in the last 20,000 years of human organizational history.

What I have not found in my search are the strategic plans for recovery after the collapse. Even if only 1.5 billion people remain after the collapse, they will need plans on hand to help their societies and nations reconstruct a new and transformed civilization — not as an iteration of the one that just crashed, but one that would be designed NOT to repeat the failures of the former societies.

This book, then, takes on the moral responsibility of providing some thought to what will be required for our civilization's recovery. Coincidental to the recovery, we will need to use the same foresight and forethought to apply the designs of "social engineering" to assure our transformed civilization's uninterrupted thriving existence into the centuries and millennia.



Introduction

When I considered writing a manifesto for designing self-sustaining democratic societies, I took into account that the global organizational matrix the holds our civilization together has now begun to crumble to the extent that if it continues, it will eventually lead to the collapse of the global organizational matrix.

What we are now seeing is the development of numerous crises and cataclysms, manmade and natural, that have even now created an irreversible trend toward greater social, political, and financial-economic crises, soon to turn into the chaos of a Volatile, Uncertain, Complex, and Ambiguous nature.

Considering the density of human population on this rather small planet, it clearly appears possible that our species will suffer a great decimation due to many causes, some of which would include a highly contagious lethal pathogen, starvation, dehydration, war, social-political-economic revolts that will be coupled with a global breakdown of the distribution and supply network, incapacitation of the medical industry, energy disruptions, the breakdown of the justice system beginning with police, disruption of fire services, paralyzation of finance and banking, lack of legitimate leadership, and lack of foresight and strategic planning. Got the point?

The point is that we have never been in a situation as this where we have needed to plan and take action to protect the survival and existence of our societies and civilization in terms of 20 to 80 years and more. Now we do.

* The logic-sequence that these factors point to includes the necessary thinking, planning, and action to prepare for the recovery of our societies and nations **BEFORE** the collapse is fully underway.

Some strategic options would be helpful to guide us to transform the post-collapse chaos into workable societies in recovery.

- Rather than trying to develop the planning by looking at the causes of the impending collapse, it would be far more strategic to research what we can do to prepare for that eventuality.
- We should not try to reconstruct the organizational forms that provided some of the impetus that brought the collapse into existence;
- Nor should we try to “fix” the old organizational structures;
- But rather we should build on “what was working” ¹ before in order to create much improved social institutions as the family, education, health care, justice, government, the economy and finance, the democratic process, and media.
- * We should think of the family as the responsible sustaining social element that brings socialized and enculturated next generations into the larger society; and
- * we should also think of organizations as being responsible for sustaining the organizational matrix that holds societies and nations together.
- Of course, the individual within the organization forms the ethical and moral bridge between the family and organizations.
- The primary question that must be answered someday, and it might as well be now at a time when our civilization’s survival is being threatened, is this, “What must we all do, as individuals and organizations, to prevent another civilizational collapse from recurring, and sustain the ongoing, perpetuating existence of the organizational matrix of societies and civilization without interruptions, (i.e., to become socially sustainable), into the centuries and millennia?”

The answer to that question will lead us to two major areas of work — the family and organizations.

¹ Wright, Kurt 1998 *Breaking the Rules – Removing the Obstacles to Effortless High Performance*
CPM Publishing, Boise, ID ISBN: 0-9614383-3-9

The Family

The family is foundational to the development of the quality of a society. As the family goes, so goes society; and, as society goes, so goes the family. In a developed nation, these two entities form a symbiotic relationship. When the family and society have a simpatico relationship, then they have the rudiments and potential of a synergistic relationship. That is an ideal situation.

Organizations – The Missing Link

The missing link in creating a socially sustainable democratic society and nation are the organizations that today have no stated or statutory obligations to act in the best interests of the survivability and sustainability of the dominant society from which they are benefiting.

In this regard, we must clearly redefine organizations as actionable to become responsible for how they act, or do not act, to support the dominant society into its future existence of 50-250 years and more. Beginning now, everyone, individuals and organizations of every type must make meaningful, measurable, and effective efforts to sustain the survival of the larger society of the nation.

✱ We can no longer assume that everything is fine and that sustaining the survival and existence of society and the nation is someone else's responsibility. The reality is that that "it is someone else's responsibility" is a deflection of personal and organizational responsibilities. The reality is that, beginning now and into the centuries and millennia, everyone is responsible all the time to sustain the survival of our national societies and global civilization. That cannot be taken for granted or assumed any longer.

✱ UNdirected Social and Culture Change

Social change is and always has been an UNcontrolled major influence of every society. It has been UNcontrolled simply because the planning that individuals and organizations have been making all through history were short term of less than 20 years. Social and culture change are much longer in nature, persistent, and usually virtually invisible when they begin.

Directed Social Change. To counter the effects of UNdirected social and culture change, citizens and the organizational matrix (individual companies, etc.) must begin designing an integrated social system that begins to form the future that our great grandchildren and their future generations will live in 20-100 years from now.

In other words, everyone will be working to fulfill the design of their future society. The intention is to create socially, politically, and economically stable societies and nations, peace, and societies that become self-sustainable socially, politically, and economically. We have heard the phrase, "It takes a village to raise a child." In the case of the real potential of the destruction of our societies and global civilization, "It takes a world of people to save a global civilization." No one is exempt from making an effort for doing so.

Reformulating the Concept of Social Institutions. "Social Institutions" were identified by Emile Durkheim in the mid-1800s. It was a label he gave to organizations and efforts associated with an identified set of activities, as example for education, healthcare, religion, and others. By reformulating social institutions as actionable to bring about a desired future social environment, the efforts to do so would be organized already. Yet, "social institutions" do not exist as "brick and mortar" establishments with an address or other identifying location. To fulfill the reformulated concept of social institutions to become actionable, the reformulation inherently includes all of the many brick and mortar organizations associated with that social institution.

Today's problem is that almost no one has accepted the possibility of the collapse of the organizational matrix of our global civilization. This lack of awareness has many detrimental downsides. Not being aware, no one is aware of their personal, shared responsibilities to future generations. Not being aware, the increasing instability of our societies is not recognized for its potential to disrupt the lives of many billions of people.

Problems of Today

In the scenario of impending crises and cataclysms, which is the situation of almost all democratic nations and their cultures, those nations are in a very similar position as Britain before and during World War II. The

following historic reference makes reframing our contemporary situation very legitimate for 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 brief 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 tells us,

“When things are going smoothly there is no way to know that there’s anything 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.

Similar *assumptions* worldwide are recognized as one of the most dangerous forms of belief. Consider the comments by Dr. Joachim H. Spangenberg,

“At least the latest IPCC scenarios, [Intergovernmental Panel on Climate Change], *assuming* ongoing economic growth in affluent countries at the cost of a greenhouse gas overshoot, indicate that scholarly beliefs can trump physical necessities — the economists involved refused to test any scenario analyzing how a no-growth,

² Pearson, Helen 2016 *The Life Project*. Soft Skull Press, Berkeley, CA ISBN: 978-1-59376-645-0, p 29.

³ Bohm, David 2004 *On Dialogue* : 68.

steady state, or even degrowth economy would work out for social structures, economic prospects, and community flourishing.”⁴
[Emphasis added.]

Dr. Spangenberg, who has a very deep understanding of the broad expanse of material sustainability considerations, has noted above that even well-educated scientists as economists have accepted their assumptions as being faithfully reliable to predict 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”⁵ could initiate a cascade of outcomes that would challenge the continued existence of civilization as we know it. Our civilization even now is in an existential crisis with billions of people unaware, or in denial, of the increasing social, political, and economic dysfunction around us that can neither be prevented nor stopped from becoming more and more desperate.⁶ Once the black swan event occurs, the cascade of events will bring about the collapse to most nations. Then it is time to think about rebuilding, *but only if you had the forethought to plan ahead for such a possible development.*

The litany of tragedies that I have mentioned in the above paragraphs is not meant to entertain an audience with the continuing disaster-hype that so many people have come to expect from media ... and have gotten 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?”

⁴ Spangenberg, Joachim H., Editorial, “Scenarios and Indicators for Sustainable Development: Towards a Critical Assessment of Achievements and Challenges,” *Sustainability*, Published 13 Feb. 2019. © 2019 by the author. Licensee MDPI, Basel, Switzerland.

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⁵ “Black Swan Event” The **black swan** theory or theory of **black swan events** is a metaphor that describes an **event** that comes as a surprise, has a major effect, and is often inappropriately rationalized after the fact with the benefit of hindsight. (Wikipedia)

⁶ Strauss, William, Neil Howe 1977. *The Fourth Turning – An American Prophecy*. Broadway Books, New York, New York

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

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

That has been my question for the last five decades, 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 *design and create solutions* that give us the real possibility that our democratic societies will become socially sustainable into a long and thriving future?” Our shared situation is now very similar to the observations of William Beveridge in November 1942, except that our situation involves not just Britain but the global community of nations and all of humanity.

Decision-Making – Choosing the Future We Will Live in

It is rarely considered that the values that underly decision-making determine the course of the success or failure of those decisions than even the decisions themselves.

VALUES

It is vital, then, that we use the timeless and universal values that are innate to humans to determine the self-sustaining world that the generations of our great grandchildren’s future generations will live in.

The “Rules of Decision-Making” – The Consequent Code of Ethics and Morality of those Seven Innate Values.

In order to arrive at “fair” solutions for everyone, the best values and subsequent “rules” of decision-making are those that are innate to each individual, and to all of humanity. “Playing by the rules and being fair” helps everyone accept the results of decision-making.

Priorities of Decision-Making

Throughout my life I have never seen a schedule or list or illustration for the priorities of decision-making to sustain our species, the individual/family, and the organizations of a mature society. That is a very odd situation considering that businesses do have an agenda for decision-making that specifies the priorities of topics to be decided upon.

To consider that we will be creating socially sustainable democratic societies and a global civilization, we should have a prioritization of the decisions we make considering the multitude of issues that will need to be resolved.

The Evolution of Civilization

* The First Stage of Civilization.

If we see the present situation of our global civilization as the prelude to the global collapse of the organizational structures of civilization, what we will be seeing is the prelude to the natural conclusion of the first evolutionary stage of a global civilization. Being aware of that, then we will have also become aware of the need to think ahead, prepare for the future, and the necessity of proactively designing the second evolutionary stage of a global civilization so that another collapse of civilization does not occur.

If the crux of the problem of awareness is due to the dimensions of the cognitive dissonance that exists when people are told of the possibility of a global organizational collapse, particularly when they are told that a global collapse has never before. For them, it is as David Bohm is quoted on page 15, that thinking of a solutions would not occur when the individual is already unaware or unthinking of the possibility of collapse. Only a few people have even reflected on the lead-up of events in the last 60 years that make a global, organizational collapse highly possible, now.

* The Second, Transitional, Stage of Civilization.

The second stage is a transitional stage of our global civilization as it moves from the crushing end of the first stage to the third stage of social stability, peace, and social sustainability.⁷ We can anticipate that this second, the transitional stage, could easily take 20-250 years to complete, depending on whether there exists a plan and designs for the transition, and designs for the third stage.

The transitional stage does not present us with an instruction manual of specific steps to take to successfully make the transition to the Third Stage of Civilization. Rather, it is an intentional, evolutionary process to develop the Third Stage.

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

⁷ Raphael, Daniel 2017-2021 *Understanding Social Sustainability*

*** The Third Stage of Civilization.**

The third state of civilization is the beginning of the days of social settlement, peace, and social sustainability. The beginning will have already started in the Transition Era as that era has begun to produce the results that are necessary for sustaining the Third Stage.

Describing the Third Stage in detail would be far too presumptuous to describe as almost no one today has any history or experience of living when life and living are peaceful, not just “relatively peaceful” but fully peaceful, and had been for many decades. Certainly, I do not have any recollection of such a wonderful era as that.



Part 1

The Situation Now

1

Becoming Aware of the Impending Collapse

In the scenario of impending crises and cataclysms, which today is the situation of almost all democratic nations and their cultures, those nations are in a very similar position as Britain before and during World War II. The following historic reference makes reframing our contemporary situation very legitimate for preparing for an unsure future.

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¹⁰ Spangenberg, Joachim H., Editorial, “Scenarios and Indicators for Sustainable Development: Towards a Critical Assessment of Achievements and Challenges,” *Sustainability*, Published 13 Feb. 2019. © 2019 by the author. Licensee MDPI, Basel, Switzerland.

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¹¹ “Black Swan Event” The **black swan** theory or theory of **black swan events** is a metaphor that describes an **event** that comes as a surprise, has a major effect, and is often inappropriately rationalized after the fact with the benefit of hindsight. (Wikipedia)

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bring about the collapse to most nations. Then it is time to think about rebuilding, *but only if you had the forethought to plan ahead for such a possible development.*

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* 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 has been my question for that last five decades, 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 *design and create solutions* that give us the real possibility that our democratic societies will become socially sustainable into a long and thriving future?” Our shared situation is now very similar to the observations of William Beveridge in November 1942, except that our situation involves not just Britain but the global community of nations and all of humanity.

—

Insight. Considering that the social matrix of our planetary civilization has become enflamed in a series of national and international crises, it appears very reasonable to conclude that the traditional processes for “fixing” the problems of a nation are totally inadequate to resolve those crises, and to prepare the global civilization for a thriving future. Furthermore, the “tipping-point” beyond which we can neither halt the processes leading to the catastrophic default of our traditional forms of civilization have passed a long time ago, nor repair the damage thus far.

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

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

The only alternative that stands out as being clearly evident is that we must create those solutions. When we consider creating a permanent solution, it is also obvious that we might as well include efforts to create solutions that will sustain the survival and thriving existence of future generations into the centuries and millennia without interruptions.

Yes, I know that sounds very astounding to propose, particularly as we also know from the 20,000-year history of the organizational existence of humankind is an unbroken continuum of organizational failures of every society, culture, city, nation, empire, dynasty, kingdom, principality, and every local village. Today's impending collapse appears to be simply a continuation of that history. Nothing has changed to sustain our civilization into the future.

To propose to create an enduring, self-sustaining form of social structure would be almost too preposterous to consider. Yet, there has never been an organizational context of any society that is based on a system of social progress that integrates the innate foundations of human existence. And, that possibility is tantalizing to consider.

—

The situation across the planet is that more aspects of the social existence of democratic nations and our civilization are in crisis than at any time since World War II. As a historian and futurist, what I am seeing is reminiscent of past eras of tremendous turmoil and cultural upset. Those eras of crisis also did not come into existence suddenly, but over a long duration of time to the point where people had forgotten the slowly mounting social change that finally brought nations into historic crisis points.

As examples, 1) consider the pre-American Revolutionary era; 2) the era leading up the Revolutions of 1848 when a series of republican revolts against European monarchies, beginning in Sicily and spreading to France, Germany, Italy, and the Austrian Empire. They all ended in failure and repression and were followed by widespread disillusionment among liberals, (www.britannica.com); 3) The incredible migration in the era of 1850-1920 when of tens of millions of people from all points of the globe emigrated to the Americas to gain economic opportunity and political freedom; 4) the Great Depression coupled with the "Dust Bowl" migration

when approximately 2.5 million people made a mass exodus from the Plains states. (www.pbs.org)

These times now, circa 2020, are no different, except the Covid-19 Virus pandemic has not resulted in great migrations. The same sense of the destruction of the way of life for billions of people has taken place by the fear of infection at work, then millions became unemployed. This was followed by the closure of many businesses, medical systems that became overburdened by the infected, the “distribution crisis” due to the trucking and shipping industry having also shut down, classrooms being empty, and many other related “way of life” crises occurring.

At the same time, the American political situation became highly divisive and has caused political divisions to become more than just apparent as they became embroiled in “the Insurrection of January 6.” This was followed by the invasion of the Ukraine by Vladimir Putin, president of Russia, without provocation, and which today (mid-March 2022) is becoming more tense and violent, and which may well lead to WWII, by the opinion of some political analysts.

Consider, too, the severe weather patterns have caused wide-spread droughts in the western United States, middle nations of Africa, Australia, and parts of Asia. Other widespread areas are being exposed to flooding, tornadoes, cyclones, and hurricanes of immense sizes. Weather conditions have become more and more severe due to “global warming” that is also causing a rise of sea levels which will continue unabated for many more decades, and which will flood the lowlands of nations around the world.

Socially, there is widespread angst and fear among most people on the planet. Uncertainty about the near future conditions of families runs across nations as does the fear of diminished household incomes, poverty, and political disempowerment. In short, the future is unpredictable, and without providing any reasons for optimism.

Politically, democracies are in decline where citizens have become sidelined in the democratic process by those seeking and receiving persuasive monies, positions of authority, control, and power in state houses of legislatures, executive branches, and judicial benches that sway with the political position de jour.

Yes, hundreds of millions of people in the US, and billions of people of Europe and the rest of the world are immensely concerned for their immediate and near-future living situations and circumstances. And in the back the mind of most of the world's population there is a depressing dread and urgent anxiety about the condition of their children's and grandchildren's lives, and their future generations. Their sense of helplessness to change that future for themselves and for their children's generations weighs on the minds of parents everywhere.



2

How Did We Get to this Critical Juncture in Human History ?

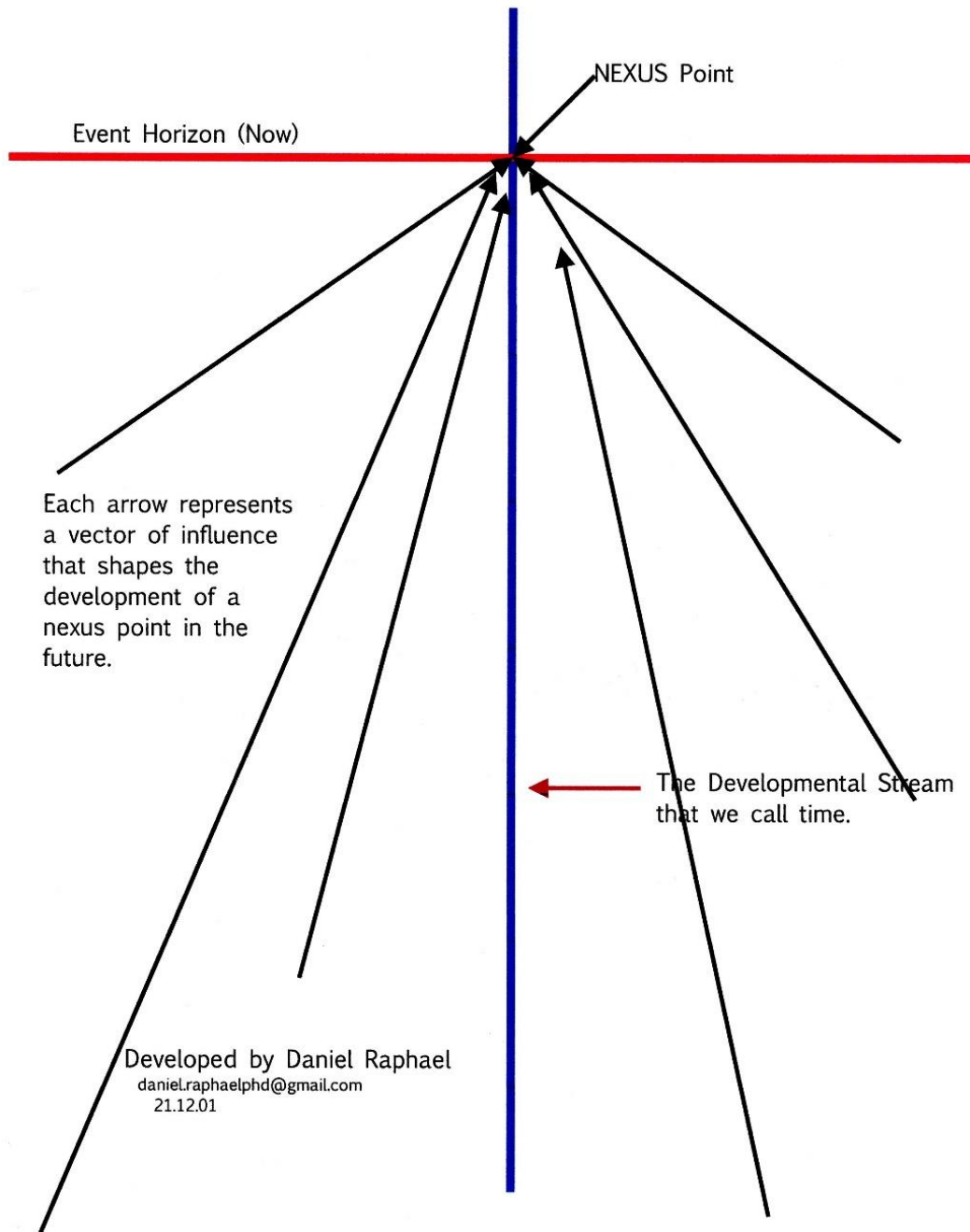
Understanding UNdirected Social Change. We know only too well what *UNdirected Social Change* looks like. It looks like the UNdirected social chaos that follows the collapse of regimes. It looks like the current, ongoing social chaos of Venezuela, the myopic focus of the Russian autocracy, numerous dictatorships in Africa and the Middle East, elsewhere, and the disjointed work of most parliaments, congresses, and other legislative bodies. Unconsciously, all have been designed to fail. And this, too, is the tragedy of all contemporary democracies. No one has thought how to design organizations to sustain their existence and that of their societies into the centuries ahead.

The illustration on the next page depicts the UNdirected Social Change of our societies as they exist now. Our democratic societies do not have a cohesively integral nature to them. All influences that brought our present state of existence into being were created by their own agenda for their own ends. That is, each vector provides the present moment (NOW) with its own picture of reality that it wants people to accept, with total disregard for what is good for the integral nature of a wholly functional society to sustain it in the decades and centuries ahead.

* When we come to understand this illustration, we will realize that everyone in every nation has developed a perennial myopia for not seeing what is obviously evident. We have become so acquainted and familiar with coping with the convoluted nature of our truly dysfunctional societies that we do not see what others from a more evolved society would see immediately. Our “mature” societies are unorganized, uncoordinated conglomerations of separated social and organizational functions and disparate actions. They only make sense to us because we

were born into them and we have learned how to navigate through the maze of dissimilarly functioning social institutions, organizations, and the traditional maelstrom of ongoing inter-organizational competition and conflict.

1. This illustration shows the vectors of influence forming the future using different criteria than other vectors. The result is what we see is that each vector of influence is forming the future according to what it wants. Education is an excellent example.



It is in many ways the epitome of societal dysfunction that we have become so unaware that the existence of our societies is fully and wholly compromised and is about to fall off the cliff into collapse. To almost all people, the chaos we see in our world, societies, and nations today just looks like more of the same of the past. We have become numbed to the increase of stressors and stress in the world and in our personal lives that we are no longer able or even willing to discern the dangers.

Uncoordinated origins of organizations is another cause of UNdirected social change. When we go back in time to examine the origins of the organizations that provide the organizational matrix that hold our societies together, we will find that “they just came into existence” without a preconceived plan to integrate with other organizations. No one said, “I think it would be a really good idea to start an integrated social system in a democratic society and that all organizations can join with other organizations to create a future democratic society where all of our organizations work together to build a self-sustaining, wholly functional society.”

* Peace, though a greatly desired state of social existence, is profoundly impossible given the state of the separateness due to the lack of a cultural cohesiveness and a unifying vision and intention for our societies, and among organizations of social institutions. As you can see in the illustration, the vectors begin at different places. This depicts their separate cultures, value systems, beliefs, intentions, and philosophies for example. They do not come from the same place of an integral system of values, beliefs, assumptions, and expectations that would generate a social holism.

No one is in charge. Whether you read the newspapers, watch the news on television, or via the Internet, there is no evidence that social change is organized or directed. We do not see a “pattern” or “order” in the cascade of mostly tragic news, and if we are concertedly looking for positive news, neither do we find pattern or order. Our conclusion is that “no one is in charge,” no one has a plan for the unfolding of events that will lead to a future that is orderly and has predictable patterns of social behavior among the many groups and associations within societies.

