# Designing Socially Sustainable Democratic Societies

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# Designing Socially Sustainable Democratic Societies

Daniel Raphael, PhD

*— opus unius hominis vitae —*

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[1] Variously attributed to Alice Walker (2006) in her book by the same name; A Hopi Elder Speaks; and numerous public figures.

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# Foreword

The evolutionary development of this original work [2] has been a challenge to explain to others. It was preceded by numerous manuscripts, papers, and well over 200 articles since 2006, long before I surmised that all the bits and pieces could be brought together into a brief but integral whole, as I have tried to do here. My first try at creating an integrated work was almost exactly two years ago, in June 2015. At that point, I was only mid-way through a "fire-hose" deluge of conceptual development and writing, where the second half would provide some of the most important and vital concepts to complete the larger picture of social sustainability.

Only within the last three months have I been able to surmise that the conceptual evolution has come to a close, though I already know there is an immense amount that could fill a small library with the eventual secondary and tertiary works. My friends, not having had the direct or vicarious angst of creating a new work out of nothing similar, have scratched their heads for the last several years wondering when and if any conclusions would ever be revealed.

What follows does not cover all of the conceptual development that has occurred, but what is here provides a simple holism to discuss social sustainability as it affects the societal-social, political-governmental, and the economic-financial pillars of a functional democratic society.

[2] Originality is the aspect of created or invented works as being new or novel, and thus distinguishable from reproductions, clones, forgeries, or derivative works. An **original work** is one not received from others nor one copied from or based upon the **work** of others. https://en.wikipedia.org/wiki/Originality

## Introduction

The pages ahead will provide repeated experiences of cognitive dissonance as the concepts unfold one after another as applied to social processes that have previously been assumed or ignored. We will begin from the bedrock of existence, and not assume that survival is given to every generation.

In the last decade, there has been an abundance of talk about "sustainability," but almost no one has discerned and spoken of its two major components, material, and social sustainability. Even less discussed are the defining aspects of each. Material sustainability is measurable by its "quantity-object" definition. Social sustainability is measurable by its "quality-value" definition. You can buy iron ore by the ton, but acquiring peace requires parents with the skills and training to raise children with confidence, guidance, and love — and not for just one family, but for millions for families for generations after generations.

In a democratic nation, the values for the establishment of its and the values that have sustained our species for over 8,000 generations need to be congruent. In designing a socially sustainable democratic government and society using a singular value *system* will enable them to work closely together. When those values are more functionally embedded into the operation of social, political, and economic-financial organizations that support a society, the more smoothly it will operate.

Most people, who enjoy the values of a democratic nation, are usually not conscious of the necessity of value-integration between their social existence and their political existence. That only becomes visible when we see the incredible value-separation in a dictatorship or totalitarian regime. In those situations, there is a yawing gap between the values of individuals and the regime's values. Because of those value-differences the potential for political rebellion is always present, and the cause of constant social-political dis-ease.

There are two major parts to the book:

1) *The Means ...* provides the toolbox and tools for citizens to reframe what I call a "Stage 2 Democracy" into a "Stage 3 Democracy." The resources, or "materials" in this metaphor, exist

in the innate skills and potential of each citizen. Citizens within the public provide the motivation and energy to transform their staid and antiquarian democracy into a system of social systems with the capability of learning from experience, and retaining that learned experience as wisdom.

2) ***... to a Sustainable Democratic Society,*** discusses the primary work to be done in the societal-social and political-governmental pillars of a democratic society. The economic-financial pillar is the most difficult to deal with as the motivation for profit-making, profit-distribution, and equity sharing lie within the deep recesses of our human need to sustain *LIFE*, to survive not just for today, but to the foreseeable future. To change the culture of such a vital element of any society requires a multi-generational culture-change that will also addresses social justice, social equity, "what is fair," and the common good.

The value system and a code of "organic morality" that is described in ***The Means ...*** will provide the criteria ***... to a Sustainable Democratic Society*** to design stable, self-sustaining, and sustainable families, communities, and national democratic societies. These values become a unified and uniform means of decision-making, a "code" for making socially sustaining decisions. Because the values are innate or organic to our species, even down to our DNA, this "code" is in reality an "Organic Morality" that is applicable to every race, culture, ethnicity, nationality, and gender, for all time. Such a morality has never existed until now.

The last chapters of the book provide for the redesign of Stage 2 Democracies to become Stage 3 Democracies. This provision is an evolutionary redesign, rather than an either-or choice. For Stage 3 Democracies to become successful, they must build upon the best elements of Stage 2 Democracies, while thoughtfully providing evolutionary developments to remedy ineffective elements. Further discussion provides the means to form citizen-based, technological based democratic processes that protects contemporary democratic processes as well as providing citizens with the political leverage to "get something done."

Enjoy !

Daniel Raphael
Evergreen, Colorado USA
June 20, 2017

# The Means ...

# 1
# The Basics of Social Sustainability

The basics of social sustainability begin at the level of survival, the foundation of existence, and the hope of tomorrow.

## The Durations of Existence —

**Survival**

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

**Existence**

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

**Maintenance**

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

**Stability**

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

## The Durations of Sustaining —

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

**Sustainable:** Capable of being sustained in the long term.

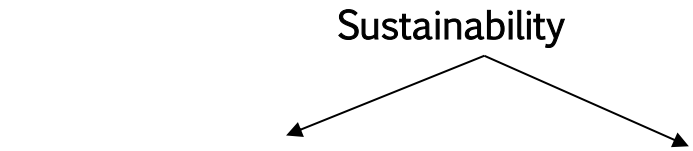
**Sustainability:** The ability to sustain.