* In a phrase, our conclusion is that *“UNdirected Social Change has been and is the dominant theme that has shaped our world to be as it has become.”*

If we determine that UNdirected Social Change has produced a world-circumstance that is non-progressive, non-evolving, hostile, unfriendly, uncoordinated, and other terms for an uncongenial world-circumstance, then, without any doubt, we ought to invoke a change of theme to one that is directed, intentional, evolutionary, peaceful, and proactive to produce a future world-circumstance that is user-friendly. What better global theme than recovery and global peace for the generations of our great grandchildren?

The Serendipity of UNdirected Current Circumstances

If you have been observing the great arc of events that have and are taking place in most nations, the rate of social change of almost every facet of life and living has multiplied by more than simple direct increases. Rather, social, political, and economic change has become compounded, i.e., exponential. This is evidence of uncontrollable developments outside of the dimensions of planned human control; and of individuals and organizations scratching hard to avoid losses and yet maintain a good return on investments.

Consider the many current circumstances that are out of any individual's and organization's control. These are the precursors of a global collapse of civilization.

- Spontaneous global spread of the Covid Pandemic;
- significant decrease in productivity of industries of every type;
- unemployment by the choice of many prior employees;
- economic inflation;
- working remotely;
- near collapse of the health care industry;
- deaths of 5-15 million victims, globally;
- estrangement of young workers from returning to work, and preferring to "lie flat;"
- disruption of children's educational progress;
- disruption to the usually easy flow of social contact in work environments;
- fear of increasing disruption to economies, and educational institutions;
- supply chain blockages;

- fear at the individual/family level for the disruption of a steady flow of goods, services, and especially food for lower socio-economic groups;
- lack of leadership;
- lack of organized national and international plans of recovery;
- political bickering within congresses and parliaments, and with their respective executive branches;
- and, probably a dozen more.

These are all coincident! This is surely the best description of UNdirected, UNcontrollable social change, and a prescription for the collapse of vulnerable economies and nations.

The hope within chaos. Yet, even within the arc of these uncontrollable influences that clearly spell out the developing national and global crises, therein lies the potential of great hope for intentional, conscious, Directed Social Change.

* What follows in the chapters ahead provides a means to prevent the total and permanent collapse of the social, political, and economic social architecture of contemporary democratic nations, if applied soon; and if collapse does occur, then what is provided here can be considered a “recovery plan” that will sustain the ongoing peaceful existence of all future generations.

Caveat – there is NO intention in the following chapters to “fix” the dysfunctions of our traditional social, political, and economic democratic systems. They are broken. The concepts that were institutionalized and began their 200+ year history have maximized the potential of their original designs. What follows is meant to *create* a civilizational theme that will sustain ongoing, perpetuating peace.



Part 2

Tools for the Transition Era

* Being aware of the impending collapse of civilization, the first authentic tool is to embrace the need for a transitional stage of our global civilization, and to encourage an inexorable evolutionary movement of societies toward a more homogenous, functional global culture. As with any culture, the culture of humanity has common values, beliefs, expectations, and attitudes at its core.

The values of the culture of humanity have been in existence from the earliest eras of human existence. As values always underlie decision-making, the values of the culture of humanity provide the motivation to support our work to create self-sustaining societies and culture. From the 200,000-year existence of our species we can characterize these values, which are really innate urges of motivation, as being universal to all people and timeless in nature. We might go further by stating that these values are also irreducible and immutable.

Accentuate the Positive, Eliminate the Negative. For the transition to produce the conditions that will sustain the perpetuating existence of democratic societies without interruptions, two large scale actions must occur. **First**, we must apply the positive tools to bring about a societal self-sustaining steady-state existence where the efforts of *individuals and organizations* work together in an integrated holistic system to support the universal goal of creating a future worth living in. This is a long term goal of 10-100 years, and when that is accomplished it will become a moving goal of 100 - 1,000 years.

* The development of an integrated holism of social activities to sustain a society and nation, and eventually a global civilization cannot be fulfilled by proscriptive commands, or by authority, or domination and

submission. yIt must be completed by the willingness of citizens who know that doing the opposite always results in the failure of families, communities, and societies, and the organizational matrix that peacefully binds a society together. Only the positive can bring about the smooth working order of a society.

Second, we must eliminate the negative influences that retard the forward progress of democratic societies toward social stability and peace within our societies. It is to our misfortune that “most people” have come to accept criminality in all of its forms as “just the way things are” that cannot be changed. I differ greatly with that opinion and attitude. The critical situation of our societies now is that we can no longer afford the luxury of tolerance to the criminal elements that kill, rape, imprison, torture and abuse our citizens, particularly our children.

—

In a world that has been undergoing a gradual but now increasingly swift slide into local, national, and global decline on almost all fronts, the necessity of long term goals becomes obvious when we accurately appraise the organizational failure of ALL societies, cultures, and their empires, and nations in the last 20,000 years of the organizational existence of humanity. Surely that is enough proof that the traditional methods of decision-making do not sustain the survival and thriving existence of nations and cultures.

The tools that we will need are already available to us. The first are the innate motivators that has sustained our species’ survival and its eventual thriving existence. We call them “values” because of their essential importance to the continuity of our existence today.



3

Criteria – Decision-Making

The one typical activity every human engages many times a day is decision-making. People unconsciously make many decisions every day before they get out of bed. The day's activities always begins with reviewing a set of options, making a choice, making the decision, and then implementing the decision. That is how our daily "future" comes into being. Any plan for creating peace and socially self-sustaining societies will have a set of options, choices, decisions, and actions for implementation. Some options get put into action, some do not.

Underlying Motivation. The fundamental element of making decisions is that some form of motivation initiates the thoughts behind making the list of options, and so on. The most basic motivators are innate to each human being, and originate in the genome of our species. They have become so important to our species for making agendas and lists of options, choices, decisions, and plans of action that we have called them "values." Values always underlie all decisions ... always!

* The criteria for making long term decisions are values that have a proven reliability of being faithful to long term outcomes. Fortunately, the values we will be using in the plan of recovery and peace are the same values that were used by our ancient ancestors throughout the last 200,000 years to sustain the survival of our species. Because of those values as motivators of human decision-making and action, we are here today. As members of the Homo sapiens species, we, too, have those same motivator-values within us. We are very familiar with them, particularly the value-interpretations we have generated from them.

The obviously remarkable aspect of what we will be doing is to consciously and intentionally develop designs for the social processes that will sustain our societies, communities, and families. In other words, we will for the first time in human history be deciding and designing the

future we want our great grandchildren to live in, and all later generations as well. This process is called Directed Social Change as compared to UNdirected Social Change. There is no “self-return” for doing good for the world and for future generations other than the satisfaction that what we have created will allow happy babies to grow up to become contented, peaceful, and curious adults.

Yes, directed social change decision-making has been used for millennia, but only for results that could be achieved in the short term of a few days to several years. That is evident in the 1-year, 2-year, 3-year, and 5 year planning that many nations have used in the last 200 years to achieve their nationalist, political, and ideological goals.

*** Social Engineering.** Our efforts to change the inner mechanics of societies are what I would coin as “social engineering,” so that the sociological processes are redesigned to achieve the steady-state of social stability, peace, and social sustainability. The criteria, then, must eliminate those conditions and social processes that are detrimental and work against social stability and peace. This social engineering uses the tools provided in the text to create something that has never existed before, perennial social stability and enduring peace.

In order to achieve that “steady state” of social existence we will have to examine in detail the detrimental factors within our families, communities, societies, and nations to identify those elements that work against a socially sustainable future for our great grandchildren and their future generations. A chore as that will not be possible unless and until we recognize the seven innate values within our species as being the timeless, universal, immutable, irreducible, and ironically the self-evident standards we will need to measure the existent capabilities of our societies; and to a societal morality, plus pragmatic theories and practices for the social institutions that will carry these designs into completion.

The work of planning and designing intentional long term outcomes cannot be completed with traditional UNdirected actions, but requires much forethought and farseeing perspectives. At the societal and national levels, decision-making with personal advantage in mind will not work, neither will organizational actions for competitive advantage. The process and rules of planning for results that will support and become social sustainability society-wide practices for 20-250 years will require very diligent attention to detail.

As an analogy, such planning is an inherent aspect of the aerospace satellite industry that plans and designs the rocket, rocket engines, payload, trajectory, and all aspect of the satellite that will eventually orbit the earth. Every detail has a purpose and contributes its part, small or large, to sustain the success of the mission. When we apply the planning, design and decision-making processes of the aerospace industry to social engineering and design development we will have come to see how precarious and misaligned our societies are now to work toward social stability and peace using traditional models for decision-making and action.



4

Criteria – The Values that Underlie All Decision-Making

Values

The values that support the decision-making of long term social stability, social sustainability, peace, and a 3rd Stage Democratic process ¹³ are the innate values of our species that have sustained our species' survival for over 200,000 years.

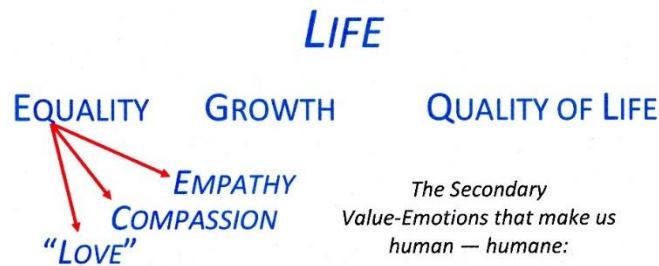
* Considering that this process will immediately involve ongoing decision-making even before we draw up plans and designs, we must begin the process by intentionally using values that have the same degree of permanence and reliability that we want in the eventual results. Fortunately, values with the permanence of over 200,000 years of proven reliability are available to us now and have been for the long term good of humanity.

The Homo sapiens species has seven innate motivator-values that urge humans to respond to those urges and to make decisions to act on those urges. See illustration next page. These seven motivators are so influential to humans individually and collectively that we have labeled them as “values” due to their importance to us.

These motivator-values originate in the human genome and urge us, motivate us, to make decisions to act. Because these seven motivator-values have been statistically proven to exist in all people, we can safely say that these motivator-values are innate and universal to all people. Being as old as our species they have several specific characteristics.

¹³ Raphael, Daniel 2020 *Stage 3 Democracies*

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*

Characteristics of the Seven Values

From the conclusion that these values act as innate motivators of human decision-making and behavior, several subordinate conclusions, stated as inherent characteristics, are described in the excerpts below: ¹⁴

- **Timeless**, meaning that these values, as exhibited by decisions and behaviors, existed in humans 200,000 years ago, in us today, and in our progeny for the next umpteen generations. Archeological evidence produced by former nation-states should be present that indirectly identify the four primary values that were used by them;
- **Universal**, meaning that they exist in all humans of every race, gender, ethic group, culture, nationality, and in every person who ever lived, is alive now, and those who will be born in millennia to come. Archeological and present statistical evidence should show that these values are expressed in cultures and civilizations worldwide in any and all eras of human existence;
- **Irreducible and Immutable**, meaning that when we put a name on the values underlying our decision-making, as evidenced by our behaviors, that we will come to the awareness that there are no other values that underlie these values and behaviors. In other words, these values as

¹⁴ Raphael, Daniel 2019 *Seven Innate Human Values*

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

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

Descriptions of the Four Primary Values

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

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

- **Equality.** This value is much more complex and is the most powerful primary motivator-value after the motivator-value life. The sense or awareness of INequality is the stimulus that arouses decisions and behaviors to reconcile that imbalance.

The key to understanding INequality is *awareness*, which is the main element of empathy, a secondary value. If a person is not aware of being treated UNEqually, then individually INequality does not exist for that person. Behavioral laboratory experiments have proven that an awareness of UNEqual treatment is exhibited in most mammals, particularly primates; and, very evident in humans.

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

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

Most mammals have this “urge to grow,” but only humans have self-awareness and the innate capability to decide to grow. For humans, the urge to grow, and then the consciousness to decide to grow is innate and not learned. To will to grow is to be human.

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

Descriptions of the Three Secondary Values

The source of the three secondary value-emotions is the primary value **Equality**. (See illustration, page 42.) The value-emotions of empathy and compassion are more evolved and refined forms of the primary value *equality*.

We know when equality is out of balance because of the secondary value-emotion of **empathy** – to “feel” and sense what that is like, whether that is in anguish or in joy. *It is not something we were taught*, though it helps to have experienced empathy from parental figures and others. When we feel empathy for others, the value-emotion **compassion** motivates us to reach out to the other person and assist them in their situation. When empathy and compassion are combined, and we feel that equally for everyone, then we say that we have a *love for all humanity* – the capacity to care for another person or all of humanity, as we do for our self.

Empathy and compassion are evident in more evolved primates that exhibit behaviors like those of humans. Some species of monkeys will exhibit concern (empathy) for another monkey or human who is in distress as we see from the various facial expressions that are similar to

what humans exhibit when they see another person in distress. Such behavior reflects that *empathy is not a learned behavior but is innate*.

Ethical Principles — Interpretations of the Seven Values

Using the primary value “equality” as an example, the label “human values” and “human principles” have been given to many values that are simply interpretations of “equality.” *Respect, acceptance, consideration, appreciation, listening, openness, affection, empathy, and love* for example have been given the label of “human values or ethical principles.” Yes, these are surely human values, but upon closer examination, they **are** *Interpreted Human Values* of the primary value **Equality**. Ethical principles can also be called interpreted values because they are reducible to the four primary values. Equality is a primary value because it cannot be reduced to a more basic value. It is irreducible, and immutable because it is constant and unchanging.

* Significantly, the characteristics of being irreducible and immutable provide that the seven values can now be used with much more exactness and highly useful for social engineering, as standards of measurement. They allow the plethora of values interpretations described in various theories of human decision-making, human motivation, and ethics to be understood more clearly and consistently. Further, they provide a commonality of values across the spectrum of social sciences and greater clarity of understanding as they apply to social institutions.

With this degree of commonality and precision of definitions, the social sciences can now approach the exacting standards of the physical sciences in their theories and explanations, which have been unavailable until now.



5

Criteria — The Necessary RULES For Short and Long Term Decision-Making

It is simply not enough to use the seven values for making effective, lasting decisions. As with any social tool, it is equally important to know the “rules” for using them to make good, effective, and consistent decisions. ¹⁵ Until now, traditional moral and ethical theories have never been tied to anything more substantial than someone’s opinion about “right and wrong” and how we ought to behave. Now that the seven values have been discovered, and proven to be innate to our species, we logically know that their subsequent morality and ethic are also fully grounded in the existence of our species. Those “rules of decision-making” present themselves in the form of codes of ethics and morality.

Providing the criteria that promotes consistency of moral and ethical decision-making is the key to social and global stability and peace.

The Proactive Ethics and Morality of the Seven Innate Human Motivator-Values

Proactive, positive, and constructive social evolution will occur almost automatically as a by-product of using the proactive ethic and morality of the seven innate values by individuals and organizations. Their widespread use in any society will provide **a powerful, active, universal, and timeless standard** for moral and ethical behavior that will eventually become a new “common law” for all people of all societies. Their simplicity provides an easily-used guide for all individual, private, corporate, political, and governmental decisions that affect their customers, patients, clients, citizens, and the public for whom they provide their services and products. These values, and their moral and

¹⁵ Raphael, Daniel 2018-2022 *Making Sense of Ethics —
A Universally Applicable Theory of Proactive Ethics, Morality, and Values*

ethical definitions, will always provide an inherent basis for law that is common to all people of all races, cultures, ethnicity, nationalities, genders, and ages.

A Proactive Morality and Ethic

* Because values always underlie all forms of decision-making, and that these seven innate values are also innate to all people, avoiding the use of them is NOT an option for the moral and ethical person, government, or any other organization. In other words, using these values requires a conscious awareness that NOT using them would offer the possibility that the decisions that are being made may be immoral or unethical. Using these values requires the forethought of decision-making, i.e., they are *proactive* to create ethical and moral outcomes.

That may seem very odd given that traditional ethics and morality have been used for thousands of years without a conscious thought for using them. *That type of latitude was reasonable given that no one had ever truly identified the values that were being used to underlie those pseudo ethical and moral decisions.* But because all people are innately invested with these seven values, all people are inherently obliged to use them and their subsequent ethics and morality in all their decision-making. Consequently, the task remains to educate everyone concerning those values and their relationship to moral and ethical decision-making.

The Moral and Ethical

Logic-Sequence of the Seven Human Values

What has been missing for making more reliable and consistently ethical and moral decisions is a set of values that have a proven record of their effectiveness. The seven innate values provide the basis for a universal *morality and ethic that have the capability of sustaining the organizational social existence of our nations and civilization for tens of thousands of years.*

The crucial element that will make that possible is for people to begin using those values, ethics, and morality in their decision-making that support social stability, social sustainability, and peace. The logical link that supports the survival and thriving existence of the organizational

context of civilization arises from three fundamental elements, 1) individuals, 2) their innate values and ethic and morality, and 3) organizations. Individuals make decisions for their own personal lives, and as members of organizations they also make decisions in behalf of those organizations.

What follows is an in depth explanation of the logic sequence of the seven values and their moral definitions. Each value is given attention, and each step of the logic-sequence is give equal attention. The sequence is as applicable to the prohibition of genocide as it is to the development of social graces and etiquette.

The Moral and Ethical Logic-Sequence Explained

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

The Four Primary Values. Because decision-making is fundamental to all human life every day and every year of a person's life, that is where we begin to develop the ethical and moral rules of decision-making. Life, equality, growth, and quality of life primarily address the continuance of life and living and all aspects that affect the quality of life and living. *They act in unison. When one of the four values is violated, they all are violated.* They provide an integral approach for understanding the moral necessities that support life and living.

By extension, logically, any action that jeopardizes *equal* treatment of a person's life is also an immoral act. Similarly, any action that jeopardizes a person's capability to *grow* into their innate potential is also an immoral act. Separately, or conjointly, any acts that jeopardize the victim's capability to develop their innate potential to improve the *quality of their life* are also immoral.

The Three Secondary Values, *empathy, compassion*, and a generalized *love* for humanity, are the value-emotions that act as the criteria for identifying people as being humane, the highest, evolved social level of being human. The three secondary values identify the ethics of interpersonal and

organizational decision-making and actions that particularly address the “quality of life” of those relationships.

Succinct Descriptions of Each Step of the Sequence

The perspective that these seven values innately provide is a *proactive* morality and ethic that will pervade the following discussions. Further, because of that proactive perspective, nothing is taken for granted as this morality and ethic will be new to everyone.

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

Identifying the Steps of the Sequence.

1. The first step is to begin with each *value*.
2. The second step is to then *define* each value in moral terms.
3. The third step tells us *how* to understand the process of *how* to fulfill that moral definition.
4. The fourth step tells us what we must *do* to fulfill the third step.
5. The last step is our demonstration of the proactive attitude or acceptance of the above process. They provide us with the internalized acceptance of *being* moral and *being* ethical.

Descriptions for Each Step of the Sequence.

- **Seven Values** underlie the decisions responsible for the survival of our species;
- **Moral Definitions** provide a **set of rules** to guide human decisions and actions to prevent destructive, life-altering behavior in human interaction;
- **Ethics Statements** tell us *HOW TO* fulfill Moral Definitions. Using “equality” as an example: Treating others *equally* as you would yourself means that you do not treat others less than yourself; and it also means that you do not treat yourself less than you would treat others. The value of others is *equal* to that of yourself, and your value is *equal* to that of others – therefore 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** 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*.

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 but rather for improving those relationships. As an example, the expressed ethical principles for the primary value “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 provides 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, to list only a very few of many possible examples. These are not necessary to be moral or ethical, but provide a “grace” to ethical living. People who express these graces are always noticeable because they are not pretentious, but have a self-confident joy of life that cannot be ignored.

You probably have accurately guessed that the combination of these five steps provides 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.

Reversing the process provides the means to validate a rule, law, code of conduct, or other social rule of behavior as being validated by an underlying primary value; or, invalidated by the absence of an underlying primary value.

What follows is the moral and ethics code in greater detail.

—

Proactive Moral Definitions for the Four Primary Values

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

At first, the seven values do not seem nearly enough to give societies and nations the necessary support for their survival and the development of social stability into the far distant future. The simplicity of their appearance is deceiving. What makes societal and international peace possible is the integrated, organic nature of these values working together that reveal their unexpected synergy.

Proactive Moral Definitions provide us with a set of rules to guide human decisions and actions to prevent destructive, life-altering behavior in human interaction.

* The following Proactive Moral Definitions are stated in the context of **moral**, **amoral**, and **immoral** perspectives to help readers thoroughly understand what is ethical and moral and what is not. Proactive Moral Definitions are stated as proactive affirmations rather than as proscriptions. The focus is on the desired behavior rather than on undesirable behavior.

Life – The Ultimate Value

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

Amoral: Do not go out of your way to support the life of others, but neither cause them any harm.

Immoral: Use others for your own benefit and without regard for the life of others, whether an individual or multitudes.

Equality

Equality is the pivotal innate value of proactive morality and 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 yourself.

Amoral: Make decisions and take actions to maximize your situation without jeopardizing the equality of others.

Immoral: Make decisions and take actions that put you at an advantage, and to the disadvantage of others.

Growth

Proactive Moral Definition: Make decisions and take actions 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 would for yourself.

Amoral: Make decisions and take actions to create opportunities for the growth for yourself without consideration for the growth of others.

Immoral: Make decisions and take actions for your growth as a means to take advantage of others.

Quality of Life

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

Amoral: Make decisions for yourself that improve the quality of your life without jeopardizing the quality of life of others.

Immoral: Make decisions that use others and what they have to improve the quantity of your life.

The socially sustaining value of equality is the last extension of our primal ancestors who came together as a group to make their hunting and gathering more efficient – without killing each other. The same exists today with this proactive morality with the awareness that the “group” now includes billions of people on the planet.

* When this magnitude of equality is taken into consideration, then material sustainability takes on a totally different definition than has been given to it for the last 70 years. With this proactive morality in mind, the strategic demand for material sustainability must become capable of taking on the moral load of these seven values to contribute to the quality of life of everyone. Equally important, the value of equality encompasses the moral obligation for being responsible for the quality of life of all future generations.

Proactive Moral Definitions for the Three Secondary Values

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

NOTE: Because “Equality” is the primary value from which the three secondary values emanate, the Moral Definitions for the secondary values all relate to supporting the achievement of equality.

Empathy

Proactive Moral Definition: 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.

Amoral: Extend your awareness past your own life to that of others to sense their situation in the seven spheres of human existence.

Immoral: Be aware of your own feelings but with a callous disregard for others around you, near or far.

Compassion

Proactive Moral Definition: 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 assist them to grow into their innate potential, as you would do for yourself.

Amoral: Be aware of the life-situation of others and yourself without feeling the need to take action.

Immoral: Be aware of your own life-situation and take action to improve it at the expense of others, regardless of their situation.

Love

Proactive Moral Definition: Love in the context of proactive morality is defined as the combined energies of empathy and

compassion towards others, as you have for yourself. This is truly the most evolved definition of equality — to see and value others as you do for yourself, and choose to act accordingly.

Amoral: Love others as you do your Self, but without the consideration to compassionately act on that love.

Immoral: Narcissistically love yourself and use others to nurture that narcissism.

An Early Summary — Equality is the Pivotal Innate Value of ALL Proactive Morality and Ethics.

To choose the secondary values of empathy, compassion, and a generalized love for humanity, that emanate from Equality is to choose inclusiveness, not separation. To choose to use these values means that the individual, family, and organization of any size have also chosen to see others as being of equal value and treatment. In a society that has chosen to move forward toward social stability, peace, and sustainability, to treat others as having less value than ourselves causes separation and is perceived as an immoral act.

Inclusion does not mean that everyone all the time in all situations and circumstances is 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 being worthy of receiving equal treatment.

For example, on a scale of today's society (2022 C.E.) that means there would be no conscious or unconscious policies to exclude minorities from receiving real estate loans to buy a home in a particular area of the city. It means that any form of discrimination, prejudice, and bigotry is an immoral act that threatens the quality of life, growth, and equality of the excluded individuals and their groups.

It does not mean, for another example, that you could build an 800 square foot home in a subdivision that only has homes of 3,000 square feet and upward. Equality is personal and means that YOU are accepted as you are as any other person would be in that subdivision, regardless of race, culture, ethnicity, nationality, gender, or age.

Ethics Statements for Each Moral Definition

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

Ethics Statements tell us *HOW* to fulfill Moral Definitions.

Ethics Statements give us the basic understanding of how to fulfill our moral relationship with billions of people on this planet.

The preference is to create Ethics Statements as affirmations for positive behavior, rather than proscriptions for negative behavior. Using both, however, provides a broader understanding of the two sides of Ethics Statements.

Ethics Statements for the Four Primary Values

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

LIFE – THE ULTIMATE VALUE

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

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

Do not create more life that will infringe on the life, quality of life, growth, and equality of others. This means to procreate only enough children to replace you when you die.

Equality

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

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

Growth

Proactively 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 would for yourself.

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

Quality of Life

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

Ethics Statement: See others as *equals* of your own life in order 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.

NOTE: As you can see, the above proactive Ethical Statements are general in nature. Use them to guide the development of your own Ethics Statements and policies involving specific issues.

Ethics Statements for the Three Secondary Values

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

NOTE: In their bare essence the three secondary values are easily identified as “value-emotion” motivators and inherently and morally proactive in nature. *Empathy* is the reaching out to sense the situation of others. *Compassion* is reaching out in action to assist others in their situation. *Love* for others is the combination of empathy and compassion that creates a great arc that goes out from each of us individually to encompass the whole of humanity collectively and individually.

When the three secondary value-emotions are used, Ethics Statements are unnecessary because exercising the three secondary value-emotions becomes the guide for moral and ethical behavior — to see and value others as we see and value our self. For those who do not, the following are provided:

Empathy

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. Reflect on what you sense and compare that to your own awareness(es) of your own seven spheres of human existence.

- Feeling and expressing the urge of empathy more clearly defines our humanness and capability of *being* humane than any of the other six values. Just as primary value “equality” is the pivotal value for all proactive morality and ethics, “empathy” demonstrates the pivotal value of our humanness and humanity to others, while also reflecting our own self-image and self-worth.

Compassion

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

Love

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

Expressed Ethics

tell us **WHAT TO DO TO FULFILL Ethics Statements.**

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

Viewing the illustration on page 42, Expressed Ethics are the living expression of a logical development from the three secondary value-emotions of empathy, compassion, and love.

Expressed Ethics, as *being* fair, transparent, and honest for example, are the ethical principles that individuals, families, companies and corporations, and public agencies practice to avoid jeopardizing their personal, business, and social integrity and to improve those relationships.

The Beneficent Synergism of the Seven Values. Expressed Ethics serve the givers and receivers who have chosen a positive way of life. Expressing these values with each other creates a synergistic reward system of positive thinking and speaking that develops trust and confidence in others while reducing isolation and feelings of exclusion.

Values, Moral Definitions, Ethics Statements, and Expressed Ethics offer a synergism that supports the development of viable, socially sustainable families, communities, societies, and organizations of all types and sizes, and functions. The validation for their effectiveness is the smooth operation and functioning of individuals, families, and organizations has been proven to improve the profit margin and effectiveness of companies and corporations.¹⁶

¹⁶ LRN Corporation, New York, London, Dubai. <http://lrn.com/>

Expressed Ethics for Each Ethics Statement

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

Expressed Ethics = Ethical Principles

Expressed Ethics tell us **WHAT TO DO** to fulfill Ethics Statements.

Expressed Ethics demonstrate “together-interest” contrasted to other-interest, and self-interest. The great spiritual teachers, masters, and avatars always taught their students *together-interest* *Expressed Ethics*. They are evidence of personal mastery over the self-interest of personal preservation at any cost and the driven need for authority, power, and control.

Expressing Ethics in our personal life occurs when we are in contact with another person. For yourself and for others, when you see the expression of fairness, integrity, transparency, acceptance, appreciation, validation, worthiness, deservingness, honesty, authenticity, faithfulness, discretion, patience, tolerance, forgiveness, nurturance, and vulnerability you are witnessing the very best elements of being human for each secondary value.

*** Equality is the key to peace** in our families, neighborhoods, cities, nations, and the global community of all nations. Equality is the primary value after life itself and is the essential element of social existence that holds everything together — no equality, no peace. If everyone used Expressed Ethics in all situations, then world peace would not only be possible but would exist spontaneously! We can survive, but to achieve peace we must accept the equality of others as we do ourselves.

The measure of a democratic nation’s maturity is the extent to which equality is equally assigned to all people regardless of race, color, gender, ethnicity, culture, religion, political affiliation, or nationality

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The Expressed Ethics for Each Primary Value

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

LIFE – THE ULTIMATE VALUE

Ethics Statement: Protect and give value to all life. Take the life of other species only for your meals. Do not take the life of species for sport, or to sell protected species. Do not create more life that will infringe on the life, quality of life, growth, and equality of others. This means to procreate only enough children to replace you when you die.

Expressed Ethics: Acceptance, validation, patience, tolerance, forgiveness, and vulnerability for example.

Equality

Ethics Statement: Treating others as you would yourself means that you do not treat others less than yourself. The value of others is equal to that of yourself – 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.

Expressed Ethics: To appreciate Equality that emanates from the roots of our humanity, *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 ourselves.

Growth

Ethics Statement: Assist others to grow into their innate potential just as you would do for yourself. Show others, as you are able, how 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 of the character traits that support the growth of others.

Quality of Life

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 accordingly.

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

The Expressed Ethics for the Three Secondary Values

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

Expressed Ethics apply equally to the three Secondary Value-Emotions because Secondary Values act together in people who are fully human.

The Secondary Values are “value-emotions” and the “activators” for Expressed Ethics. When empathy and compassion are joined, they become the expression of Love towards others generally, and for all of humanity. Their attunement is such that Expressed Ethics apply to all Ethics Statements.

Because empathy and compassion are innate to our being, their power to motivate us occurs when we feel their urge to come to the assistance of others. The secondary values truly are at the heart and soul of our humanness, and are the measure of our humanity. With these three secondary values, we see ourselves as one with all others, not separate from them.

The Graces of Expressed Ethics

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

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 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. People who express these graces are always noticeable because they are not pretentious, but have a confident joy of life that cannot be ignored.

When you see yourself expressing this level of ethics naturally and easily, you have achieved a state of personal evolution similar to that of the masters who have shown up and initiated the great spiritual traditions. In their bare essence, practicing them allows us to move from simply *doing* things in our life to *being* all of the Expressed Ethics. It provides for the movement of our evolution from living as a human-*doing*, to a human-*being*, being at peace, confident, and humbly self-assured.

The further refinement of the Graces of Expressed Ethics are the various forms of social etiquette in every culture, some being more evolved than others.

A Discussion of Proactive Morality and Ethics

Proactive, positive, and constructive directed social evolution will occur simply by using the proactive moral and ethical definitions and statements provided in the last few pages. Their widespread use in any society will provide **a powerful, passive, universal, and timeless standard** for moral and ethical behavior that will eventually become a new “common law” that is useful to all people of all societies. Their simplicity provides an easily used guide for all individual, private, corporate, political, and governmental decisions that affect their customers, patients, clients, and the public for whom they provide their services and products. These values, and their moral and ethical definitions and statements, have always provided an innate base of law

that is common to all people of all races, cultures, ethnicity, nationalities, genders, and ages.

* These values and attendant morality and ethics fill the yawning gap where there are no proscriptive laws to restrict the vast expanse of unethical and immoral behavior. In the case of the executive decisions of Wells Fargo, Volkswagen, PG&E, Johnson and Johnson, and Boeing, it is unlikely there were any laws with punitive sanctions for their legal teams to caution against the executives' self-serving decisions.

The executives of these corporations, and many others that have made similarly self-serving decisions, violated even the minimum moral standard by not having a moral justification for their decisions.

For Wells Fargo executives, their decisions and actions were highly *unethical* on many terms. For the executives of Volkswagen, PG&E, Johnson and Johnson, and Boeing their decisions and actions were highly *immoral* by putting the lives and health of not only their customers at risk but also those of the general public in the states and nations where their products were sold and used. Using the seven values and their attendant morality and ethics, the moral and ethical basis for litigation against these corporate giants would be almost self-evident, allowing the courts to set sanctions against the executives personally that are commensurate to their conduct that affected the lives of many thousands, if not millions of their customers and occasionally, even the entire population.

The Minimum Moral Standard

- 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.

When we examine the minimum moral standard above, we should note that it has at least two strikes against it for meeting the needs of moral and

ethical decision-making for creating social change for the benefit of future generations.

First, it is proscriptive, being similar in nature to the Ten Commandments of “Thou shalt not”

Second, it is not proactive. For the New Era of a new global consciousness to form social stability, social sustainability, and peace, proscriptive rules are ineffectual because they rely upon the voluntary use by citizens. The response of most people is that it is automatic to make your own decision, rather than conforming to what some rule tells you what to do, or not.

What is needed is a set of proactive ethics as those described in the previous pages that will automatically (read, unconsciously) bring about the result that will support the benefit of future generations.

Innate, Proactive **Societal** Morality ¹⁷

For democratic societies, a proactive, universal **societal** moral code is needed to provide a structure of logic for making decisions of justice that provide clear and unambiguous outcomes for society-wide moral problems that threaten the stability of society. This morality offers three functions to sustain future generations: **First**, to define the proactive moral decision-making and behavior of individuals and organizations that contribute to the social stability and social sustainability of individuals, families, communities, and societies.

Second, to clearly define societal immorality as behaviors that violate one or more of the seven values and their subsequent ethic and morality.

- a) behavior that destroys the potential of citizens to make a positive contribution to the sustainability of themselves, their family, community, and society;
- b) behavior that diminishes the capacity of citizens to make a contribution to society;

¹⁷ See page 77

- 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, and society; or, support them in their incapacity for their lifetime or until they are healed.

Third, to clearly define social predators — those individuals and organizations that take actions as those listed a-d above that violate the societal morality of a society that is moving toward a socially sustainable future, and peace. Those individuals and organizations create an immense drag on society's forward momentum to evolve and achieve social stability and peace.

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, and nations will have to determine, eventually. Whatever sanctions are meted out must as well contribute to society's intention to become fully, socially sustainable.

Insights into An Innate Proactive Morality

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

First, a *proactive model of morality* clearly points to the long-term benefits of proactive decisions made by individuals and organizations that use it. By doing so, organizations and individuals then become symbiotically intertwined, socially stable, peaceful, and eventually more sustainable.

Second, a morality that is based on these values provides a proactive decision-making process with results that are consistent with the inherent characteristics of those values. In a symbiotically intertwined relationship between individuals and organizations, this morality inherently assigns reciprocal value *and responsibilities* to individuals, families, and organizations. *Symbiotically, each individual is seen as a “social asset” whose contributions to organizations ensure that society becomes socially sustainable, and the organization’s contribution to the individual supports their growth to make that contribution.*

Third and strategically, the benefit of a proactive, socially sustaining morality acts as a guide for strategic planners to develop 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 and subsequent ethic and morality.

Fourth, and not to be overlooked, moral and ethical behavior that is generated using these values are fully complementary to our human nature. These values are embedded in our DNA as urges of motivation to act. 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 without concern for others, define themselves as not human — NON-Human.* The moral implications of that statement will cause a great deal of heated discussion among traditional moralists and ethicists. The crux of their 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.

Fifth, societies will have logical, moral, and rational arguments in the courts for dealing with individuals, organizations and the executives of organizations and national and international agencies that choose to work against the sustainability of individuals, organizations, communities, societies, and national publics. Having a consistent, integrated, and permanent societal morality 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.

Sixth, for civil government, these seven values expand its vision far beyond the routine of civil maintenance to include its societal moral role

as a contributor and upholder of social stability and social sustainability of its communities. One of the greatest problems of civil governance is that when the status quo is assumed to continue, the quest for excellence subsides, soon followed by widespread mediocrity of performance. With a vision and model of social sustainability to fulfill, communities and cities, for example, will have a vision to always work toward. The status quo, standing still, and maintaining what is already in place, will become a historic reference to the mediocrity of the past. Historically, traditional morality protects the stability of mediocrity as an acceptable social model. What is needed now and into the future is a proactive standard of excellence for all decision-making that inherently guides families and organizations into a positive future.

Seventh, 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 quality of life, if available to everyone equally, is decreased which leads to the undervaluation of each new citizen. 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 the 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 of the necessity for 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. A societal morality would go far to counter the growth of such groups.



6

Criteria – Priorities of Decision-Making

While we are faithfully making consistent decisions that move our societies and global civilization incrementally toward social stability and peace, it is vital to those ends that we have our priorities in order so that what contributes to peaceful societies and nations actually creates a positive difference to achieve those ends. The priorities of decision-making that will sustain our species, the individual/family, and the organizational matrix that holds societies together are shown in this illustration.



The presence of the seven motivator-values in our species has only one purpose, to guide decision-making. The ethical and moral codes of decision-making exist to assure that our decisions are consistent, fair, and effective.

* Because we know that values always underlie all decisions, the presence and purpose of the four primary values, (life, equality, growth, quality of life) are to sustain the survival and thriving existence of our species. The presence and purpose of the three secondary values is to

sustain our intra- and inter-personal relationships, and to sustain the survival of a humane organizational matrix of our societies and global civilization.

What is often missing from decision-making is the consideration for the priorities and intentions behind that decision-making. The illustration above provides us with comparisons as to the priorities that must be considered in our very long range planning programs, their designs, and decision-making to bring about social stability, social sustainability, and peace.

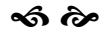
As the illustration of the Priorities of Decision-Making in a Socially Sustainable Society, above, shows the ultimate priorities of decision-making using the seven values, ethics, and morality. The purposes include the necessity ...

1) ... to preserve the species' genetic code, and the species itself to reproduce and sustain the survival and existence of the species. The second priority is to sustain the individual/family that sustains the social and organizational context of societies. The third priority is to sustain the organization matrix that holds societies together. For the species' sake, families are not necessary to sustain the survival of the species, but of great primacy ...

2) ... to sustain the communities, societies, and civilization. The family also has the function of parenting, child rearing, socialization, and enculturation of each new generation. Those are ongoing and continuous processes that ultimately determine whether the social evolution and maturity of society occurs or not.

3) **Organizations** associated with social institutions are involved in the social-societal, political-governmental, and economic-financial structures of the society. They have an undeveloped co-responsibility with individuals to the whole of society to sustain the survival and evolutionary existence of society(ies). It is far past time that associated organizations of each social institution co-participate in the long term planning, design, and implementation of long term plans to develop sustainable and peaceful societies of future generations, beginning today.

The Priorities of Decision-Making is one step in the process of social engineering that will help us design and bring into existence societies that can become self-sustaining. That is, designs and processes of implementation that are not inherently flawed will eventually bring about self-sustaining families, communities, societies, civilization.



7

Criteria – Directed Social Change Creating a Future We Want to Live in

“The best way to predict the future is to create it.”

Alan Curtis Kay, 1971, at an early Palo Alto Research Center meeting.
(Also attributed to Peter Drucker and Dandridge M. Cole.)

Introduction

The plan for recovery that begins “anytime from now” **BEFORE** the collapse occurs requires progressive and proactive action that is directed into the future for a “purposed” and defined outcome. That purpose is to install a reinvented sociology for the sustaining existence of societies. The chance-variables of UNdirected social change will never do that. If we want peaceful, self-sustaining democratic societies, then we will have to invent the designs that will fulfill that intention.

To create the future we want to live in, it is not the material world that we need to be concerned about. It is the social world we will be living in that will provide the basis for a very long term future of our societies and civilization. What we will be discussing in the text revolves around a concept that I call “social engineering.” Just as civil engineers can design an 8-lane bridge of 500 meters long to span a river 75 meters below, a social engineer, using the criteria provided in this book, will be able to design a school for students of pre-school age through their secondary education to prepare them for the time when they leave their family of origin and go out into the world and live successfully according to their individual decisions.

The complexity of the design project of either engineer is fairly well the same. It takes time, pre-planning, materials expertise, specifications for the completion of stages of sub-projects, In other words, project management for the development, progress, and completion of certain stages of the overall design.

Preparing infants-through-young-adults to become “successful” at life and living, the primary work of social engineering is to prepare the child to become socially competent, capable, and responsible adults. As with teaching children how to play international football, it also takes practice for children to learn the “what” of living as a social creature for the rest of their lives. This is primary work that will precede learning the skills and practices of their eventual livelihood. Begin with social skills first shortly after birth, then all else in the years to come.

* Such a “strategy of raising children” to become socially capable, competent, and responsible adults is firmly out of step with the traditionally UNdirected practices of life and living, yet humans are firstly social creatures, which must be taken into account. The preparations for social life begin for all children long before entering pre-school. It begins with the parents or parental figures as models for the growing child.

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It is definitely not too early to begin thinking of the world we want our great grandchildren will live in. The global Covid-19 pandemic is only one of several ongoing natural and manmade cataclysms that will change how billions of people will be living 20 years from now. When we begin thinking ahead to those future scenes, we will simultaneously compare it to the traditional ways we have been living our lives for the last two centuries. And that is a major part of the crises our nations are in now — the past clouds are vision of what we need to see as opportunities to enter the future successfully. For now, we must live with what traditional decision-making has given us to live with, today.

Over the last 150 years, social discoveries, sociological concepts, and theories have come into being, they established standard, traditional ways of viewing social functions within our societies. The benefit of this traditional perspective is that every person who thinks about societies will see them through those same perspectives and be able to discuss the functions of societies using the same language.

The detriment of such uniformity is that it tends to permanently freeze that perspective into place to the exclusion of alternative ways of defining those social processes and perspectives. The definition of “social institution” is an example. As I define “social institution,” it is more than just a designation for interrelated systems of social roles and norms, it can also be defined as a potentially potent association of organizations related to that social institution that can proactively take action. This is a major

tenet of the text that is being discussed. As example, there are dozens of organizations associated with the social institution “public education” that when their role is REdefined, could provide a powerful energy to actively influence all parts of society to work toward developing mutually agreeable policies that will bring about social stability and peace, yet retaining their individual identity and function within the context of their related social institution.

Understanding Directed Social Change From the Perspective of Planetary Management

The Planetary Management perspective was best described by Richard Buckminster Fuller who pointed out that we are all passengers on this planet with no way off, so we must make the best of it. In other words, we either work toward peace or live in perpetual conflict.

That perspective is further reinforced by our awareness that there is only one species on this planet that has consciousness to be aware of itself, its history, and aware of its influence for good or bad on the planet and upon the people of this planet. Knowing this, our collective behavior toward the planet and our civilization has been cavalier and reckless which has dictated a consistent course of self-destruction. Our awakening awareness of Planetary Management is very timely.

There are several inherent factors of our species that give our planning for recovery and peace an excellent opportunity for success.

- Fortunately, there is only one intelligent species that we know of on the planet with consciousness, i.e., self-awareness;
- The Homo sapiens species possesses a set of motivators at the genetic level that motivate individuals to take action in particular ways. These have been statistically proven to be, **life**, i.e., survival is a motivator that is universal to all people and which does not require a conscious thought to decide. The same can be said of **equality**, the next most powerful motivator that does not require conscious thought at the most basic level to decide that the individual wants what another individual has. The same exists for **growth**. The collective of these three motivators gives rise to the fourth urge for an improving **quality of life**.

- As Planetary Managers, we are looking for commonalities among and between all of us on the planet in order to design a strategic plan for transforming our contentious and competitive organizations into ones that will lead to peace. These primary motivators, which are also known as “values,” will underlie the decision-making that will provide the fundamental foundation for generating designs for recovery that will support the social sustainability and peace of the planet’s nations and societies.

Values Agreement

✱ The core element that makes Directed Social Change possible is our agreement of the existence of the seven motivator-values that are innate and universal to our species.¹⁸ Our agreement makes it possible to plan and design programs that will bring about social stability, social sustainability, and peace for everyone. The agreement of these values also extends to their complemental *value interpretations*, and subsequently to the *ethic and morality* that emanate from those values.

Values agreement is particularly important for resolving ethical and moral questions of the priorities of decision-making. In this illustration, the priorities exist to support the continuing operational existence and sustainability of the organizational context of our societies and nations. It is the organizational context that provides a protective and empowering envelope for the individual/family, which is the premiere social institution for the continued existence of our species, and which will eventually populate organizations with new leaders, executives, managers, and the huge body of participants of every organization from the smallest to the very largest international organization.



¹⁸ **NOTE:** See “Values” p 41-45.

* It is vital, then, that values agreement become the focus of all and any efforts of Directed Social Change and the introduction, enculturation, and socialization of the participants of those efforts. Think of Planetary Management as a program for one planet, with one dominant species, with one value system that is universal to all people, timeless as our species is timeless, and that these values are irreducible and immutable, and are so obvious as to be self-evident once they are pointed out. Planetary Management, then, involves one integrated social sustainability system of values that applies to the care of our planet and the care of our civilization at the individual and international levels.

Peace becomes the best expression of Planetary Management.

Personal and Societal Ethics and Morality. The missing factor that would make ethical and moral decision-making a much more rational process is a distinction between *personal* ethics and morality and *societal* ethics and morality. (See Societal Morality, p 65.) A rational and logical societal morality does not exist because the seven innate values have not been recognized as the primary authenticating source of a personal or societal morality. The distinction between the two is essential for removing the moral ambiguity in courts of law and other organizations where a personal ethic and morality have been forced to fit societal situations. And, that has led to sloppy moral decision-making. Using a universal societal morality is the only means to simultaneously accentuate the positive and eliminate the negative.

* What is the Plan of Directed Social Change?

Directed Social Change is the primary plan of Planetary Management to support the recovery of our civilization during and after the collapse of our global civilization, which will simultaneously provide a plan of peace that will develop as the recovery plan is implemented.

Focusing on the Process. By consistently making decisions using the seven innate values to underlie those decisions, and that comply with the subsequent ethics and morality of those values, *the process of recovery* will bring about the desired end results of recovery from the collapse;

proactively provide the social processes to prevent another collapse from occurring in the future; and prepare for the development of social sustainability and peace.

*** It's the Process.** The all-encompassing dimensions of the plan for Directed Social Change are so profound in its undertaking that **we must focus on the *process*** rather than the end results. The end results will come about in due course without our constant micro-management.

*** What is needed in the beginning is strong and clear cultural leadership** as this project is not political, not economic, nor financial, but totally social and cultural. That is what is at the heart of this effort to create intentional Directed Social Change. The ethics of this project require that the decisions and resulting actions to not benefit any one individual or group, but that all people will benefit, particularly our great grandchildren's generations.

Directed Social Change

Directed Social Change is the means that will advocate all future actions taken to bring about Recovery and Peace. No elected, appointed, or chosen leadership is inferred or implied.

*** Community-Based Leadership.** Because the dimensions of this "plan" are beyond the capability of institutional leadership, its success is dependent upon community-based leadership.¹⁹ The rationale for this position is provided in the following section.

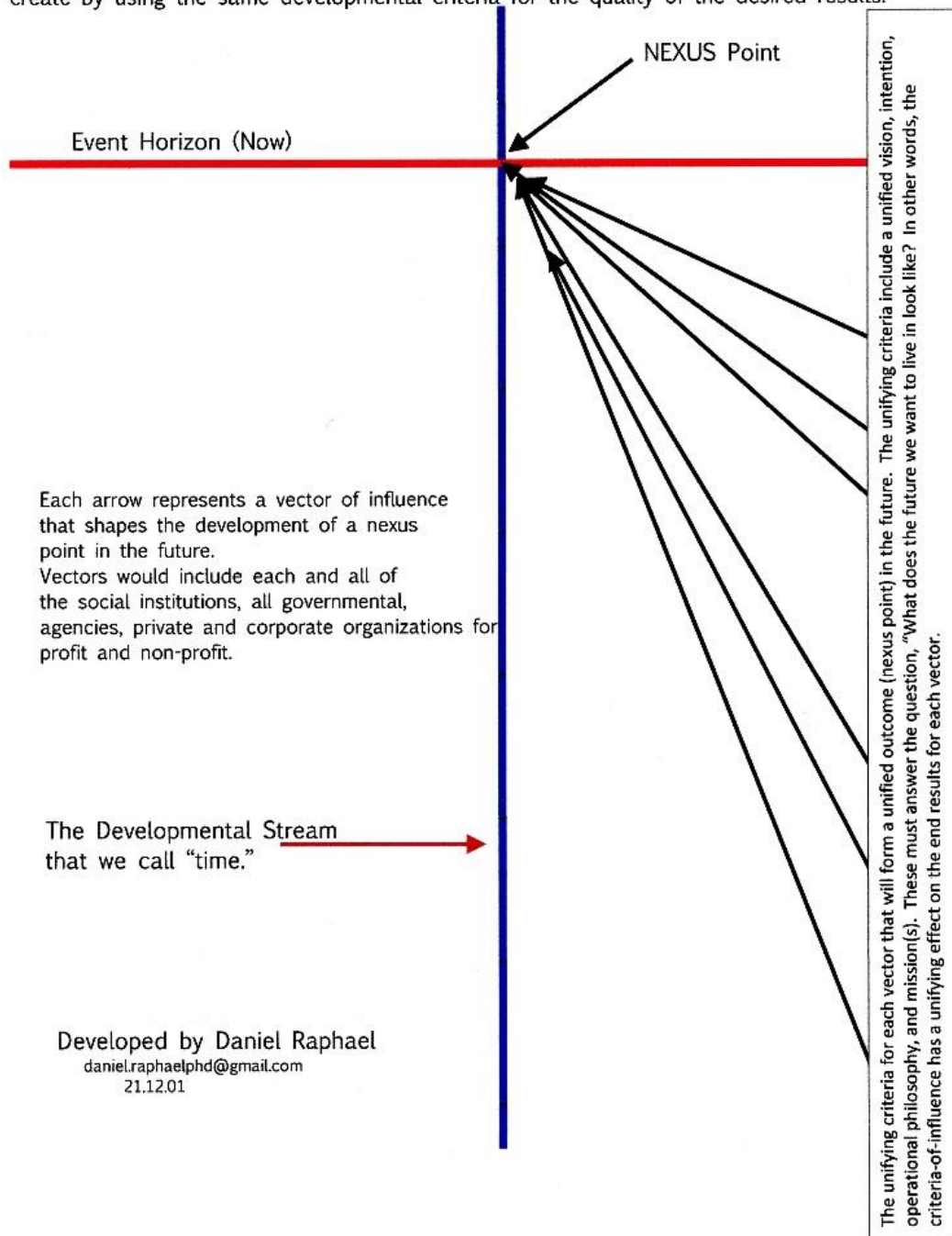
Inherently, Directed Social Change has a conscious intention behind it. That intention is to create positive, proactive decisions that are consistently organized to bring about future outcomes that support the socially sustainable existence and improving quality of life for future generations. Immediate results have a logical linkage to those long-term results. Such decision-making will occur in the long succession of situations where decisions are needed in those moments.

Operational Development. When we decide that we have had enough of the chaos of UNdirected Social Change, then we will need a plan that minimally includes a vision, intention, operational philosophy, missions,

¹⁹ Raphael, Daniel 2014-2022 *The Design Team Process — A Local Community Empowerment Tool*.

and objectives that will create the world-circumstance that we can live with, and prosper in peace. If not for us, then for our great grandchildren's generations.

2. This illustration shows the vectors of influence forming the future we want to create by using the same developmental criteria for the quality of the desired results.



Vision. The vision of Directed Social Change is a good picture to hold in our mind's eye, one that provides a "frame" in which we make decisions to bring about the order and pattern of human behavior of recovery and peace for the benefit of the living-situation of future generations.

Intention. Our intention is two-fold. 1) To create a plan that will bring about evolutionary social and organizational change that progresses toward peace. No sudden changes, in other words. The dominant theme of pattern and order of our evolving societies is to protect the life and living circumstances for future generations. 2) To diminish the influences and themes of UNdirected social change that are detrimental to those results.

Operational Philosophy. Intentional, proactive Directed Social Change is the best, self-sustaining means that will provide the social circumstances that unleash the expression of the innate positive potential within each individual, and societies as a whole.

Mission. The mission of Directed Social Change is to develop a species-wide program that introduces the fundamentals of the operational influences (of what it takes) to initiate and sustain an eventual coordinated spectrum of social projects of the Plan.

Objectives. The following chapters will outline the basic programs that will support Directed Social Change that lead to recovery, peace, and the social settlement of societies, i.e., social sustainability.

Directed Social Change and Recovery

The illustration above shows the founding values and principles for all of the vectors that will bring about social stability and peace. They originate with the same values, attitudes, and beliefs – in other words it creates a new culture of social sustainability. Acknowledging that the "old normal" is broken will make it much easier during these transition times to "birth" a new culture that will sustain the lives, equality, growth, and quality of life of our future generations. This is the mission of our generations, today.

* The "old normal is broken" is a conclusion of great proportions initiated by the most obvious cultural change-agent, the Covid Pandemic. When we see it from the perspective of a culture change, we can clearly estimate that "there is no going back." And, yet, the "new normal" that

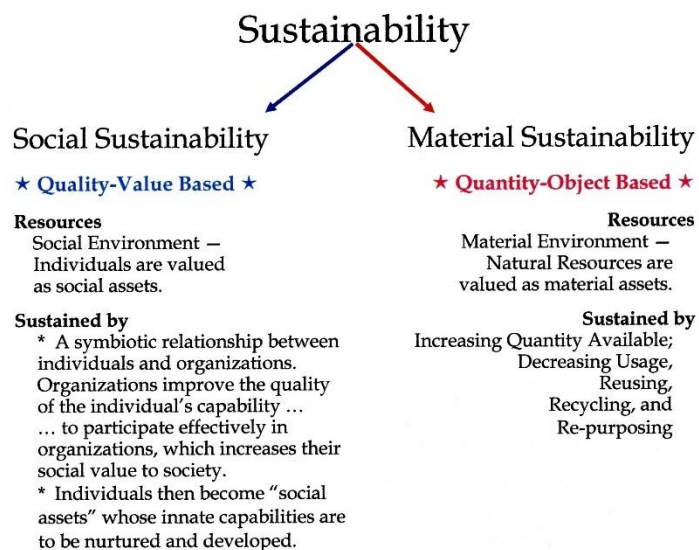
we envision here has not yet defined itself as a new culture. Therein lies the potential of great serendipity.

✱ Because the new normal has not formed its own identity (read, set of *values, beliefs, and attitudes* that identify it), this transition time is an opportunity when the principles of Directed Social Change can be used to infuse the seven innate values and their ethic and morality into the decision-making processes of the New Normal that is coming into being.

Quality of Life, Social Sustainability, Peace. These three elements are intimately connected. An improving quality of life is the prelude that can lead toward a society becoming socially self-sustaining, which is the threshold to peace. Each of these enable citizens to live a safe life for themselves and their families, that their lives are not in jeopardy due to antisocial elements in your neighborhood, community, or internationally. Peace is one of the primary elements of achieving a positive and enduring Quality of Life for everyone. Consider the dichotomy in the illustration below. It provides a comparison of social sustainability to material sustainability.

Although Peace is not listed as a **Quality-Value** in a socially sustainable society, it is the primary element that allows individuals and whole societies to discover and express their innate potential and to find purpose and meaning in their lives. None of which are available in **Quantity-Object** based cultures and societies.

As Dr. Maslow implied, once our quantity-object needs are fulfilled, we then begin to improve our lives by achieving those Quality-Value elements. Personal actualization, for example, will never be a lasting achievement by having more cars, houses, money, positions of power and influence, though millions of people have confused the differences.



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As for sustainability in general, our central concern is to understand what motivates people to make decisions between the *two categories of material and social sustainability*. Human motivation tells us that, as Maslow suggested, when people have satisfied their basic appetite-needs they will then begin to seek the means to satisfy more evolved needs, ²⁰ needs that provide a **qualitative** improvement upon the satisfaction of **quantitative** needs.

✱ If peace is to be attained, whether in the mind of one individual or in the lives of billions on one world, the values that support the decisions to achieve peace must be common to all parties of peace, even in the individual.

Historic Efforts of Directed Social Change

Positive, constructive, and life affirming Directed Social Change has never been tried before in the context of developing fully holistic and integrated social systems. Numerous alternatives, however, have been tried by some of the most powerful autocrats and humanist entrepreneurs of human history. None have lasted.

Of the religious influences for culture change, the Amish have done well to match their culture with the innate seven values. Of the political influences for culture change, the Cultural Revolution of Mao Zedong, communism, Marxism, as well as contemporary autocratic regimes, and all forms of totalitarianism have failed or are failing. Now we are seeing that the various forms of democracy are showing severe signs of failing as well. Existing democratic regimes were never designed to become socially self-sustaining or as learning organizations. ²¹

Consider, too, the social experiments of utopian communities, cities, eco-friendly suburban enclaves, political states, and many other examples of designed communities. None exist today as integral, ongoing, and operationally intact within their respective societies.

²⁰ Raphael, Daniel (2019) *Understanding Social Sustainability* "Human Motivation" p 19

²¹ Raphael, Daniel 2020 *Stage 3 Democracies*

The common mistake they all have made was that they failed to include social processes and learning processes into the organizational designs for governance and social evolution. They did not design integrated social processes to become self-sustaining to assure their existence into the centuries ahead. Worse yet, they sought to create intentional communities that included only the necessary organizational processes of governance, commerce, an economy, and a society of homes with families, according to the designs of their developers.



Part 3

The Two Social Institutions that Will Make the Difference

The two critically important social institutions to support the very long term social sustainability of a democratic nation are the family, and the democratic process. It is from the family that all future leaders, decision-makers, and the millions of competent citizens will originate. The family is the primary social generator of socially competent, capable, and responsible citizens. The democratic process is the primary social institution that provides those citizens with the capable means for co-responsibly participating in their own governance to sustain the social and organizational existence of a democratic society into the far reaches of the future.

Criteria for New Era Social Institutions in More Detail

Part 3 will provide readers with a starting place for examining the work of the associated organizations of each social institution, and in particular the family and the democratic process to bring about more mature and evolved democratic societies.

An organizational development plan will be useful to project the future of social institutions. I will use the values, ethics, and morality, and priorities of decision-making that will be useful to bring a socially sustainable society into existence. It will help reveal what is to be done, what makes that so important, and the unfolding of what is to come in the coming decades.

* **Vision** for each social institution as one among many in that society.

* **Intention** for each social institution's existence, as it contributes to the survival, social sustainability, and peace of society, i.e., how it contributes to the social evolution of society.

* **Operational philosophy** that will guide the organizations related and associated to that social institution in their decisions and service to their clients, patient, students, etc. and to the larger society.

* **Mission(s)** for those affiliated organizations to fulfill their service to their related social institution, and those they serve.

The Criteria of Quality Control Standards For the Organizations of each Social Institution

* **Seven Values** and their interpreted values.

* **Ethical and moral** rules of decision-making based on the seven innate values.

* **Priorities of Decision-Making** that address the survival needs of our species and the individual/family.



8 Family Learning Centers ²² — A New Social Institution

Families are the Sustainers of Our Species, and the Fountainhead of Communities, Societies, and Civilization

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

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

“The Family” as a social institution is in many ways isolated from all other social institutions and dissimilar in every way to any other social institution.

- The family is a “service receiver.”
- Every other social institution is a “service provider.”
- Other social institutions have related professionals that work in and support their respective social institutions. The family does not.
- The family produces the future leaders, participants, members, and all of the individuals who will eventually become the driving forces and production forces of industry, commerce, finance, and

²² Raphael, Daniel 2017-2022 *Learning Centers for Sustainable Families*

The intention of “Family Learning Centers” is to hone the skills of parents, and families to become more capable and more effective using validated parenting and child rearing practices.

the other structures of complex societies. None of the other social institutions do.

- Of all of the social institutions, the family exists without being measured for its professionalism, technological prowess, social standing, or its ability to prepare their new generations for becoming a productive element of society.

Taking a long look at 1) the pivotal place that families have in all societies; 2) the quality of effective, moral, ethical, and humane leadership in all organizations of every type; the quality of decision-making in the same organizations; and the priorities of those decisions, what we see is that the family as a social institution actually does little to support the social evolution of societies or the organizational matrix of their societies; or their functioning to improve the quality of life and living for future generations.

Having said that rather bluntly, consider that the family as a social institution does not have

- a vision for its existence;
- a global intention for its existence;
- operational philosophy for its members;
- mission statements; or
- a set of objectives to be accomplished over the tenure of raising children.

Yes, families are not corporations, companies, or associations that have training programs, advancement programs, hiring and interviewing agendas, or agreed upon exit programs for retiring members.

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When we consider the process of making improvements of the family as a social institution, other social institutions have not taken on the primary work of improving the operational performance of actual families on a society-wide basis. It is as though members of every other social institution and all of their related organizations have given the family as a social institution a “hands off” status.

Perhaps my critical position is too strong given that there has never before existed a set of universal and timeless values to develop universal and timeless remedial family programs regardless of race, gender, culture, ethnicity, or nationality. Having a set of universal and timeless values would generate codes of decision-making to assure consistent and efficacious results. Yes, there are hundreds of existent family services whose intentions echo these standards, but their decision-making values are based on someone's opinion of what is needed. They are not validated as being applicable over long periods of time in various dissimilar societies.

* Families are the fountainhead for all communities, societies, nations, and all organizations. And, 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." ²³ To ignore the family as the fountainhead of societies is to ignore the potential to give societies and nations the sustaining longevity of centuries and millennia. Recognizing that families provide the potential for societies' existence and their longevity is essential to the good health of both.

Consider what follows as a means to improve the functioning of families and the improved functioning of all organizations and consequently whole societies.

Measuring the effectiveness of such a program as that described in the text ahead will not be adequately possible for at least two generations, or about 50 years. Given the long duration of a program as described fits very nicely in with the very long term and very broad application to whole societies over the course of decades and centuries. As you can estimate, such a program is not patchwork or a quick-fix-it program to be applied to placate anxious politicians. It is a program that is intended to change the future of nations for the better for everyone.

²³ Raphael, Daniel 2017-21 *Family Learning Centers and the Millennium Families Program*
<https://sites.google.com/view/danielraphael/free-downloads>

The primary work of Family Learning Centers is to teach each new generation the best practices of parenting and child rearing. Though one generation may learn the skills of best child rearing and parenting practices and pass them on to their children, there is no assurance that over generations those best practices will be retained.

Because best parenting and child rearing practices skills are learned and not hereditary, they need to be intentionally refreshed in each new generation.

*** 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.

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

The fundamental justification and rationale for doing so is that the existence of functional families is more basic to sustain the survival and existence of functional democratic societies than basic education. The necessity of both is obvious! The social institutions of the family and education are fundamental to all thriving nations. The only contemporary difference is that until now there has been no effort to educate individuals in the fundamentals of establishing and maintaining functional, happy, loving, and sustainable families.

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 organized 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, and the organizations they have chosen to work for.

The Formation of Positive Selfhood and Best Parenting Practices

**The skills of effective parenting
are not hereditary — they are learned
and must be refreshed with each new generation.**

In the last century many parenting guides have been published, but none was validated by the seven innate values of our species that have proven to be effective in sustaining the survival of our species for over 200,000 years. Never before have parents had the solid assurance that the values and ethics ²⁴ they teach their children would support the sustained survival of the organizational social context of their communities, societies, and nations into the millennia ahead.

The formation of positive selfhood begins in the family with parents who want their children to grow through their childhood into adulthood with a positive self-image, self-identity, and self-worth — a life that has the potential in which the child can discover positive purposes and meaning for their life. The Seven Universal Criteria below provide parents with the universal and timeless standards for measuring parenting skills that support the child's life in wonderful and unexpected ways.

²⁴ Raphael, Daniel 2020. *Making Sense of Ethics, A Unique, Unified Normative Theory of Ethics, Morality, and Values*. Downloadable PDF copies are available at the author's Google website: <https://sites.google.com/view/danielraphael/free-downloads>

The historic problem for parents has always been NOT KNOWING when, what, and how to teach their children what would give them that capability. Ironically, almost all parents do know that those are the attributes they want their children to have, but rarely know what parenting and child rearing practices would generate those outcomes. Only recently have we begun to identify the best universal practices of parenting that will generate those attributes.

* The formation of positive selfhood begins in the family with parents who want their children to grow through their childhood into adulthood with a positive self-image, self-identity, and self-worth — a life that has the potential in which the child can discover positive purposes and meaning in their life. The following seven criteria provide parents with the universal and timeless standards of effective parenting and child rearing that will support the child's life in wonderful and unexpected ways. Understanding and knowing what to do as a parent to develop these attributes in their children is at the heart of effective parenting and child rearing practices. Effectively, these parenting practices begin during pregnancy and continue throughout the duration of the child's life.

Seven Universal Criteria for the Formation of Positive Selfhood.

- Acceptance
- Appreciation
- Recognition
- Validation
- Worthiness
- Deservingness
- And Celebration for the child's positive accomplishments.

The Identifying Evidence of Positive Selfhood.

When the child consistently receives the seven positive influences above, the results are remarkable, and include:

- Positive self-identity,
- Positive self-worth, and
- Positive self-image that

- Empower the child with self-confidence to discover
- A positive *purpose* for their life; and *meaning* in their existence.

These attributes are also necessary for adults to form friendships and long enduring relationships in their employment, professional and technical life, and particularly in their own families.

Seven Spheres of Innate Human Potential

The above twelve factors make it possible for the child to explore their potential in the seven innate spheres of human existence and growth:

- Physical
- Mental
- Emotional
- Intellectual
- Social
- Cultural
- And, spiritual.

The parent's responsibilities to the child's future as an adult is to teach and train the child so that the Seven Universal Criteria for the Formation of Positive Selfhood become ingrained attributes of the child. Self-confidence is essential for the child to explore their seven spheres of human potential. Doing so will support the child's interests in the world around them, their positive intra-personal relationship, and the confidence to support their curiosity to do so on their own.

Best Practices Research

Though the Seven Criteria for the Formation of Positive Selfhood are universal to all people, some cultures have their own cultural brand of "best practices" for developing those criteria in their children.

Understanding these cultural differences is an essential perspective of effective Family Learning Centers.

*** To fulfill the work of the Family Learning Centers, the first step is to discover the universal best cultural practices of parenting and child rearing for training parents-to-be, parents, children, and grandparents; and, then to develop those wonderful attributes in the child's life. *The*

duty of best practices research is to capture culturally specific best practices in training modules for each significant learning era of a child's life.

The intention to research and discover the best practices of parenting and child rearing is to ensure that universal training and educational programs to produce children who will have the best social and intrapersonal advantages to grow up to become socially responsible, capable, and competent. Those same children will eventually become the most capable parents who will also occupy positions of social, political, and economic responsibility for the benefit of current and future generations.

The Nine Universal Family Roles

Once we have identified the universal best practices of parenting that produce the attributes of positive selfhood, then the best practices of the nine family roles that children need to learn comes next. Understanding the nine roles and their functions and their relationships is one of the keys for developing functional families generation after generation. Those nine roles include:

Mother	Father	Child
Wife	Husband	Sibling
Woman	Man	Girl/Boy

To grasp the depth of the work of Family Learning Centers, the following questions are offered as suggestions for inquiry in Center learning situations and within families.

Mother (a positive role model, as an example).

- What is a mother?
- What do mother's do?
- What is the role of a mother toward her children, to each child?
- What attitudes and beliefs do good mothers maintain.
- What are healthy perspectives of mothers, as contributors to all future generations?
- What are the healthy working-philosophies of a mother in relationship to her children?

A similar line of questions will apply to each of the other eight roles. The answers to these questions then become the substance of a major portion of the instructional materials of Family Learning Centers. The answers, then, include the elements of the **Seven Universal Criteria for the Formation of Positive Selfhood**, and the **Attributes of Positive Selfhood**, in order to fully prepare children, sexually capable or active adolescents, and young adults for the eventuality of becoming fathers and mothers.

Ironically, simply using these criteria and practices is not enough in themselves to teach and train children to become socially capable, competent, and responsible citizens in their family, community, society, and all other facets of social interaction. *What makes positive selfhood highly effective*, and the foundation of a leadership pool of historic proportions, *lies in the acquirement of self-confidence and trust in one's self, coupled with the ethics and morality to follow through with appropriate action.*

An example of a best practice. Such self-confidence is particularly needed later when the parent urges the child, even at an early age, to think about the parent's question, "What would you like to be when you grow up?" And then as the child answers, the parent would motivate the child to think about and imagine what it would be like to be that person when they grow up. Of course, children very certainly will change their career model as they grow up.

This *motivation* is an early step that hopefully will lead the child to become *inspired* by the possibilities of becoming that person and then to actually *aspire* to that role or job, or position of leadership. The key element for these little minds that eventually grow up is that they see themselves as *becoming* something and someone who is important in their adult roles for their own children and capable of making meaningful contributions to future generations. The existential reality of such a child moves from simply a topic of philosophical discussion to the pragmatics of teaching and training children and young adults the fundamentals of *becoming* a whole person, with a purpose in life, and a meaningful life.

For myself, I was urged to think about those things even before I entered the third grade. And after going to the local movie theater to see Jules Verne's *20,000 Leagues Under The Sea*, I said I wanted to be a nuclear scientist. And, yes, it took many years into my adulthood before I found a niche that suited me. So, it takes patience on the part of the parent to LET

their child discover their fit with their imagined adult career. And, it is the moral duty of the parent to motivate the child to do so.

When we view this best practice of motivating our children to become, to make something of their lives, they will surely need all of the self-confidence possible to fulfill their dreams. It is remarkable that yet more is required of the child to become fully human. The child will eventually need to have the fortitude to make courageous decisions with the confidence to bravely act on those decisions in times when not acting would be unethical or immoral.



9

Family Learning Centers for Sustainable Families

Organizational Development.

A network of Family Learning Centers ²⁵ will need to be created using the best organizational designs to sustain family, child rearing, and parenting practices on a long-term basis. Doing so will create a society-wide culture of social stability.

Vision. [In the second person.] Our vision includes a global network of Family Learning Centers operating at the local community level in every democratic nation. Because of the universal nature of “best practices,” and the seven values of social sustainability, Family Learning Centers can replicate the core teaching, training, and enculturation program while incorporating cultural differences.

Intention. The intention of these Family Learning Centers is to teach each new generation the best practices of parenting and child rearing validated by the seven values as the criteria of social sustainability to raise contented, curious, capable, and socially responsible children to the time they separate from their family of origin. Doing so, they will know how to raise their eventual children with the same capability. The intention is to create culture-change primarily in democratic nations. Change begins from within.

Operating Philosophy. Socially self-sustaining societies and nations are best developed in safe, caring, and capable families.

²⁵ Raphael, Daniel 2017-2022 *Family Learning Centers* Available as a free PDF from <https://sites.google.com/view/danielraphael/free-downloads>

The peace of nations is best assured when each new generation is enculturated with the values of social sustainability and fully aware of their social, moral, and ethical responsibilities to future generations.

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

Immediate Objectives.

1. The first objective contains two research activities: 1) to review social science research findings of the last two centuries for the "best practices" of child rearing, parenting, and family dynamics that produce contented, curious, competent, and socially responsible children who are ready to leave home and enter society on their own; 2) begin field research of present-time Indigenous Wisdom of best practices with the same goals.
2. Using the indigenous and library findings of the best existent practices, the second objective is to develop training materials for each and every stage and era of human development from pre-conception through age 20 for use by parents-to-be, parents, grandparents, children, and in educational settings from diaper daycare through secondary education. These materials will be at their best when they apply the wisdom of the social sciences and Indigenous Wisdom in pragmatic, practical ways that can be understood by those who are literate and by those who learn by example.
3. Validated research materials will be received by the Research Projects Section of the Library of Sustaining Human Wisdom (to be established) where it will be organized, catalogued, and made available online to staff, clients, Local Community Design and Validation Teams for the projects they are working on, and the public. The Library then becomes the source for validated materials: societal-social, political-governmental, financial-

economic, and any other genres of materials that have been validated before submission to the Library.

Delayed and Coincident Objectives, #1.

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

4. These materials will be copyrighted and published for use by parents, the public, educational institutions, and others.
5. These materials will be developed in various multi-media formats including video games, home board games, children's story books, computer simulations, etc.
6. The topic matter of these publications will include all areas of interest for growing up, becoming a parent, and raising socially competent and responsible children.
7. It will be interesting to see if we will find agreement between the social science research and the Indigenous Wisdom of dozens of cultures for raising children to become effective and socially responsible adults.

Delayed and Coincident Objectives, #2.

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

8. Locate and secure sites for the first three Family Learning Centers.
9. Hire staff for the Center, perhaps from the Social Science and Indigenous Research staff.
10. Open for business.

Implicit and Explicit Outcomes for Best Practices and Ethics Training

IMPLICITLY

Intra-personally, the child growing up will develop a “good” inner dialogue; “good” self-image; “good” self-worth; and develop a world view where he or she has a “good” quality of life, and sees him or herself as *equally* capable of growing into their innate potential as well as anyone else could. For an infant, a good quality of life is provided when they are fed when hungry, sleep when tired, cuddled when unsettled, diapers changed when they are dirty or wet, spoken and sung to when they are with you, and so on. *The desired result is that the infant/child feels safe.*

* Parenting that assures that the child feels safe is a necessary prerequisite for the development of trust, intimacy, and love, which are some of the most evolved *Expressed Ethics* of human behavior. When we are loved, our *quality of life* improves greatly. These developments arise as parents and grandparents are in touch with their *empathy* for the infant’s situation, and in *compassion* come to the child’s aid in whatever way that is needed. When we feel safe as a young adult, we are able to explore ourself in new environments doing new things that lead us to *grow* into our potential.

EXPLICITLY

Adults who have grown up in such families will have confidence and social competence to explore the world around them in all of its parameters. They will be ready to become “good” employees, friends, school mates, lovers, wives, husbands, parents, and grandparents. They will understand and know what and how a family becomes a whole and integral social environment of its own, and how that family is an integral and contributing unit in a community of similar families.

Oppositely and just as explicitly, when positive and constructive parenting and child rearing practices are not ingrained in a family and are not passed on to the children, negative personal and social outcomes frequently occur and then reoccur in next generations. ²⁶

²⁶ Pearson, Helen *The Life Project* 2016. Soft Skull Press/COUNTERPOINT, Berkeley, CA
ISBN: 978-1-59376-645-0

When the inner dialogue is filled with a damaged self-image and low or no self-worth, the child's reactions will almost always be reflected in how they live their lives, and then pass that on to their own children. When children are told they are worthless, they will feel that they have no worth to anyone and usually will engage in self-destructive or self-demeaning behavior, often to the detriment of their lives and the lives of others.

Children who are raised with low parenting and child rearing skills will usually in some way reflect that in their adult lives. The exception is when a young adult experiences some opportunity in which they can excel and learn how to counter the negation, abuse, or the neglect of their childhood; and gain a much more positive and constructive self-image and sense of self-worth.

Collectively, in communities and societies that predominantly have low or negative parenting and child rearing skills, the result over time is the increase in abuse of others, self-abuse, violence, and escapism via drug use. In groups, it can be as explicit as gender, racial, social, and economic violence. In general, the social, ethical, and moral decline of families and communities will come to affect an increasingly larger segment of the whole society.

"Civilization hangs suspended, from generation to generation, by the gossamer strand of memory. If only one cohort of mothers and fathers fails to convey to its children what it has learned from its parents, then the great chain of learning and wisdom snaps. If the guardians of human knowledge stumble only one time, in their fall collapses the whole edifice of knowledge and understanding."

— Jacob Neusner

...and that is what has happened in western societies to our great detriment.

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

What is the “Human, Social Learning Continuum”?

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

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

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

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

The Human, Social Learning Continuum

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

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

The Human, Social Learning Continuum, in Detail

Pre-verbal

 Infants in utero

 Newborns

 Days-old

 Infants

 Pre-toddler

 Toddlers

 Children who are not yet verbal

Verbal Children and young adults

 {Here we will need to discover the various major developmental eras of children from verbal to Pre-adolescence.}

 Pre-adolescent

 Adolescent

 Pre-adult

 Young adult

 Adult before leaving home

Pre-couple adults

Couple adults

Pre-verbal

 Infants in utero

 Newborns

 Days-old

 Infants

 Pre-toddler

 Toddlers

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

When we begin to develop the results of literary and indigenous research for the best practices of parenting and child rearing, we will need to ask this example question, which would also apply to other desired attributes in children, “What are the best parenting and child rearing practices for developing self-confidence in newborns, infants, pre-toddler children, toddlers, children who are not yet verbal, and so on?” The question applies to each of the developmental stages given in the Human, Social Learning Continuum in Detail, above.

In the beginning of developing self-confidence at the earliest developmental stages the parent is the model, the “confidence provider and builder” who shares his or her confidence with the child so that the child can accomplish the task at hand. When the child becomes verbal and understands the rudiments of language, the urging of confidence begins to be transferred to the child, i.e., the child begins to develop *self*-confidence.

As the child ages, the parent must also grow in the capacity needed to guide the child in the continuing evolution of self-confidence, and at times helping the child to understand the hazards of being overly-confident in situations that may cause injuries of one type or another. Guidance as this requires the parent to teach the child how to *discern* of the broader aspects of the situation he or she is challenging. This process continues even after the child leaves home, and calls or visits to discuss a situation the child who has become an adult is challenged to overcome. Then the relationship has changed from parenting the child to mentoring the child in the final stages of becoming a socially competent, capable, and responsible adult.

Conclusions

From the perspective of Directed Social Change, ²⁷ if we are to create positive culture change in western civilization, then we must design programs with a conscious intention for the outcomes we desire. We now have the ability to create the future that will sustain our nations into the future and transcend the failed history of organized social existence.

If we are to create a culture change that provides for the safe social evolution of democratic societies, it must humbly begin within families and the socialization of each new generation. Discovering and then applying the *best practices* of child rearing and parenthood would go far to help produce children who grow to become moral, ethical, socially responsible, and socially competent citizens, innovators, decision-makers, and leaders.

* Raising children who are peaceful, socially responsible, and reasonably contented with life is not a miracle but the result of conscientiously socializing the child using the best practices of their culture to achieve the formation of positive selfhood.

A universal parenting guide. Discovering and validating the best practices of parenting using the criteria we have discussed 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 inherent bias and self-interest. A universal and timeless multi-cultural guide of best practices would help new parents in all nations raise their children without guessing or assuming they already knew.

The best place for reversing generational social disintegration and moral degeneration is in families that are prepared to raise children with positive selfhood. Children as these will provide the leadership needed so that larger numbers of people become significant contributors to society.

Those are the children who will very likely have the capability to see the humanitarian value of supporting social, political, and economic efforts that will bring about social justice, social equity, the common good, and “*what is fair*” without governmental intervention or governmental programs.

—

²⁷ Raphael, Daniel 2022 *Democracy – Planning for Recovery before the Coming Collapse – A Book of Hope*

Reformulating the Concept of the Family as a Social Institution

*** NOTE: The Family as a social institution is a service-receiver. The other seven social institutions are service-providers. On the other hand, the actual family is the provider of all people who will work in every other social institution.**

It is primarily a service-receiver social institution.

As such, it is not able to reformulate its concept or definitions.

As such, it does not have specifically identifiable organizations of itself ... there are no associations of families, family confederations, or other forms of group associations of the family. Further, there are no professional associations of fathers, mothers, or children to improve the quality of “family.”

In other words, the family as a social institution is not able to organize itself to provide or deliver a “better quality of life” product (children) to society.

Because the family is not an organization and does not have support organizations as other social institutions, it is unable to reformulate the concept of itself, either as a provisioner of quality new citizens to society, or as an intentional contributor to the larger society.

Reformulation of the concept of the family as a social institution must be done by

- someone outside of the family organization
- without an interest for itself
- but for the good (social sustainability) of the family, future generations, and the larger society

*** *** to answer the unasked question of future generations, “What kind of societal circumstance do you want to live in?” And, “What can families do to contribute to social stability, peace, and social sustainability?” These questions will be answered by Family Learning Centers to provide a suitable model for this work.

Other social institutions have associated professional organizations that take on the ethical and moral responsibility of amending the definition of that social institution to improve its professional standing, effective operation and contribution to society. The family as a social institution does not.

The circumstances of the impending civilizational collapse of civilization's organizational matrix require all people and all organizations to prepare to contribute to the survival and sustainability of societies now and in the future. As social institutions, other than the family, have everything to gain by thinking ahead to the reconstruction of democratic societies, they will want to be prepared and organized with their own suggestions concerning the transformation of traditional social institutions to suit the needs of societies in the New Era.

We will need to think of Families as long term healers and maintainers of the social wellbeing of families, communities, and whole societies simply because no other social institution has such a critical function in any society for recovery from the collapse and to install peace as a way of life over the course of centuries and millennia.

Radical Reductionist Conclusions

- Families are the foundation of all societies and civilizations. As the family goes, so goes society. Yet, we also know, as society goes, so goes the family. In the language of social sustainability, there is a symbiotic relationship between families and societies. The functionality of that symbiotic relationship is best facilitated by an evolving and humane democratic process. It should never be forgotten that families are the fundamental social institution of every evolutionary stage of democracy.
- Families can exist quite well without societies, nations, or civilizations. They existed long before the first villages came into existence where nomadic people settled.
- Societies and nations cannot continue to exist without the presence of families as the source of socially capable, competent, and responsible future generations of leaders, innovators, decision-makers, and participants.
- Values underlie all decision-making.
- An integrated, holistic set of values already exists that underlies the decision-making that has sustained our species' biologic survival.

- Those same values offer organizations the same capability of also becoming socially sustainable — and to survive, but more than just to survive, they must also exist to also serve the survival needs of society.
- For societies and nations to achieve that stage of sustainability, organizations within each of the three organizational pillars ‡ of every mature society 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 their communities, societies, nations, and civilization.

‡ Social-societal,
‡ political-governmental, and
‡ financial-economic.

See illustration below

- Parenting skills are not hereditary.
- The skills of successful parenting are known that enculturate and socialize children to become socially responsible and competent adults. *Teaching those skills and knowledge is as necessary for the development of social stability and peace as language and mathematic skills are necessary for the development of commercial, governmental, and economic progress and growth.*

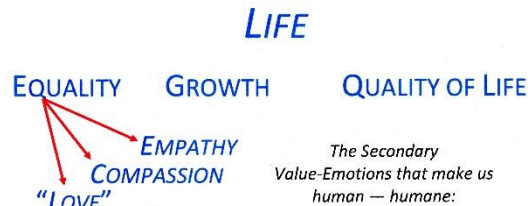
- Effective parenting skills are eventually lost over generations without a conscious and intentional effort to sustain and improve those skills. The Family Learning Center's permanent presence is necessary so that parenting skills are reinforced and improved with each new generation of children, who eventually become parents.



- The continuing presence of a Family Learning Center in each and every school district in every democratic nation would give democratic nations and societies the capability to transcend the limitations of all prior societies.
- Family Learning Centers would provide instructional materials and skill development training using the best practices of parenting and child

rearing of grandparents, parents, and children. To be effective epigenetically, teaching these materials must occur so that those who learn those skills are able to use and teach those skills at home to teach each new generation. Family Learning Centers reinforce those skills and practices every year until the child leaves their family of origin.

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

* Our first necessity is to discover *the best practices* that already exist.

* Somehow parents who have raised socially competent and responsible children knew what and how to raise their children to become socially competent and responsible adults. These are the parents and adult children we will want to interview to gain insights into their experiences to assess and then teach those best-practice skills.

- These materials will be developed into training media for Center staff, participants in the Centers, and for the public. These materials can then be developed in many forms: video games, home table games, online self-learning programs, computer simulation programs, educational materials for private and public schools, and other media of instruction and training.

The seven innate values and their subsequent ethic and morality are the criteria that define the holism of socially sustainable existence. Yet, it is the three secondary values that offer the possibility that the organizational structures of communities and society can become humane and self-sustaining. But, for families, cities, states, and nations to become socially sustainable, the subsequent morality and ethics that emanate from these seven values must be applied in the decision-making at all levels of human existence. Only then can our nations become socially sustainable and at peace in order to transcend the record of 20,000 years of organizational failure.



10

Quality Control Criteria for Family Learning Center Programs

The education and training programs that are developed for all media forms for the Family Learning Centers are to be designed to fulfill

- “The Seven Universal Criteria for the Development of Positive Selfhood,”
- “The Identifying Evidence of Positive Selfhood”
- and develop the child’s “Seven Spheres of Innate Human Potential.”

Additional criteria would include

- teaching and adhering to the Seven Innate Values;
- teaching and training the use of the proactive ethic and morality that emanate from the seven innate values to make decisions, including expressed ethics and social etiquette.
- aiding the fulfillment of the organizational development program for Family Learning Centers.

Ethics Criteria for Validating The Best Practices of Parenting and Child Rearing

The morality and ethics that erupt from the seven values ²⁸ provide the criteria for validating the best practices of parenting and child rearing, family dynamics, and community interaction. Local organizations that are interested in validating the best practices that are used in their community are encouraged to form their own Local Community Design

²⁸ Raphael, Daniel 2018. *Making Sense of Ethics — A Unique, Unified Normative Theory of Ethics, Values, and Morality*

and Validation Team.²⁹ The ethics that emanate from the seven values set the stage for socializing and enculturating our children who will become the moral, ethical, cultural, social, political, and financial/economic leaders of present and future generations.

Family Learning Center Program Development

Family Learning Center programs would be developed using the best practices of indigenous and library research findings that have been used in public and private educational settings with all forms of media for in-Center and at home, cell phone, computer, and Internet, for example.

The subjects that would be used for development would include, but not limited to: pre-conception preparation for childbearing, post-conception and pregnancy practices to produce happy and healthy fetuses, delivery conditions; teaching and training programs that are developmentally tuned to the various developmental stages of infant-to-adult, (day-old care, infant care, childcare, parenting practices, role playing), and every other facet of social interaction.

The Whole Person – The Three Secondary Values as the Initiators of Ethical and Moral Decision-Making

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

***EQUALITY* is the defining value
of all proactive morality and ethics.**

The primary value “Equality” is the source for the three secondary value-emotions, (see illustration, page 42). 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,

²⁹ Raphael, Daniel 2014-2019. *The Design Team Process*

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 equally care for another person or all of humanity, as we would for ourself.

Empathy, compassion, and “Love” support the development of a higher quality of life for ourself and for 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.

NOTE: It is noteworthy to pay attention to behaviors of people who project abuse to others who are “different” from themselves. This, too, is the vicious side of self-serving empathy toward themselves. It is narcissistic, i.e., non-human. (p. 67, 112.)

*** One of the responsibilities of Family Learning Centers** is to train parents how to teach their children to become more fully human by being more fully ethical and moral. Remarkably, *the process begins with teaching children how to become more in touch and responsive to their three secondary values* — empathy, compassion, and a generalized love for humanity that are innate to each child.

The three secondary values are what define us as being human.

When we are fully human, we are fully in touch with our empathy, compassion, and generalized love for humanity. Because these values operate in us at the conscious level of our awareness, children and adults can be *taught how to become more sensitive to situations where empathy and compassion are natural responses*. Understanding the processes that occur *before* making ethical and moral responses is essential to being fully human.

* To be sensitive to a situation of *inequality*, the observer must first have had some type of training or experience to feel *EMPATHY* toward the observed person or group of people who are involved in the situation of inequality. While some people seem to be naturally empathic toward victims of inequality, others need training. The training would include teaching the student-observer to make a comparison of what is humanely expected in that situation.

The steps are not so obvious. First, the observation of a situation that may or may not involve inequality; second, the empathy-response (actually this is a comparison in the mind of the observer of what is ethical and moral in this situation and what is not); third, the moral/ethical discernment that it is a situation of inequality; and, fourth, the decision to act on the impulse of empathy *in compassion* by extending aid or assistance to the victim in distress or some similar type of difficulty.

When the connection of the primary value, *equality*, is made to *empathy* and *compassion* it becomes far easier to accurately assess the level of humanitarianism of an individual, group, or a whole culture. The more empathy and compassion that are in expression toward others, the more humane that individual or group of individuals. Oppositely, we could reasonably assess that an individual who has no empathy and compassion, and acts out their impulse of anti-social behavior as being non-human, i.e., not-human.

We could further argue that when someone or some nation acts out their anti-social impulses that such individuals, cultures, or nations are inhumane — a dangerous subgroup of the *Homo sapiens* species.

Foundations for Strategic Leadership Begin in the Family

The primary missing element to initiate culture change in democratic nations and societies are leaders who are moral, ethical, and humanitarian. Pre-parent individuals, parents, grandparents, and children who appreciate the work of Family Learning Centers can anticipate that those who are raised using the

- 1) The Seven Universal Criteria for the Formation of Positive Selfhood;
- 2) Attributes of Positive Selfhood;

- 3) Seven Spheres of Innate Human Potential;
- 4) The Nine Universal Family Roles;
- 5) Becoming a Whole Person;
- 6) Moral and Ethical Decision-Making that Reflects the Fullness of Positive Selfhood;
- 7) Foundations for Leadership

will have all of the necessary personal and inherent supports to become effective leaders or contributors in one form or another.

When “leadership skills” are framed with this background of preparation, natural leaders will come forward as and when they are needed by their family and community, organizations, government, politics, and financial/economic venues and circumstances.

Historically, positions of leadership were filled by individuals who: aspired to the highest positions in fields of their interest; chose to emulate the leadership of family members; accepted military leadership training; or were enflamed with humanitarian and other concerns, for example.

* The assumption that has been made in this paper is that when parents demonstrate acceptance, appreciation, recognition, validation, worthiness, and deservingness, and these are applied consistently over time, the result in the child will be in the form of positive self-identity, positive self-worth, and positive self-image. These three factors of positive selfhood, plus the acceptance of moral and ethical decision-making provide the child/adult, as a potential leader, with the self-confidence to move forward in their life.

Obviously, discipline is a necessary instrument to reinforce those positive processes so that the child internalizes that discipline to become self-disciplined to consciously guide their behavior productively through the future of their life. Great cultural leaders have also had the humble skills of self-observation and self-discernment. There are no substitutes for self-confidence in those who trust themselves to honestly self-appraise themselves using the morality and ethics that are the subsequent derivatives of the seven innate values of our species. The challenge for such a leader is to ask others to discern and validate, or not, whether the leader’s self-appraisal is accurate. That takes humility!

Formal leadership training for individuals has usually started with older children, young adults, and then early adults. The weakest link in the

historical culture of such leadership training is that it has almost always had to accept the social preparation, or lack thereof, of new recruits. Families, the source of all leaders, vary from being highly moral, ethical, functional, and socially responsible, to those that are barely functional.

The end results we have witnessed throughout the 20,000 years of failed organizations, nations, cultures, and civilizations is that too often the errors of leadership are as evident today as they were then. The errors of leadership that lead to errant decision-making usually takes the same trajectory as the failures of those who are not leaders.

The potential of powerful, ethical, moral, and socially responsible leadership is best begun early in a child's life by the modelling provided by parents who had the benefit of being trained in their family of origin with programs similar to those of Family Learning Centers of Sustainable Families. Safely said, the whole child-becoming-adult provides the best resume' for eventual, socially responsible, humanitarian leadership.

Moral and Ethical Decision-Making that Reflects the Fullness of Positive Selfhood

The evidence of successful parenting will become apparent as the child-becoming-adult more frequently makes accurate decisions on their own. It should be accomplished with teaching children how to make good decisions that are accompanied with appropriate motivation, inspiration, appraisal, and praise by parents. These motivations will help the child understand what they discerned correctly to make that decision, or what was in error. That appraisal is not about the child being "good or bad," "right or wrong," but for the child to see "what works," or "doesn't work," for that situation. ³⁰

The exception is when the child makes an unethical decision that negatively affects relationships including their own intra-personal relationship, and/or makes an immoral decision that negatively affects the lives of others or him or herself.

Understanding the necessity of ethical and moral action is an added attribute that fully complements positive selfhood. *Morality is essential to*

³⁰ Wright, Kurt 1998. ***Breaking The Rules, Removing Obstacles to Effortless High Performance.*** CPM Publishing, Boise, ID ISBN: 0-9614383-3-9

sustain the lives of others, while ethics is essential to sustain all relationships, including their own intra-personal relationship. ³¹ Being able to discern the outcomes of moral and ethical decisions, versus immoral and unethical decisions, and then to act appropriately is the acme of the socialized person with a positive selfhood.

The logic-sequence of morality and ethics, (page 49), begins with the seven innate values. Because values always underlie all decisions, understanding the ethics and morality that emanate from the seven values provides us with sure and reliable set of rules for decision-making for all of our relationships with others, and ourself.

Ironically, even by using these criteria and practices discussed earlier to successfully develop a child's positive selfhood, they are not enough in themselves to teach and train children to become effective citizens in their family, community, society, and all other facets of social interaction. Observing, listening, and discerning any given situation by a person who has a developed positive selfhood is simply the baseline for them to take appropriate action. Then it is time for a decision to act or not to act. Inaction is the downfall for societies and nations by those who know better but do not speak out or act.

“The only thing necessary
for the triumph of evil is for good men to do nothing.”
Attributed to Edmund Burke, including John F Kennedy in a speech in 1961.

Self Confidence. What makes positive selfhood highly effective, and the foundation of leadership of historic proportions, lies in the acquirement of self-confidence and trust in one's self, coupled with the courage, bravery, fortitude, perseverance, forgiveness, tolerance, and patience to follow through with appropriate action. These attributes, too, must be taught by parents and Family Learning Centers. They provide individuals with a positive selfhood to make courageous decisions, and the confidence to bravely act on those decisions in times when not acting would be unethical, immoral, or criminal.

Consider the following situation. You are driving down an icy highway late at night when the car ahead of you swerves to miss a

³¹ ibid, Raphael, Daniel 2019. *Making Sense of Ethics*,

deer, then slides sideways off the highway, then rolling over and over again.

You stop your car and see that the driver is lying face down in the snow, unconscious and not breathing. Even though you did not cause this person's perilous situation, would it be immoral if you left them in the snow and drove away?

Given that the morality and ethics described in Part 2 is *proactive*, it would be immoral to leave the victim.

As you can see, it is not enough to have a developed positive selfhood. More is required to live in relationships whether they are people you have never met or who are friends. It takes all of the above criteria, effective and sometimes courageous decision-making, plus the bravery to act ethically and morally on that decision. The same applies for all of the other Expressed Ethics and the Graces of Expressed ethics to be wholly human and humane. ("Moral and Ethical Decision-Making," p 47-68, 114.)

An Early Conclusion

If we are to create a culture change that provides for the safe social evolution of democratic societies, humbly it must begin within families and the socialization of each new generation. Discovering and then applying the *best practices* of child rearing and parenthood would go far to help produce children who grow to become socially responsible and socially competent citizens, innovators, decision-makers, and leaders.

Raising children who are peaceful, socially responsible, and reasonably contented with life is not a miracle but the result of conscientiously applying the criteria of best practices of child rearing and parenting. Among every generation of children around the world there are many who have become well adjusted, functionally social, contented, and curious from having been raised by caring and loving parents who somehow knew how to raise their children that way. I truly believe the wisdom of sound cultural child rearing and parenting practices already exists but simply needs to be discovered, collected, organized, collated, and made assertively available in each local community in Family Learning Centers.

Perhaps the most convincing evidence of successful child rearing and parenting skills is in the lives of well-adjusted adults in the hundreds of cultures around the world. Field research and surveys of social science research studies would include almost two centuries of literary social science research, including the work of Margaret Meade whose early research of indigenous cultures sets an example for our research today.

A Universal Parenting and Child Rearing Guide. Discovering and validating the best practices of child rearing and parenting using the criteria we have discussed 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 inherent bias and self-interest. A universal and timeless multi-cultural guide of those best practices would help new parents in all nations raise their children without guessing or assuming they already knew.

Reversing Social Decay. Applying the best practices of validated parenting and child rearing practices is essential to reverse the social disintegration and moral degeneration of our families, communities, and societies, while improving the capability of larger numbers of people to become significant contributors to society. The results would bring about social justice, social equity, the common good, and “what is fair” without governmental intervention or governmental programs. Doing so will benefit all people equally for this and all future generations of democratic societies.



11

The Democratic Process As a Social Institution

As a social institution, the democratic process is the second most vital and essential after the family to sustain the survivability and organizational and social matrix of democratic societies.

As a social institution, the democratic process is dissimilar to every other social institution. The family is a service-receiver, the other social institutions are service-providers. The Democratic Process, however, is a facilitator-service-provider, in that it facilitates the process of citizen participation in the democratic process.

The reformulation of the concept of democratic process as a social institution must now include its performance as a proactive agent of social change to support the social stability, peace, and social sustainability of the democratic society. It will occur through the regular participation of citizens in the Local Community Design and Validation Teams. That may not seem like a very powerful option for citizens, but consider what hundreds of LCDVTs working in concert can provide to citizens.

What that means is that the democratic process must now include the decision-making processes that are based on the innate values of our species, i.e., all citizens, and their subsequent ethic and morality which provide the rules for democratic decision-making by citizens AND their elected and appointed public officeholders.

Reformulation of the Concept of the Democratic Process as Social Institution

One of the motivating forces for reformulation is to develop the democratic process to become self-sustaining in order to sustain the

survival of a democratic society, nation, and culture. The primary questions becomes –

“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, one of the intentions for the existence of a more effective democratic process is to foster a continuing series of evolutionary improvements that provide the public with a self-sustaining democratic process.³² That continuing series should contribute to the ongoing development of social sustainability while also sustaining the individual and collective rights of citizens. When we 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 protects them and empowers them to grow into their innate potential.

A matter of values. Democracy is the only form of governance that has the inherent capability to transcend the designs of its original implementation. The factor that gives democracies that *adaptability* are 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 is a continuing consciousness of citizens to recognize that the democratic process that once satisfied the public’s needs two centuries ago no longer satisfies the public today. The means to accomplish that requires the input from Local Community Design Teams³³ to develop rational option-development and choice-making from citizens to their legislators at all levels. This allows social change at the level of citizens nationwide to be shared frequently with their elected officials.

* Democracy has every possibility of failing until democratic processes operate with the conscious intention to anticipate social change.

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

³² Raphael, Daniel 2016 *The Progressive’s Handbook for Reframing Democratic Values*.

³³ *ibid*, *The Design Team Process*

"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.

Let's Settle the Problem of "Equality"

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

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

Until now, the word "equal" has been given only one interpretation.

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



The quantitative definition of equality was fulfilled to its inherent limits by the end of the 20th century with the passage of the last “equal rights” legislation. The conclusion we can gain for quantitative voting rights progress from 1790 to 1965 is that the quantity-object based interpretation of *equal* in the *Declaration* has been explored to its fullest extent and completes Stage 2 of Democracy.³⁴

Qualitative-Value Citizens. What we have not realized for the last 243 years is that a *quality-value based interpretation* is as equally valid as the quantity-object interpretation. The error that has short-changed the social evolution of every democratic nation is that the word “equal” *assumes* the unspoken word “value” as a *quantity*.

It is painfully ironic that our democracy gives high value to individuals who express higher qualities to what they do, whether they are artists, comedians, skilled workers, accountants, judges, or teammates on a sports team. It is the quality of participation that gives people greater or lesser value, individually, in every other setting of life. Why not also in the democratic processes of governance?

★ In a fully effective Stage 3 Democracy,³⁵ citizens are valued as a *quantity* of one equal to every other citizen — *and, also valued equally for the quality of their participation in the democratic process*. In a Stage 2 Democracy, if a person does not vote, then the quality of their voting potential drops to zero. As this has been interpreted as a quantity of one, the quality of a citizen is either 100% or 0.0% depending upon whether he or she votes or not.

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

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

A brief conclusion. Because the first interpretation deals only with quantities, it can only be taken to its quantitative limit where everyone

³⁴ [U.S. Voting Rights](http://www.infoplease.com/timelines/voting.html#ixzz1cB0NYYVf) <http://www.infoplease.com/timelines/voting.html#ixzz1cB0NYYVf>

³⁵ Raphael, Daniel 2020 **Stage 3 Democracies**

enjoys equal representation. Regardless of race, gender, religion or property ownership everyone today is represented equally, i.e., one person, one vote. By 1965 the quantitative criterion of equal representation had nearly been fulfilled. The fullest outcome of the quantitative definition had been expressed. We are now at a dead end with it.

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

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

Teachers’ salaries in public education are a particularly egregious example even though they mold the minds of the next generations of our citizens. The measure of a teacher’s competence has almost always been in the form of years and tenure, an easily quantifiable measurement. The

educational achievement of students is measured in terms of years completed, rather than the quality of accomplishment within those years.

If our American social institutions were invested with quality interpretations, salaries would be commensurate to the value teachers add to the quality of our children's education. Teachers who inspire students to excel and who produce outstanding students would earn more than teachers who do not. This is only one of dozens of examples of the quantity interpretation that has caused our public education systems to be identified as mediocre, or less.

The Illustration

2nd Stage Democracies, as described in the table below broadly defines the of mature democratic nations in the world. Some have become so over-mature and calcified as to be labelled "Feral Democracies," democracies that have become dysfunctional, or feral as they have reverted to nearly non-functional levels of performance, and have become "wild and undisciplined." Performance of the democracies have become non-adaptive, non-sensitive to the immediate and longitudinal needs of the nation's democratic society, and non-forward looking, being reactive rather than proactive in performance.

3rd Stage Democracies

2nd Stage Democracies

<p>Organic Design — System Functions</p> <p>Protective, participatory</p> <p>Team Oriented</p> <p>Heart and Head centered</p> <p>Creative, parallel, discerning</p> <p>Intuitive, empathic, compassionate</p> <p>Transparent</p> <p>Adaptive</p> <p>Proactive</p> <p>Socially Sustainable ideology and Morality that are consistent, Integrated, and holistic.</p> <p>Type II Learning Organizations</p> <p>Values Based</p>	<p>Artificial Design — Linear Functions</p> <p>Paternalistic, authoritarian</p> <p>Hierarchical and Male dominated</p> <p>Head centered</p> <p>Linear thinking</p> <p>Intellectual</p> <p>Opaque</p> <p>Rigid, inflexible, arbitrary</p> <p>Reactionary</p> <p>Political ideology and traditional Morality that are inconsistent, Arbitrary, and atomistic.</p> <p>Type I Learning Organizations</p> <p>Rule Based</p>
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3rd Stage Democracies, as described above, provide the desirable design elements to give democratic societies the capability of adapting to perennial social change; and, to sustain their survival and continuing existence.

* These organic design components apply equally to every organization that has chosen to remain viable into the future. These design elements are the criteria needed for the governance of socially sustainable societies. As well, they are the design criteria for the organizational matrix that will sustain democratic societies into the centuries and millennia.

The democratic process, as a process of governance, must allow citizens the greatest latitude — and opportunities — to explore and develop their individual potential to find purpose and meaning in their lives. It is very likely that trying to install an overlay of these design elements on the 2nd Stage democratic process will not be possible considering the divisive circumstances of today's Feral 2nd Stage democratic political environment.

The Impending Civilizational Collapse.

The suggestions that are provided in the text, and particularly this chapter, will surely be ridiculed by traditional and established political individuals and organizations, ... until the "noose" of crises and cataclysms tighten around the necks of families, communities, and the public of democratic societies. I do not expect that an advanced form of the democratic process will be considered until the traditional democratic process elicits violent protests from the public for effective solutions; or, the collapse requires far more effective and evolved forms of democratic governance. But, there will be none forthcoming using traditional democratic processes.

It is necessary, then, that we consider a rational alternative that advances the design elements given for 3rd Stage democracies, and decision-making processes that use the seven core values of our species, and the subsequent ethic and morality.

Distributed Citizen-Based Leadership

Reformulating the concept of social institutions in general would support the reformulation of an evolutionary form of the democratic process. As

the reformulation empowers the organizations attached to each social institution, the democratic process as a social institution would as well be empowered to include citizens more closely in a revised democratic process.

Strategic Leadership. What is missing from all nations, cultures, and all organizational-level decision-making processes is *strategic cultural leadership* that is capable of drawing national societies and our global civilization into a safe and stable future of the next 20-50-250 years. That will require a reformulated democratic process, democratic society, and particularly provides some form of participative contributions by citizens that is far more directly connected to their elected officials.

Whatever We Re-Design Must ...

There comes a time when philosophical conjecture must finally be reframed in pragmatic terms that can be examined and discussed for the real possibilities of implementation. Organizations that are designed to fulfill that implementation will need to first examine their decision-making processes to discover what is missing in order to become a [Type II, double-loop learning organization](#).

- 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, (see table next page);
- 3) ...become a democratic evolutionary development to bridge the democratic tragedy 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 input and feedback from constituents; and keep pace with social change and the ever-changing hierarchies of the needs of citizens whose interpretations of the seven values are constantly evolving.

The Apportionment Act of 1911

1789-1911	3,000 citizens to 1 Representative
2016:	735,000 citizens to 1 Representative
(2016:	320,000,000 citizens to 435 Representatives)

*Today, that represents a **decrease of 99.9960%** of influence individuals have with their elected representative compared to the influence citizens had until 1911.*

$$[3,000 \div 735,000 = 0.0040]; \{100\% - 0.0040 = 99.9960\% \}$$

Effectively, the average individual is no longer represented by the Congressional Representative they elect to office, which has created a “vacuum of influence.”

Conclusions

Because *equality, life, liberty and the pursuit of happiness* are almost identical to the four irreducible primary values that have sustained our species — *life, equality, growth, and quality of life* — they have given rise to the longest-lived democracy in the history of the world. Yet, as those ideals of democracy have been narrowly interpreted, they are insufficient to successfully sustain the social, political, and economic inertia of this nation or any other democracy into the centuries ahead. In this context, a democratic society is not democratically sustainable until the values that have sustained our species are embedded into the decision-making processes of government and other organizations at all levels throughout society.

As design parameters of Stage 2 Democracies became fulfilled, that model rapidly become obsolete, as we are seeing today. As the 2nd Stage has become less capable of managing the duties of governance, its obsolescence has become more and more evident, signaling the necessity to initiate Stage 3 Democracies.

What is needed, particularly for all citizens in every democratic nation in order to sustain the greatness of their nations into the future, are the *quality-value based interpretations* of the words “equal” and “life” in the

Declaration. To initiate that evolutionary step in the culture of democracies, those words must be applied just as *pragmatically* as the first interpretation has been applied. Pragmatically, what is needed is a national and international organizational *system* that facilitates and improves the quality of citizen participation in all Stage 2 Democracies. Doing so will provide many positive developments to make the transition to become Stage 3 Democracies far easier.

Characteristics of Stage 3 Democracies.

- * Where Stage 2 Democracies provide for quantitative equal representation of citizens, Stage 3 Democracies will increase the *quality-value* of each citizen's representation *by improving the quality of their participation in the democratic process.*
- Stage 3 Democracies offer citizens the potential of collective leadership as they move toward a sustainable future using their collective intelligence. No leader has the answers for our difficult future, but answers will emerge from citizen's collective intelligent participation.

A democratic society will only become sustainable when the combined decisions and actions of individuals and organizations work for the same goals of sustainability.

Both have an equal moral responsibility for the survival and social sustainability of future generations.

Both are required to maintain the continuity of society by preventing social disintegration and ensuring that their democratic society evolves socially.

Only then will society be able to provide an improving quality of life and the potential of growth equally for everyone, and assure the same for future generations.

- Two systems that will be discussed later will support the old linear public representative form of democracy and offer a "holistic democracy," meaning that they would give equal access to every citizen who wishes to

participate from wherever they are at any moment, and engage any topic in the spectrum of public topics and issues.

- The 3rd Stage will be very familiar to Latin citizens, who are strongly oriented to the maintenance and sustainability of family culture, *la familia!* This is an essential aspect for preparing new generations to participate in the larger family of sustainable communities, and society as a whole.
- Stage 3 Democracies will feel comfortable and empowering to women because they are highly inclusive, nurturing, and seek to share power. Inclusiveness allows and accepts the exceptions, without succumbing to them, and seeks acceptance of diversity to provide social congruence. It seeks to bring out the best in individuals, and asks them to provide the same for the good of themselves as well as their community. Sustainable lifestyles are intrinsic to the nurturing, mothering spirit of women, and offer the best of the feminine capacity for empathy, compassion, tolerance, understanding, and with the masculine predisposition to take action.
- A Stage 3 Democracy is non-traditional. It balances the “left-brained” culture of mainstream American society with the best that “right-brained” Cultural Creatives ³⁶ and women in general have to offer. The values and creative processes should feel very familiar and comfortable to Millennials.
- Stage 3 Democracies will provide a cultural gestalt for making contributions to society that are far greater than the sum of the individual contributions. They provide for a new stage of social organization for accessing social rewards that are not achievable by any traditional political or social process.

Upgrading Democracies to Type II, Double-Loop Learning Organizations

To be truly successful in the larger holism of all democratic societies, citizens will need to re-frame their view of their local, state, and national democracies to include the democracies of other nations. The world is becoming “smaller” every year, so let us anticipate upgrading the designs for all national democracies to make peace and social stability more viable.

If citizens choose the values and ethical principles necessary to stabilize democratic processes and to push their agendas forward, then they will become deeply involved in the social, political, and economic structural

³⁶ Ray, Paul H. Ph.D., 2000. *The Cultural Creatives: How 50 Million People Are Changing the World*.

architecture of designing and implementing sustaining democratic practices in all realms of functional democracies.³⁷ Such a role will need to prepare citizens to accept greater public responsibilities than historically “leaving it up to the politicians.”

Embedding double-loop learning processes is a unique *organizational development* that increases the effectiveness, functioning, and longevity of democratic societies, governments, and economies. The proposal seeks to redirect social, political, and economic change that will create positive cultural change by incorporating the *seven values* into *organizational structures* in daily decision-making processes. The hypothesis is that doing so will give organizations the same degree of survivability as our species. By extension of the hypothesis, using those values will produce a cultural change of beliefs about the survival and existence of individuals, families, communities, and nations. Best of all, doing so will turn organizations and governments into type II learning organizations.³⁸

* To paraphrase Peter Senge,³⁹ when organizations begin to use these seven values, we could predict, as he suggests, that the decision-making processes of democracies will change, and that change will cause a change in behavior of citizens and leaders. We could go further and even predict that citizens and leaders will begin to *think* in terms of the integrated systems of democracy and social sustainability, and *behave* accordingly.



³⁷ *ibid.* ***Sustainable Civilizations, A General Critical Theory Based on the Innate Values of Homo sapiens — An Introduction to Planetary Management***

³⁸ Argyris, Chris. 1985. *Action Science, Concepts, Methods, and Skills for Research and Intervention*.

³⁹ Senge, Peter M., 1994. *The Fifth Discipline, The Art and Performance of the Learning Organization*.

12

Local Community Design and Validation Team Process ⁴⁰

Many designs for revised democratic and political process(es) have been proposed over the decades. None became a functional and integral part of the traditional democratic process. Such a proposal as follows will include its own monitoring processes so that “the rabble” of the public do not take over the government.

Assumptions

- Most Americans are reasonably intelligent enough to participate with their neighbors in a Local Community Design and Validation Team, (LCDVT).
- Most Americans are reasonably well balanced enough emotionally to participate with their neighbors in a LCDVT.
- Most Americans are sincerely interested enough in the operation of their democratic process to be willing to participate in a LCDVT.
- There is enough interest in thousands of local communities in democratic nations to create a network of LCDVTs.
- There is enough *dissatisfaction* with traditional governmental processes and politics to motivate citizens to participate in a LCDVT.

⁴⁰ Raphael, Daniel 2014-2019 *The Design Team Process*

Introduction

A Local Community Design and Validation Team provides a collaborative environment that in some ways represents a micro-image of our society with its beliefs and assumptions. A Design Team that is fully functional emulates in many ways the evolved democratic process of a Stage 3 Democracy.⁴¹

In this collaborative environment, team members are able to explore their roles, (Inquiring Members, Recorder, Facilitator, and Consultant), and develop a synergism as they work through the Schematic's outline, p. 148.

Some may ask, "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 this question.

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 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 *socially sustainable* social processes, organizations, and policies rather than fixing problems. 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

⁴¹ Raphael, Daniel (2020) **Stage 3 Democracies** Available at <https://sites.google.com/view/danielraphael/free-downloads>

determine if they are validated by the four primary values and their subsequent ethic and morality. 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 flaws inherent in the thinking of society stem from the beliefs and underlying assumptions that were internalized when the person was a child to become unexamined assumptions about everything external and internal to him or her. 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.

Local Design Teams are “learning organizations” as Peter Senge would interpret them. To paraphrase Senge in his book, *The Fifth Discipline*, “In an era of immense social change, and social and global problems of immense dimensions, no individual has the answer.” Design Teams provide a best solution for developing answers that promote bottom-up solutions from the collective efforts of everyone in each team, and hundreds of Internet connected teams across nations.

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 happens 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 societies 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. 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.

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 of social progress that will fill a vacuum of 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, 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 composed of Inquiring Team Members, Recorder, Facilitator, and Consultant. 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 limit its effectiveness, 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.⁴² 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.”

⁴² Senge, Peter M. (1994): 198; Argyris, Chris (1985): 236.; Bohm, David (2004): 70.

It is helpful if Inquiring Members have experience in the field of inquiry and above all they should be curious. It is also helpful if they have had some training in the processes of inquiry and investigation to help 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. This work is for those who are inquisitive and choose to use their minds and their time effectively.

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 each other 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 moment. 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 eventually realize that the Design Team Process requires an attention to detail. Yet as beliefs are validated, there will be no further need to go through the detailed process of redundant examination. There is a “however.” However, assumptions that underlie each belief may 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 that occasional "aha!" 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." Having noted that the focus of the team has been deflected, the Recorder 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 later distilled and organized into "findings" or other conclusions of the Team. These may be published separately, with the Team's Findings, 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.

Facilitator. There are two functions of the team that the Facilitator is primarily responsible: one is the social process; and, the other is the production process. It is the Facilitator's function to guide these two processes for the most effective development of the Team. 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. The Facilitator does not control the team, but simply facilitates the Team Process to work smoothly.

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 or controller.

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 social 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 resource to work with those skill deficits. The Facilitator must monitor him or herself as well as the team in order to avoid being 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 process of “how” the Team’s work is completed, 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. Killion 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 hesitation.

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 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 in his small book, *On Dialogue*,⁴³ “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 solving;
- 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.

✱ For Bohm and Senge, the facilitator’s responsibilities include identifying particular problems that inhibit effective dialogue. *Bohm identifies dialogue as a process that is far different from conversation and discussion.* Dialogue is a process exposing the assumptions and opinions behind the words of the individuals who are engaged in the dialogue. Only by exposing and understanding those assumptions and opinions by the parties involved is it possible to have a dialogue that offers the possibility of clarity and coherence. This is how a society develops internal social homogeneity despite ethnic and other cultural differences.

David Bohm did not anticipate that a device as the Schematic with the seven values embedded in it that would come into being to facilitate dialogue and validate beliefs and assumptions. The Schematic offers team members a simple device for designing and validating designs for social processes and organizations — and, remarkably, to validate or invalidate

⁴³ Bohm, David (2004) *On Dialogue*: 39.

the assumptions of those designs the team has exposed, when they submit them for validation.

The effectiveness of each Team depends upon the exposure of numerous points of view on the same topic, which the Facilitator does 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 assumptions, opinion, judgments, and beliefs about what they are designing.

Consultant. The Consultant has two 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. And, **2)** 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.

An Early Summary

The work of the team will be challenging. Its examination of the sustainability of the old, traditional ways of life will put many assumptions and beliefs to a severe test. Our traditional ways of life were never designed for a global society that must accept the strain of moving into a sustainable existence, or succumb to societal decline and collapse. The work of each team is to hold the vision of a sustainable future, and develop reasonable, compassionate, and measurable staged developments for achieving that outcome.

Local Sustainability Design Teams provide an organized and predictable means for developing validated designs for social processes — major and meaningful contributions by local citizens to their immediate communities and to their city, state and national societies. Teams can use the Schematic and their 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 that envisioned future and the day at hand. 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 through a staged evolution to move them toward social sustainability.

A Workshop Introduction

If we were in a Workshop situation now, with the goal of experiencing the Design Team Process, we would engage the following exercise. We would begin by discussing the Schematic, the procedural framework for validating moral, ethical, and socially sustainable decision-making options and actions. What follows introduces the Workshop Exercise.

Because the four primary values of sustainability are universal to all people of all races, genders, cultures, ethnic groups, and nationalities, the synergism of the four primary values can empower the work of Local Design Teams anywhere in the world. No central authority or control or overarching organization is needed to begin this process.

Remarkably, Teams inherently become a learning environment that will have community-wide and society-wide repercussions upon their populations. Individuals and families will become more fully aware of their effect upon their larger society to become morally responsible for their actions. The effects of social sustainability will become personal and societal.

Because of the universality of the values, sharing results between Teams, globally, will empower constructive change of older systems of social institutions and policies in all cultures and nations to become more universally and morally socially sustainable. Developing moral designs of social sustainability is truly an ideal that requires progressive stages of designing and planning the programs that lead to sustainability. Once the plans are formed, an implementation team must devise developmental

steps for implementing those plans that lead to greater and greater social stability with consideration for them to achieve moral sustainability.

The Design Team Process – An Experiential Training Exercise

This exercise will use three specific tools: The Design Team, Team Member roles, and the Design and Validation Schematic, (small illustration below, full size schematic on page 148.

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

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

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

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

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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, examine what is happening and make adjustments.

Please form into Teams with 5-11 people. Do your best to develop 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. It really all depends upon the individual team member's willingness to see and seek universal commonalities in the team's project of inquiry.]

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

Choosing Team Roles. The Initiator briefly discusses the function of each role within the Team and also the training and/or experience each of the members has that is 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. (See “Recorder,” p. 138)

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 team to dissect and discuss.

Goal. The goal of your Team is to: 1) fill out the Schematic as completely as possible; and, 2), write a “Statement of Findings,” if possible.

✱ **Caveat:** For training purposes, it is not necessary for the team to complete the project as it is to thoroughly 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 Statement”; or,
- b. The examination of any topic; or,
- c. Deconstructing an existing social policy, law, or existing social organization, for example. 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.⁴⁴

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 Family Learning Center be funded?” 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 size

⁴⁴ 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). “Values” in the Schematic is the point where careful discernment is needed to separate “interpreted values” from the seven universal and timeless innate values.

of 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 1 hour, Facilitators should bring the Team to a stop and ask the team members how they think the team is doing. Checking with members on the Team Process is a 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 observer-self.”

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.

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 own local community.



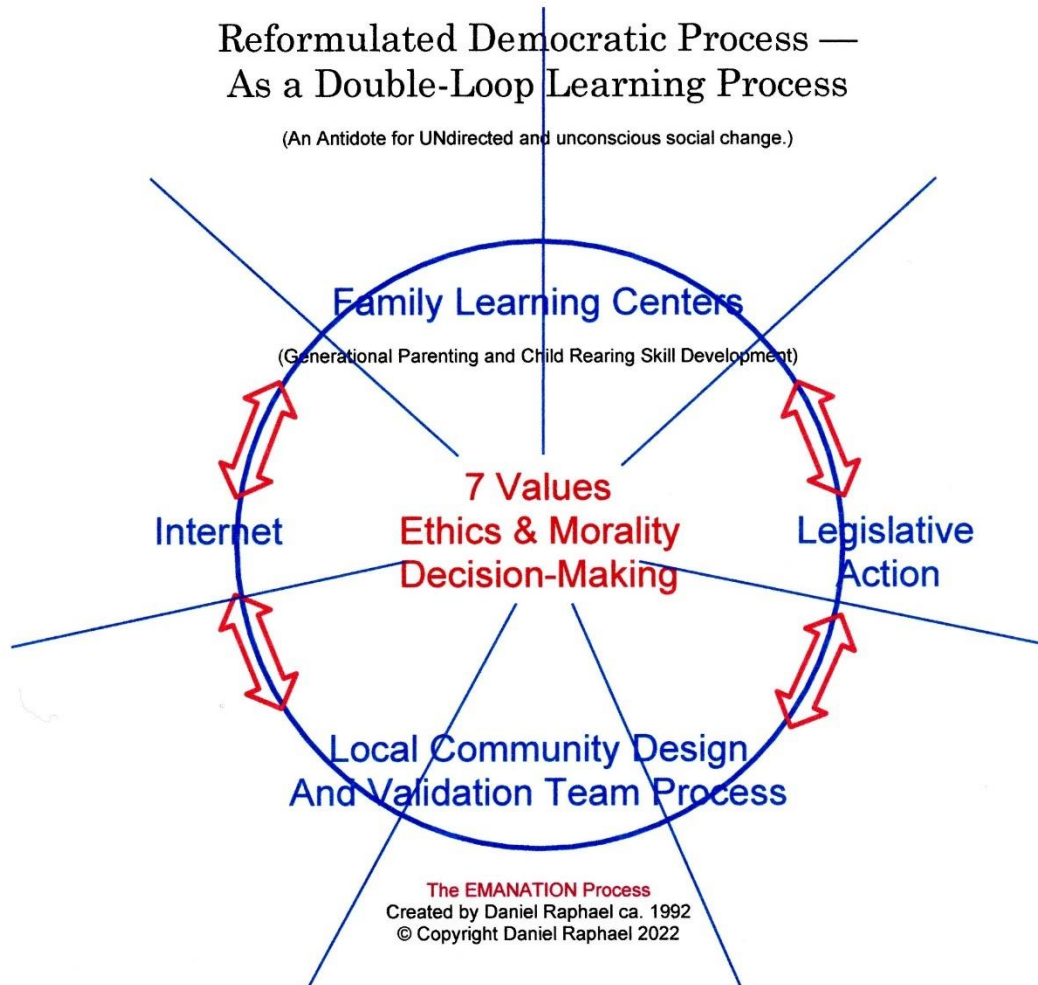
SOCIAL SUSTAINABILITY DESIGN AND VALIDATION SCHEMATIC ~ Project: _____ **p.** _____

1. GLOBAL STATEMENT OF PROJECT _____
2. STATEMENT OF INTENTION (briefly): _____
3. AREA OF SUSTAINABILITY: a. Social or b. Material ? (Circle one)
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OR
State the question relating to material sustainability: _____

5. VENUE: → Individual / Family	→ Community	→ State / Region	→ National	→ Global / Region	→ Global
7.	8.	9.	10.		
6. CRITERIA FOR FULFILLMENT (This should be measurable) [We observe]	EXPECTATIONS (This involves planning) [We expect]	BELIEFS (And assumptions) [We believe]	INTERPRETED VALUES [We value]	INNATE VALUES	
				LIFE	
				EQUALITY	
				GROWTH	
				QUALITY OF LIFE	
				EMPATHY	
				COMPASSION	
				LOVE OF HUMANITY	

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13 The EMANATION Process



NOTE: The next page describes the Double-Loop Learning Process.

The Double-Loop Learning Process

Only in organizational system that has double-loop learning processes designed into it in the form of feedback processes, can the organization, its participants, and citizens learn from their collective mistakes and from their successes.⁴⁵ 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 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 considered for implementation.

Narrative Description of the Emanation Process

The illustration of the Emanation Process (Reformulated Democratic Process As a Double-Loop Learning Process) heals many flaws of our existing 2nd Stage Democracy to become a 3rd Stage Democracy. This illustration is the example for the upgrade of the democratic process.

⁴⁵ 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.

It is pointless to complain about those many faults and why there is a terminal need for this upgrade. It is better to speak about what this upgrade provides. That would include:

- A feedback system via the Local Community Design and Validation Team Process, where thousands of local citizens can participate to share their wisdom, preferences, design parameters, and related thoughts concerning public issues that are of concern to them; and, to share their collective thoughts with their respective elected and appointed public executives and agencies.
- The Internet is the vital service that will link hundreds of LCDVTs to share their common interests with their governments. Historically, there has always been “big business,” “big government,” but there has never existed a “big public” to balance the powers of the other two “biggs.”
- The invisible element that is not illustrated with the Internet is a “public media” that is and will act as an unbiased, non-special interest, facilitator of this process. It will support the sharing of data from the LCDVTs to develop statistical reports to be shared with all LCDVT subscribers, media, and public executives.

As a facilitator, it supports the fluid nature of the work at hand without interest for authority, control, and power, and is neither a playground for egos or fear mongers.

- TEP is a totally social process to become a new social institution suitable for the New Era of Consciousness that is and will follow the global crises of today, evolving cataclysms, and the global collapse of civilization as we know it.
- Although TEP is politically oriented here, the institutional authority, here described as “Legislative Action,” can, for example, be any authority from a Home Owners Association, a Union, school board, organizational management. The Emanation Process is applicable to any organizational structure that has an authority and “constituency.”
- Think of The Emanation Process, (TEP), as a SYSTEM, an organic holism of human motivation that is value-based. Whatever social institution that begins to use the Emanation Process will ultimately generate values-based organizations, values based management systems, and value-based decision-making processes. We could easily label each

aspect with the word “organic” because the values that will be used are organic to our species, and common to all human activities past, present, and future.

- TEP combines the capability to sustain the survival of individuals, families, and the organizational social matrix of a society. In the last 20,000 years of the organizational existence of civilization, there has never been a conscious and intentional effort to sustain the ongoing survival of any society. All have failed as a result.
- The Emanation Process (TEP) is a rational process to embed the values of our species into organizational decision-making process by including local citizens in the Local Community Design and Validation Team to provide input to organizational decision-makers.

Doing so will counter UNdirected social change to produce Directed Social Change that inherently has design parameters in their instructions, preferences, and designs.

The Illustration

Central Core. The seven innate motivator-values of our species are the source of all human motivation. They also provide the “rules,” i.e., ethics and morality, for decision-making that guide our decisions and actions to conform to the motivation of the values.

7 Radiating Lines. The motivation (radiating lines) for all human activity emanate from the seven motivator-values that are universal to all people and have been innate to our species for all time. (p. 41-46)

Circle. The circle connects all activities of the Emanation Process as all of the principle parts of the Process are necessary to sustain the survival and social evolution of a democratic society.

Hollow Arrows. These double-ended hollow arrows simply indicate the flow of interaction to and from each and all components of the Process. This provides for the remarkable synergism of the Emanation Process.

A desirable synergism will occur in a society that uses this process throughout local communities, cities, counties, states, and nation to become socially self-sustaining.

The synergism develops because of the embedded double-loop learning process that is initiated in the ongoing feedback system. All parts become aware of developments on an ongoing process. Public opinion and social change are reactions to the holism of the process, whereby individuals can provide their input concerning “current conditions” and current situations via their Local Community Design and Validation Team’s work.

Internet. The Internet connects all part of the Process, keeps all parts up to date of developments, provides the capability to connect 2 or 2,000 teams concerning concerns of interest, provides the conduit for educational and training of participants concerning public topics, provides the conduit for collecting data, assessing public opinion, and sharing all of that with respective public executives for **Legislative Action**.

Local Community Design and Validation Teams. As previously described, each LCDVT provides local citizens with the opportunity to share their concerns about public issues and topics in an organized, rational process of the Design Team Process, using the Social Sustainability Design and Validation Schematic.

The Findings of the LCDVT can be summarized and shared with other teams via the Internet and their respective public executives for the development of Legislative Action.

The LCDVTs of hundreds of communities provide regular input to their elected and appointed public executives, and other responsible decision-makers in society, directly to those individuals, or collectively through the Internet association of LCDVTs.

LCDVTs and their members have the capability of conferring with each other on common public, social, political, and economic conditions and situations. They would be able to form blocs of public opinion across districts, states, regions, and nations. The motivation of these seven values develops common needs among all people.

Family Learning Centers. Family Learning Centers are an intrinsic part of the Emanation Process because families, parents and children exemplify the smallest “society” in a nation. As the dynamics of families are

improved, the dynamics of a society will be improved. Yes, the time it takes to bring that culture change into effect will be in terms of one generation, or about 25 years, with greater effect being made in coming generations.

By providing local communities with Family Learning Centers, the training and education of parents, children, grandparents, and surrogate parental alternatives will have a profound effect upon the social, ethical, and moral character of a whole nation.

The Family as a basic social institution is the originator of all generations and their socialization and enculturation.

- The *best practices* of parenting and childrearing skill development are not hereditary, but learned. Those skills will diminish in effectiveness with each succeeding generation, particularly when social change is rapid. Re-training of best practices needs to occur for each generation as a means of maintaining social stability, social evolution, and personal social competence
- Family Learning Centers will become a new and permanent social institution in each community, to teach validated, best practices of parenting and child rearing of cultures around the world for each new generation of parents, children, and grandparents. It is in reality, the most vital element of TEP. It ties improvement of parenting and child rearing skills development to the social evolution of the organizational matrix of society.
- Family Learning Centers prepare children and adults for participating in their Local Community Design and Validation Team, (LCDVT).

The Organization Called EMANATION

What is not provided in the illustration are the supportive functions that in the end make the whole process become effective. That would include social research functions, publication activities, written materials for publications, data, statistical development, training, and other needs that will arise with each particular topic of inquiry.

Origins of the Emanation Process

Western political history, particularly since 1,000 CE, has fascinated me from the very first time I began reading about it. Very early on, I noticed that governments that came into existence in Europe and America eventually allowed more and more direct citizen participation in political decision-making. Although there have been many short-term reversals of this trend, progress has gone forward

My observations led me to conclude that *more direct citizen participation in governmental processes has been evolutionary*. And that led me to question whether those same evolutionary forces were still present in the United States. Considering the political turmoil in the 1960s and 1970s, public malaise about governmental ethics in the 1980s, widespread public interest in environmental issues in the 90s, and the onerous control of the legislative processes by the dominating political party under immense influence by moneyed corporations in the first decade of the 21st century, it seems clear to me that the evolutionary progress of the United States' form of democracy is not yet complete.

The next questions seemed obvious, "Is our current form of representative democracy the last and final form of democracy? Is our current form of democratic government perfect?" The answers were clear, "No, of course not."

The next obvious questions followed, "Well, if this is not The United States' most perfect stage of democracy, then what is? What is the next step in the evolution of democracy for our country?" I searched for a ready-made answer, but none were evident. It seemed certain to me that the next step must borrow heavily from the current step to be accepted and successfully absorbed into the existing political fabric. If that were a reasonable assumption, there must already exist many trends, indicators, and predictors that could show us what the next step would look like, and how it would function.

John Naisbitt and many other futurists have revealed that many of those indicators and trends have existed for quite a while. Today, many of our political and governmental processes already use some elements of the next step. For instance, more citizen influence in governmental action is already mandated by statute, beginning with Oregon in 1908, with the

recall petition. Public and citizen advisory groups exist beside government departments, while public and citizen interest groups provide citizen influence in government at all levels.

Public executives already poll the public and take surveys to measure public sentiment on sensitive issues, to ensure success of governmental policies and planning. These are only a few indicators. Megatrends suggest even stronger evidence of the swing toward more direct citizen involvement. These trends show a readiness for the next step of development. The next step is a participatory democracy where millions of citizens regularly participate more directly in the processes of their local, state, and national governance.

In many ways, our representative, democratic form of governance, established in the 1700s and adequate for the times, is no longer as effective as it should be. Today, the size and scope of governance of our communities and nation require more effective processes for citizen involvement. We have progressed and have become more sophisticated, more educated, more and better informed. The processes of governance, however, have not grown with us. They don't seem as capable and effective today as they once were. These factors indicate the need for an evolutionary improvement to our democracy.

Ask yourself as I did, "Is our government perfect? Is there room for improvement? Would I like to have more influence in my own governance. If your answers suggest that you would like to have a bigger, more powerful influence in your own governance, then there is a need for the next step.

After thinking this over, which occurred over several years, I had to ask myself the last and most obvious questions. "How is this next step going to come into existence? Who will do it? Who will fit all the pieces together so they match the country's history, become accepted in the present, and empower those without power?"

Background

The origins of all this, from my personal reality, began like this: an ordinary farm boy from an unremarkable agricultural family discovers at age 27 he has a destiny he can choose to fulfill. I chose to, and then spent several years asking and answering questions about our democracy in

terms of its historical roots and contemporary situation. The span of 40 years provides what you are reading. In those 40 years I've been waiting for the flow of the universe to bring about a synchronicity of people, global situation, and crises to engage the timeliness and synergism of the processes described in this book.

The purpose of this message is to bring about the global (r)evolution of all democracies that choose sustainability without bloodshed.

As the messenger, I am pondering if there are individuals with the kind of vision and courage that sent Columbus across the sea to discover a new continent. Are there any individuals with this kind of vision? Who are they? And, do they have the courage to get involved?

A Definition of Emanation

The use of the name "Emanation" is a *nom de guerre* for any similarly functioning organization. That is the title of the managing organization for the operation of *the emanation process*. I see it, for example and briefly, as a local-state-national organization that oversees opinion research concerning local, state, and national public issues; statistical analysis, interpretation, and publication of results; operation of an Internet website with numerous capabilities; and issue education for past and contemporary issues.

Philosophy

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

Ethics

Emanation as an organization, and responsible for the performance of a participatory democracy, must not give deference or preference to any one citizen, group of citizens, or corporation over all other citizens, but must continue to give each citizen equal access, rights, privileges, opportunities, and protections to become sustainable. Above all, it must give each citizen those fundamental rights of equality that have proven themselves

so sufficient to promote the welfare of a nation of individuals and give example for other evolving democracies.

Emanation and its employees, officers, and directors will:

A) Remain staunchly unbiased toward issues of interest to the public, public executives, and all others it serves.

B) Be a means not an end: In its associations with others, Emanation will cooperate on the unity of ideals and purposes rather than on the basis of political opinions and political beliefs. Emanation will remain staunchly unaffiliated with any political belief, political party, political position, corporate influence, or issue; and, maintain an unwavering commitment of service to those who use the services of Emanation and actively and continually seek feedback to enhance the effectiveness of *the emanation process*. Emanation's Code of Ethics preclude Emanation from partisan involvement, providing support and aid to any campaign or issue, or lobbying activities to influence legislative processes.

C) Maintain the highest standards of integrity before, during, and after gathering, processing, and distributing data, statistics, statistical information, and educational material. Take every reasonable action to ensure that issues of concern to the public are represented accurately. Label and, represent preferences, sentiments, opinions, and priorities as accurately and honestly as they originate from their sources.

D) Ensure that articles and reports meet the following standards of journalism: **1) Accuracy:** Anything that purports to be non-fiction should be true, which means that it should be accurate in fact and in context. **2) Labeling and sourcing:** If the publisher is not certain that something is accurate, the publisher should not publish it, or should make that uncertainty plain by clearly stating the source of information and its possible limits and pitfalls. If unnamed sources must be used, they should be labeled in a way that sheds light on the limits and biases of the information they offer. **3) Conflicts of interest:** The content of anything that sells itself as journalism should be free of any motive other than informing its consumers. **4) Accountability:** Journalists should hold themselves as accountable as any of the subjects they write about. They should be eager to receive complaints about their work, to investigate complaints diligently, and to correct mistakes of fact, context, and fairness prominently and clearly. [Source: *Brill's Content*.]

Reports, articles, and information provided to Emanation will meet fair reporting standards: Research is conducted that ensures all sides of an issue are reported. Principle individuals are asked for their input. Full disclosure of the facts is provided and relevant facts are provided in a balanced way. That “news” (articles) will not be slanted; issues, persons, positions, and sides of an issue will not be ignored; and that an article, “news,” will not be prematurely released until it meets these standards, unless the exception and reasons are made *explicitly* clear to readers. Further, that any outside person or media organization that submits articles or information agrees to these standards.

While these standards may seem exceptionally high for any medium to adhere to, they provide a sustainable standard for *journalistic truth* by which citizens can make decisions concerning their personal, general, and public welfare with confidence they are not the pawn of some agent. "...the point...is not truth in the philosophical sense. It is not the truth of a chemical equation. It is the continuous pursuit and presentation of a subject in a way that allows each recipient of that information to "know" the subject well enough to make an independent judgment. It is the organization of the details free of prejudice, clearly documented, and organized in a way that places the subject in a context that is relevant to the decision-making recipient of the news. It is, in short, a process by which journalism attempts to get at the truth in a confused world by stripping it first of the attached misinformation, disinformation, self-promoting information." [Bill Kovach, "Report from the Ombudsman," *Brill's Content*, April 2000.]

Policy Statement

Emanation takes no side on issues. Emanation acts to develop and facilitate an unbiased mediative dialogue between citizens and their governments — to help all interested citizens and public executives co-create policies for difficult issues.

Realistically, it is unlikely that everyone in The United States will take advantage of *the emanation process*. Because of that, it will, unfortunately, be unrepresentative of the nation's citizens as a whole. When individual citizens decide to subscribe and participate, they then represent a self-selected group with an inherent bias. This is similar to what occurs every voting day: those who decide to vote literally decide who will run the country and who won't. In the broadest sense, this may not seem fair, but

each individual citizen will decide to subscribe or not to subscribe just as they decide to vote or not to vote.

Mission

- Aid the advancement and sustainability of civilization by providing a means for more direct participation of citizens in their own governance.
- Provide a means of educating and informing citizens so they are more knowledgeable and able to participate effectively in their own governance.
- Enhance communication between citizens and their governments by providing an organized, regular, and continuing means of collecting and tabulating citizen's preferences, opinions, and priorities concerning issues and their solutions of local, state, regional, national, and international scope.
- Share this information by reporting regularly to subscribers, public executives, media, and the public, so that government more responsibly meets the needs of citizens and the public.

Goals

Establish a functional organization that fulfills the mission statement.

Educate and inform citizens and public executives regarding issues; and, the goals and process of designing sustainable social institutions.

Educate and inform public executives concerning citizen preferences, opinions, and priorities of issues. Choices and compromises will have to be made regarding the allotment and distribution of material and social resources affected by sustainable designs.

Inform citizens and the public regarding progress or lack of progress by public executives to resolve public issues.

Objectives

Develop working relationships with citizen and public interest groups, public decision making bodies, public executives, and office holders.

Provide assistance to organizations whose work is compatible with Emanation's mission.

Collect unbiased, random sample interview data from the public and public executives to discover issues of concern to them.

Develop unbiased educational material concerning the issues so that all major facets of the issues are presented.

Develop questionnaires on significant issues that are of concern to citizens and public executives.

Develop data and statistical results from participant questionnaire responses.

Develop educational materials to help public executives understand and use statistical results.

Determine the congruence between participant's opinions, preferences, and priorities and the actions of public executives.

Report and provide unbiased issue educational materials, statistical results, and the performance of public executives to subscribers, the public at large via media, and public executives.

Develop funding sources to underwrite the application of TEP in communities.

Develop a consulting staff to help citizen and public interest groups and governmental organizations use TEP.

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Summary

As you have read, the seven innate motivator-values will forever dominate our species to sustain its survival, leaving the organizational progress and evolution of our nations and civilization totally up to our discretion and conscious decision to also support its survival and evolution, or not.

There is enough well founded anecdotal evidence from individuals as Kirkpatrick Sale and Jared Diamond for us to be aware that even though the multiplying crises and global cataclysms that are taking on a profoundly destructive nature, we humans will hold to the traditional ways of life that will surely lead to the collapse of our global organizational structures.

Kirkpatrick Sale, in his article entitled, *“Imperial Entropy: Collapse of the American Empire”*, dated 2005 in Counter Punch has the following to say,

“Jared Diamond’s recent book detailing the ways societies collapse suggests that American society, or industrial civilization as a whole, once it is aware of the dangers of its current course, can learn from the failures of the past and avoid their fates. But it will never happen, and for a reason Diamond himself understands.

As he says, in his analysis of the doomed Norse society on Greenland that collapsed in the early 15th century: “The values to which people cling most stubbornly under inappropriate conditions are those values that were previously the source of their greatest triumphs over adversity.” If this is so, and his examples would seem to prove it, then we can isolate the values of American society that have been responsible for its greatest triumphs and know that we will cling to them no matter what. They are, in one rough mixture, capitalism, individualism, nationalism, technophilia, and humanism (as the dominance of humans over nature). There is no chance whatever, no matter how grave and obvious the threat, that as a society that we will abandon those.

Hence no chance to escape the collapse of empire.”

I would like to add a poignant “however.” However, what is almost here will be the first collapse of a global civilization in the history of humankind. We can expect that it will eventually create a significant species die-off of the Homo sapiens species. The combination of manmade and natural tragedies will cause the collapse of almost all organizational structures in all societies. Those who remain will be faced with the option of rebuilding again as has occurred hundreds and hundreds of times over the course of the 20,000-year organizational history of civilization; or, building upon new organizational designs that are complementary to the integrated nature of the motivating-values and subsequent ethic and morality. The result would be the first quality-value based democratic nation and civilization

The concepts of this text will provide a rational starting point for rebuilding a global civilization that will have the inherent capability of transcending the failed history of all prior civilizations, states, nations, empires, societies, and cultures. We, today, must remember as our ancient

ancestors had known so well that survival and continuing existence cannot be taken for granted.

As of now, the global collapse has already begun. This time, too, is a very opportune time to initiate the recovery plans that will benefit us today as well as support the thriving survival of our great grandchildren's future generations.



14 Public Education

Introduction

Perhaps the greatest failing of education in America is that it does not have a universal and timeless focalizing intention to guide a democratic society through the travail of time and circumstances to survive into the centuries and millennia.

NOTE: “Education” in the text refers to education in the broadest of terms, from the earliest ages of learning into the elder years, and including all organized educational efforts from early pre-school levels through post-doctoral levels.

The results of the Covid pandemic, which has affected almost all people of the world, is an example of a global influence that should motivate education to address the long term needs, particularly of democratic societies and nations, to self-sustain their long term existence into the future.

That was not possible before the seven innate values of our species were discovered and a subsequent universal and timeless ethic and morality were created from those values.

This critical time now threatens social, political, and economic stability, and the existence of civilization. Education more than ever needs to have a very clear vision, intention, operating philosophy, mission(s), and objectives for what it can do to support the long term survival, peace, and social stability of nation’s societies.

Intention of Education

The family and education are the most important social institutions that are capable of changing the cultures of societies and nations, for good or worse.

There are dozens of formulated concepts of education as a social institution that include the meaning of education, but none define the long term societal intention of education. In keeping with the consciousness and culture of the New Era, the intention of all social institutions must be to support the survival and sustainability of democratic societies.

What should education do to sustain the larger society in a thriving long-term existence?

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

- Enculturation to maintain the culture of democracy, freedom, and liberty for individuals to explore and develop their innate potential.
- Socialization to maintain peaceful family and social interaction.
- Sustaining families and democratic societies through the advantages of education.
- Sustaining the centuries-long-path of social evolution of democratic societies through the advantages of educated individuals.
- Preparing potential leaders to become socially, morally, and ethically competent, capable, and responsible for their work ahead. Both the family and 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 option-development, choice-making, decision-making, and action-implementation for their generation and all future generations.

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 education fail those criteria, then their nation has surely forfeited its strategic position and contribution to sustain our global civilization.

Priorities of Decision-Making in a Socially Sustainable Society

It is easier to understand the intention of education when we consider educational organizations in this illustration. Education as a social institution is active through the organizations that are associated and related to education.

We might begin by asking several questions to lead readers to insights as to the intentions of the organizations associated and related to education.



- **Species.** What are the intentions of the organizations associated with education for the preserving and sustaining the Homo sapiens species?
- **The Individual/Family.** What are the intentions of the organizations associated with education for preserving and sustaining the effectiveness of individuals and families for parenting and childcare of each new generation of children?
- * **Organizations.** Through the vision, intention, operational philosophy, and missions of education, what are the universal intentions of the associated and attendant organizations of education for the survival of the community, dominant society, and for the planetary civilization?

The essence of these questions is to develop intentions for the reformulation of the concept of education as a social institution to guide educational policy-makers to answer the primary question, “What does education do to augment democratic societies and nations to survive into the centuries?”

Moral Obligation to Co-Create a Socially Sustainable Nation

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

There is nothing wrong with education’s early intention to prepare new generations for entering the work force, as John Dewey suggested. That is now taken for granted. What is needed now is a *transcending intention for public education* to prepare each generation of children to contribute to the survival of society. Only through public education’s contribution to the new generations of democratic citizens will the 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 future generations to empower organizations to become socially, politically, and economically stable, peaceful, ethical, and moral. Just as the family forms the early character of tomorrow’s leaders and ingenious citizens, education is morally co-responsible to continue that effort for each new generation.

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. The moral intention of education, public and private, is to continue the formative social, moral, and ethical influences of the family. Education’s moral co-responsibility with parents is to enlighten children’s minds to the purpose and meaning of life and to the survival of their larger society. These children will eventually become the responsible future parents of the next generations of children. This philosophical and practical intention of education must begin today as a necessary part of children’s early socialization and enculturation.

The mission of education is prepare each generation of children and adults to become co-responsible with organizations for sustaining the quality of life and survival of societies of the future that our great grandchildren will live in.

Moral Obligation and Co-Responsibility with the Family

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 to give each new generation with the capability to socialize and enculturate their own eventual children in the same way; and, to provide a lasting contribution to the survival of the community and to the larger society.



The immediate message to parents is that education is not a parental dumping ground for their children, and 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 herself.

The Values of Education

Globally, what are the values that education uses to underlie the decisions for what children are taught? And, specifically for each learning-level of the children as they grow up? 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 universal and timeless values and ethics being applied to educational decision-making, how is 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? Because the innate values of all people are the same anywhere in the world, it seems reasonable and logical that the values that drive educational programs would be the same anywhere.

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.

Validating Existent Educational Values. These seven innate and universal values can be used to validate existent educational values. As the seven values are irreducible, they can be used to test whether educational values can be reduced to one or more of the seven innate values. If an existent value can be reduced to its most fundamental level, then it is a legitimate “interpreted value.” If the existent educational value cannot be reduced to one of the seven values, and particularly one of the four primary values, then it is not a legitimate value. It is an artificial value, i.e., manmade and not organic to our species.

Designing and Validating Educational Policies. The Design Team Process and Schematic, (p 131-146), provide a logical and rational process for validating existing interpreted values and beliefs by exposing their unexamined assumptions, the expectations of those beliefs, and the desired results. Their primary use will be to design those elements of organizational development that will give education a sound and sure way to re-create itself as a major contributing social institution to the survival of society.

Educational Organizations’ Priorities of Decision-Making In a Socially Sustainable Society

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



* The only decision-makers in the decision-making tree of sustainable societies are the individual/families and organizations. We know what the family is — parents and children. “Educational organizations” may consist of school boards, school district organizations, parent-teacher associations,

associations of school boards, associations of principals, teacher labor unions, and many more organizations that are related to education.

* The long-term irony 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 educational organizations, and ALL other organizations.

When we recognize and appreciate families and educational organizations as the strategic decision-makers that quite literally determine the social-societal, political-governmental, and financial-economic quality of life of all future generations of a democratic nation, then we have come a long way to appreciate the necessity of their joint strategic relationship to build socially stable and self-sustaining societies.

The family and educational organizations are the major creators of our future generation's quality of life by the quality of the enculturation, socialization, and education that are provided 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.

Preparing Education and Parents For an Uncertain Future

The need may not seem apparent today, but imagine that a series of major calamities wiped out 70% of the world's population. A wide swath of devastation would affect 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 educational systems?

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.

EDUCATION, as an Example

Education has a mission that is multi-faceted, to:

- prepare the individual for life in the larger society;
- prepare the individual for life as a parent and partner in an intimate relationship;
- to enculturate the student in the national political and economic ethos, with the desired outcome of children becoming politically and economically capable citizens.

Education must provide each new generation with the answers to the question, “What does each new generation need to value, believe, and know what is expected of them as a citizen of democracy,

- to support the survival of their democracy,
- so that next-generations also can enjoy freedoms and liberties as we do?

Mission Statement. We are striving to design a working model of a democratic society that empowers the individual, via contributing social institutions,

- to survive economically while strongly enculturating the student in the essentials of the democratic culture,
- so that all future generations are able to enjoy the freedoms and liberties as we do,
- to maintain the right of self-determination socially, politically, economically, and culturally.

This requires each social institution to practice its supporting role to fulfill that mission statement, i.e., the survival of the social, organizational matrix of a democratic nation.

Democratic societies are more difficult to live in as it requires each citizen’s attention to accept their co-responsible share of responsibilities for maintaining their larger society, political environment, and economic processes. (Whereas, in authoritarian societies the only responsibility citizens have is their obedience to the central figure of authority, control, and power. The matter of personal self-determination is given up.)

Education. In this example as one of several vital social institutions, we will begin by asking the critical question that we began with in this paper.

*** What must education do to sustain the organizational survival and thriving existence of democratic societies over the course of 50-500 years?**

In many ways, concerning the long-term social sustainability of any society, the two social institutions of the family and education are inseparable. Both are vital to the social, political, and economic sustainability of every democratic nation in terms of 50-500 years.

For the preparation of each new generation of children to enter into social existence beyond the family, the family and education must exist in a symbiotic relationship that supports the child-in-the-family, the child-in-the-classroom, and for their eventual role as adult-in-society.

Both social institutions, education and the family, have the moral responsibility and concomitant duty to prepare the child for becoming a socially competent, capable, and responsible adult. In doing so, society is given an abundant resource of capable citizens who are prepared to take on the responsibilities of group participation, strategic leadership, and executive decision-making in whatever career endeavor they pursue.

Family Responsibilities to Society. Families have the responsibility to prepare their children to become socially competent, capable, and responsible adults by enculturating them in the ethical and social graces of being a member of the family, in preparation for being a member of a class of students, and later as a member of society.

Education's Responsibilities to Society. Education, (pre-K-12), has a responsibility to society to continue the socialization and enculturation of the family, while also preparing the child for entry into the larger aspects of society. Education is the middle-facilitator between the family and society. A major aspect of that preparation is to more deeply enculturate the child in the dominant culture (democracy) that is necessary to sustain the larger national society. Such a society provides safe and nurturing social environments that allow and empower the individual to explore and develop their innate potential for the good of their own life and that of their own eventual family, community, society, and the nation.

Education's mission, with the family, is to prepare the child to become a responsible, contributing member of the larger society, for the good of all future generations.

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Reformulating the concept of education as a social institution to answer the primary question, will necessarily require all organizations related to education and the family, to support that reformulated concept of education. Organizations related and associated with education then take on their reformulated role to make decisions and take actions that contribute to the survival and sustainability of a democratic society into the centuries and millennia. To do that will require a system of values and subsequent ethic and morality that empower the option-development-to-action-implementation of those organizations to fulfill their new role requirements.⁴⁶



⁴⁶ *ibid*, ***Seven Innate Values***

Also, Raphael, Daniel 2018-2021 ***Making Sense of Ethics — A Universally Applicable Theory of Proactive Ethics, Morality, and Values.***

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Actionable Organizations of Social Institutions

The design parameters of a plan for recovery and peace that encompasses all social and organizational activities of billions of people in many dozens of democratic nations and societies with a probable duration of decades and at least a century, will require all decision-making elements (individuals, organizations of every type, associations of organizations, and identifiable groups of organizations) to take an actionable and responsible part in the fulfillment of that plan.

That plan must also be vividly clear and without ambiguity for those decision-makers in order for them to make meaningful progress for everyone in and of that society. Social stability and progress toward peace that will last centuries and millennia require the steadfast commitment of consistent and reliable decision-making by all who will enjoy that social stability and peace for this generation and in particular for all future generations. And that will also include those elements, today (2022), that are not currently empowered to be actionable partners in the enterprise of founding the efforts to achieve social stability and peace.

* Currently, social institutions have only an identification without social responsibilities. That must change in order to accomplish the fulfillment of such momentous plans that are being proposed in these pages.

Background

The concept of “social institution” came into existence with the insights of Emile Durkheim in the 1800s, who is considered the founder of sociology. He argued that **parts of society are interdependent and that this interdependency imposes structure on the behaviour of institutions and their members.**

The point is that Durkheim observed that social structures of related activities exist in every society. What he observed were the various activities, and associations of people in relationships that related to a “structure” of society. Those “structures” became known as social institutions. Durkheim’s observations were simply that which led him to conceptualize the idea of “social institutions,” the common loci of similarly related activities that similarly exist in all societies today.

* The emphasis here is that the original formulation of the concept of social institutions did not include social institutions as being action-able, i.e., capable of taking independent action to fulfill some intention. The impending collapse of the organizational context of our global civilization now requires us to redefine and reformulate the concept of social institutions to include them as societies-wide actionable resources that can be enlisted in the recovery process. Doing so, “society” will also be reformulated as an actionable “society of social institutions.” All would have the function of individually and collectively making decisions and taking actions independently that intentionally and proactively move that society of people toward social stability and peace.

* To tame UNdirected social change we will need to create an intention for the future, and then make decisions and take action to fulfill that intention. In other words, we will be designing the future that we want, not the future that we just happen to get.

* Reformulating social institutions to include an actionable intention for their existence as proactive agents of intentional social change has positive effects.

- The biggest factor in taming social change will be to give families as a social institution a meaningful intention for their existence, besides “just to have children.” On an overpopulated planet, having more children as a thoughtless consequence of having sex is irresponsible.
- In time, we will create a societal culture change from “me-ism” to “us” and “we” so that the mindset of people is oriented toward the reality that we are all in this effort together to sustain the survival and thriving existence of all future generations. This would in effect fulfill Richard Buckminster Fuller’s thought that we live together on “spaceship earth” and that in order to save our

planet and our civilization, we need to get along and make decisions that benefit all of us.

The Discovery of Social Institutions

FROM WIKIPEDIA:

David Émile Durkheim (French, 15 April 1858 – 15 November 1917) was a French sociologist. He formally established the academic discipline of sociology and is commonly cited as one of the principal architects of modern social science, alongside Max Weber and Karl Marx. Durkheim was deeply preoccupied with the acceptance of sociology as a legitimate science.

For Durkheim, sociology was the science of ***institutions***, understanding the term in its broader meaning as the "beliefs and modes of behaviour instituted by the collectivity,"

Institutions are a principal object of study in social sciences such as political science, anthropology, economics, and sociology (the latter described by Émile Durkheim as the "science of institutions, their genesis and their functioning"). Institutions are also a central concern for law, the formal mechanism for political rule-making and enforcement and a topic for historians.

* The radical reformulation of the concept of social institutions to include those related organizations as actionable for sustaining interests of the larger society is a major change. Such reformulation is in keeping with the original definition of social institutions by Durkheim who said that social institutions are interdependent.

DEFINITION. • A social institution is an interrelated system of social roles and social norms, organized around the satisfaction of an important social need or social function. • Social Institutions are organized patterns of beliefs and behaviour that are centered on basic social needs. [<http://www.uop.edu.pk/ocontents/SOCIAL%20INSTITUTIONS.pdf>]

"...basic social needs" must surely include the survival of the social institution, related organizations, and ultimately the dominant society. The threat of a global collapse due to ecological, environmental challenges, the global Covid pandemic, and manmade calamities confront our global civilization with the challenge of survival and continued existence.

REFORMULATED DEFINITION. • A social institution is an interrelated system of social roles and social norms, organized around the satisfaction of *important social needs or social functions*.

That role would also include proactively taking actions by the organizations that are associated with and support the people and families served by those organizations of that social institution. • Social Institutions are organized patterns of beliefs and behaviour that are centered on basic social needs. The actions of the associated organizations of that social institution include the necessity of proactively sustaining the societies they serve to continue their service to that respective audience.

* **The rationale** for expanding the concept and role of social institutions evolves with our need to develop the unexplored potential energies within societies to sustain the survival of that society. By giving social institutions an expanded definition, the potential to “bend the culture” of whole societies toward social stability, peace, and social sustainability becomes highly likely.

* **The justification** for reformulating the concept of social institutions provides the means to enlist the organizations associated with each social institution to become the proactive agents of doing the work to bend their respective nation’s culture toward social stability, social sustainability, and peace. This is a reasoned approach to stall the movement of our global civilization toward collapse, and to provide a plan of action for the recovery of democratic societies BEFORE the collapse is fully underway.

* What we want to move toward is an organic formulation of the social institution concept. Durkheim’s work is invaluable in that he provided the basic ideation for complementary, organized human social activities that he has named as “social institutions,” which we can now use to develop organic formulations.

[“Organic” = what is in complementary alignment with the seven motivator-values of all people; and, organic with the subsequent ethic and morality that emanate from those values.]

The Organizations Associated with each Social Institution – The Missing Bridge between the Evolving Social Needs Of Societies of People and Organizations.

The crossover between social institutions and the organizational context of a society are the actual, functional organizations that support and are involved in the work of those social institutions. Without organizations,

people individually and collectively cannot satisfy their expanding spectrum of needs.

A proactive role for the organizations of social institutions. By reformulating the concept of social institutions to now include a functional, proactive role to prevent societal and civilizational collapse, we will be taking the initial steps of preventing the next global collapse. As for the collapse that is now in slow-motion, it is far too late to either prevent it from occurring or even to minimize the chaos it will cause.

As societies now exist, there seems to be almost no awareness or concern that societal and civilizational collapse has begun. The consequence we are seeing is that the organizations of society, governments and politics, and the financial-economic sector have no concern that it may occur or will occur.

* The radical reformulation of the concept of social institutions, to include those organizations that are closely related to the social institution, must include those organizations as being co-responsible and actionable for sustaining interests of the larger society is a major change. Such reformulation is in keeping with the original definition of social institutions.

Durkheim's organization of social institutions provides us with a framework to apply our creative approach to all of the major areas of organized activities, whether it is education, healthcare, religion (or not), government, justice, the economy, and media of every society.

NOTE: The family is the only organic social institution because it produces each generation of children who will as adults become organic to all social institutions and organizational delineations.

Because the original formulation for all other social institutions is artificial, we have the liberty to re-formulate the concept of social institutions to suit the survival needs of society. In other words, we will adapt the definition of social institutions to now include the organizations that are associated with each social institutions.

Doing so, they become actionable agents whose intention for existence includes complementary option-development, choice-making, action-initiation, and action-implementation to support the survival and thriving existence of the dominant society. Using the action-designs included in the text, thousands of companies, corporations, foundations, governmental agencies, and individuals will take actions to guide their

communities, cities, states, nations, and their societies toward social stability, peace, and self-sustaining social sustainability.

The Reason for Reformulating the Concept of Social Institutions

Considering that the collapse will change society in many ways, the needs of our societies will change as well. The fundamental need of all societies at that point is to survive as an integrated and organized social structure for billions of people. When the failure to survive becomes an active threat on a daily basis, it becomes an imminent necessity that all organizations and all citizens accept the responsibility to make improvements in the operation and sustainability of their societies for the benefit of all future generations.

The impending collapse that we are witnessing today, (circa 2022), is slow moving in that it really began in the United States in the 1960s and has progressed since then. UNdirected social and culture change has had a devastating effect on the societies of most mature democratic nations. In some ways they are not so obvious. Consider the culture change of the monetization of almost everything that created another culture change of the dominance of quantity-object valuations (materialism) from quality-value valuations, (quality of life), the technological influence that has dissolved many of the bonds of quality relationships, two-income homes with latch-key children, and a dozen more. All of these influences were not sudden, but gradual in their influence to numb our sensitivity to others and even to ourselves.

To recover from the social, political, and economic devastation that will accompany the collapse, more is needed, much more. The responsibilities of reconstructing and transforming our democratic societies require that social institutions become responsible service providers according to their genre of activities to teach and train citizens how to become active participants in maintaining an alert attention to the survival of families, communities, and their societies.

Reframing the traditional ways of doing business in volatile times should not be too radical of an idea considering that many democratic nations are now experiencing social, political, and economic upheavals. What makes matters worse is that those upheavals are also being accompanied by increasing unethical and immoral decision-making and actions by individuals and organizations for the benefit of a very few individuals.

Broadening the sociological concept of social institutions is a reasonable expansion of the definition Sydney Brown of the Khan Academy provided. "Institutions are structures of society that fulfill the needs of the society. Not only are they essential to the society's needs, they also help to build the society itself."

Anticipating the Recovery of our Nations.

Reformulating the concept of social institutions will give us an identifiable means for anticipating the recovery of our nations and societies before, as, and after the coming global civilizational collapse.

Social institutions have been taken for granted by generations of people, including social scientists. Social institutions do not require us to consciously keep them in mind, and millions of people have no awareness of their existence. Yes, they know about families, government, education, and healthcare, but thinking of them in sociological terms as "social institutions" is not a part of their thinking. The covid pandemic, however, has jolted us to question the survivability of our societies, nations, and even our civilization with the potential of the collapse of our societies and civilization, and that requires us to think ahead at how we can survive to rebuild again.

As a futurist, thinking about current circumstances as they might develop into the future, and the eventual collapse of the organizational structures of our global civilization, has caused my mind to stay busy for several years. Of major concern has been to devise a means (process) that can be applied society-wide in any society in the world to the benefit of sustaining the survival, existence, and quality of life of millions of people.

As social institutions exist in every society, our work as futurist planners is already organized for us! Consider that there are seven major social institutions, (family, education, religion, the economy and work, government, justice, and health care), which almost all people are involved at sometime during their lifetime. By reformulating the concept of the ***organizations*** associated with each social institution, we can apply the lessons of social sustainability in those organizations to create socially sustainable societies.

The work that is entailed in reinventing our social institutions has never been exercised. Before the discovery of the seven innate motivator-values, it simply was not possible. The possibility of designing a socially

sustainable civilization with the prospect of it being functionally able to become self-sustaining for millennia also was not possible. Now, it is.

Creating whole societies and all of their related functions and structures with a centralizing intention to sustain the thriving survival and existence of those societies has never been done before. No such centralizing, intentional theme of survival and existence has ever been developed before. There was never a need to. We are in effect consciously inventing the reasons for the sustainable existence of civilizations and national societies. It was not possible before simply because there were no *universal standards of decision-making* to guide the whole process.

*** Another opportunity.** The prior discussions regarding values, codes of ethical and moral decision-making, priorities of decision-making, understanding UNdirected social change, and directed social change provide the tools for **Local Community Design Teams** ⁴⁷ to begin the work now and continue their contribution to their communities all through these current times and all through the future.

Our great grandchildren and all future generations will be living in the new era of civilization that we can begin creating now. It is my grandest hope that their lives and living will be far more holistic and integrated, and benefit from a synergy with other new era organizations. We will be creating a new global culture.

Expected Results after Reformulating the Concept of Social Institutions

Reformulation of the concept of social institutions gives social institutions an identifiable definition and socially organic purpose for their existence in every society. The common societal need for prevention of societal collapse and for recovery if/when a collapse does occur would apply to all social institutions.

It is one thing to identify social institutions as **an interrelated system of social roles and social norms**, organized around the satisfaction of an important social need or social function. But it is quite another to give social institutions a role to address the evolving needs of democratic societies to more accurately fulfill the needs of that society and its people. The primary, fundamental need of every society is to sustain their organizational survival, for without organizational structure, societies fail.

The focus of all organizational development components (vision, intention, operational philosophy, mission, objectives) is to use the

⁴⁷ Raphael, Daniel 2014-2021 *The Design Team Process*

energies of all organizations within and related to each social institution to sustain the very long-term operational survival and thriving existence of the whole of society.

Reformulating the concept of social institutions is the

- means for designing the recovery;
- preventing another, later, collapse;
- improving the quality of life of future generations;
- establishing conscious and intentional DIRECTED social change to achieve perennial social stability and peace, ... rather than by chance from UNdirected social change;
- encouragement of social evolution as an intentional and desirable result that supports an improving quality of life;
- the means for people to emphasize quality-value over quantity-object orientations as being paramount to the propagation of social stability, peace, and social sustainability.

Historically, organizations developed policies that guided decision-making for short-term results in 1-3 years, and rarely in terms of 5-15 years. That is a workable means for small organizations, and even for nations with short term projects and with fairly accurate and measurable results. That is fine for a relatively small organization with a small audience, but when it comes to audience-size of a nation, association of nations, or that of a civilization, then the desirable results must take on a much broader set of long term, measurable results. At that size, the “audience” becomes much larger, and the interests become far broader. The goals then are not set in terms of years but in terms of decades and centuries.

Such long term results require the fore-sight of social-engineering to anticipate the future by creating a conducive environment through consciously intentional

option development
choice development
choice making
decision-making and
action-implementation

that support the desired outcomes for that long-term, future outcome. To fulfill that outcome, the organizations related to each social institution must develop options for decision-making and action-implementation that over the years will bring about the desirable outcome.



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BIO: Daniel Raphael, PhD

Daniel Raphael is an independent, original thinker, and futurist. He is a Vietnam veteran with 18-years of experience working in adult felony criminal corrections; father of three and grandfather of 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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- * Creator of The EMANATION Process, the core process of Stage 3 Democracies.
- * Creator of The Design Team Process, which incorporates the seven values and subsequent ethics and morality, the Raphael Design and Validation Schematic, and specific Design Team member roles.
- * Discoverer of the seven innate values of the Homo sapiens species
- * Creator of the Raphael Unified Theory of Human Motivation
- * Creator of the Raphael Unified Theory of Social Change
- * Originator of A Universal Theory of Ethics, Morality, and Values
- * Creator of Family Learning Centers
- * Discoverer of the Four Foundations for Sustainable Civilizations
- * Creator of the Raphael Premise and Hypothesis for the Existence of Dark Matter and the Increasing Rate of Expansion of the Universe

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The task of the leader is to get his people
from where they are to where they have not been.
The public does not fully understand
the world into which it is going.
Leaders must invoke an alchemy of great vision.
Henry Kissinger, Time magazine, 1976

Manifesto for Designing Self-Sustaining Democratic Societies

Jared Diamond has written extensively on the demise of many dozens of societies and past civilizations, yet there is no record of the collapse and demise of a global civilization. If the global social, political, and economic crises continue and the viral pandemic, environmental, geophysical, and meteorological cataclysms continue, we can anticipate that our global civilization today will soon join the numbers of past societies, nations, cultures, empires, and civilizations that have risen, crested, declined, collapsed and disintegrated.

For those of us who remain, will we choose to rebuild what has collapsed or will we rebuild using new social, political, and economic designs that will support social stability, social sustainability, and peace? And if those who remain choose to use self-sustaining designs, where will they get them?

Not everyone is aware that our nations and civilization are now in the process of failing, and very few have thought it would be necessary to plan for recovery **BEFORE** the collapse is fully underway.

What you will discover in these pages are the thoughts of historian and futurist Daniel Raphael who has given many decades of his life to the study and design of self-sustaining social systems that could be modified to suit the conditions of the future.

“Self-sustaining” literally means that social systems do not have any inherent self-defeating processes in the designs to create socially stable and peaceful societies and nations. Readers will discover a high degree of cognitive dissonance as they read through the pages, as there has never existed anything similar in the 20,000-year organizational history of humankind.

What is provided here is not utopian. It is a wake-up call to humanity at a time when it is far too late to halt or deflect the coming collapse. The “tipping point” has passed a long time ago.

There is one inventive option that is provided, the necessary step to reformulate the concept of social institutions as actionable associations of related organizations.



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