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

The progression from a survival state of existence to social stability is as wide as it is from social stability to social sustainability. What is involved is a movement away from material survival where life or death is a constant reminder, to where life is not only assured, but a high quality of life is also assured. This is also the movement from a "quantity-object" way of life and standard of living to a "quality-value" state of life where a very good quality of life for everyone is a paramount concern.

As the table below illustrates, when we discern the two major components that comprise the broad concept of sustainability their differences become very clear. They are as different as 2 million tons of iron ore are from 2 million people who are equally enjoying a good quality of life that provides them with the means to explore their innate potential as anyone else.

Two Types of Sustainability —




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

**Sustainability examined.** "Sustainability" as a word is in vogue in almost every circle of discussion from board rooms to classrooms, to cocktail parties and espresso bars. Both material sustainability and social sustainability are necessary to support sustainable societies, cultures, and their populations. With the value system of social sustainability, there is no conflict between them. What has not been developed in the discussion of social planning are the values that have supported our species also provide a common understanding of the needs of social systems from families to national societies.

## Quantity and Quality —

The discerning differences between material and social sustainability are quantity-object and quality-value. The material environment of the world provides us with a very obvious quantity-object orientation to all that exists around us. The social environment does NOT provide an obvious quality-value orientation of us as individuals or members of the social environment, until we begin to examine what makes life meaningful to us. The values that are innate to our species move us to rebel against being treated as quantity-objects.

Is peace achievable? Is family comfort and stability achievable? Is community stability and cooperation achievable? Are any of those states of social balance achievable without understanding the quality-value orientation that is innate to our species? No, they are not. Think again about the social and political evolution of democratic societies. Is it possible for the political processes of a democratic society to evolve without our understanding and fully appreciating of the quality-value nature of our species? No, it cannot.

Political regimes that treat people as quantity-objects have always been hated, while political regimes that treat people as having quality-value are respected and appreciated. Designing *self-sustaining* democratic societies must make these two orientations clearly distinct. In a society that is already democratic, citizens and citizen interest groups need to take the next step to discern where the policies of their governments lie between the poles of quantity-object and quality-value.

Few of us have ever thought of ourselves as being valued for the *quality* of our participation in our community or society. It is not something we have been taught. Our cultural roots have identified us as "quantity-objects." In the culture of the United States there is a great emphasis on the quantities of our lives but little emphasis on the quality of our lives and living. Why?

If we examine the roots of our United States culture, we can put our finger on the document that told us that we are "quantity-objects" rather than individuals having "quality-value." That orientation comes from the most famous sentence of the United States Declaration of Independence: ***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.*

For us to raise the social evolution of our societies to the plateau of social stability with the potential of becoming self-sustaining, we must turn our thinking away from seeing each other as just another quantity of one, equal to every other person as a quantity of one. We have blindly accepted this for 241 years, yet each of us knows that our qualities make the difference in all aspects of our lives. It is similar to viewing the world with one eye, where with two eyes we see stereoscopically. Quantity **and** quality offer us a far more balanced view of each other and ourselves in relationships with others, and with our governments.

The opposite of being a "quantity-object" is an individual who has "quality-value." Quality-value is not such an odd concept to accept. We unconsciously use this every day in the sports and business relationships we form. Consider the simple example of two tug-of-war teams. We know that for the tug-of-war to be fair we must have the same quantity-object (number) of members in the team. We also realize that having members with more "quality-value" by being heavier, stronger, and better trained in the skills of tug-of-war make all the difference in winning or losing. Isn't it time we thought of ourselves, individually, in our communities and our democratic processes in the same way? When we do, we will begin to see that equality is a necessary choice to make decisions to increase the social value of people in our societies by improving the qualities of their participation. On a larger scale, social sustainability becomes a matter of conscious choice, not of chance by trial and error. In an evolving democratic society, that choice begins by only creating options that improve the quality of life for everyone, equally.

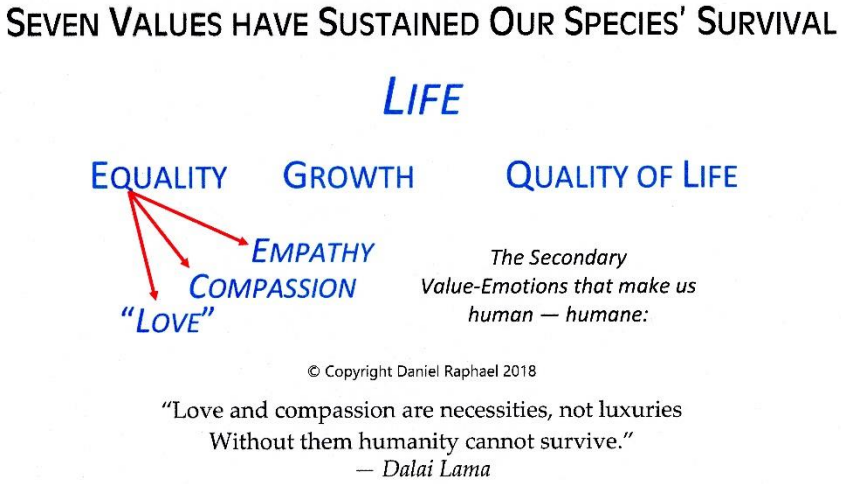
What has been missing is a *system of values* that can be used to discern the gradient between the poles of "quantity-object" and "quality-value" of anything social in nature. What is provided in Chapter 6 is a simple-to-use mechanism for citizens and citizen groups to validate or invalidate existing statutes, social policies, and organizational processes, and to design socially sustainable policies and processes as supporting the social sustainability of families, communities, and their societies.

# 2

# The Seven Values That Have Sustained Our Species

## Values Underlie All Decision-Making.

Whether a decision is made in less than a millisecond or takes years to formulate, a set of values always bears upon the intentions for making that decision. The value that has sustained our species is *LIFE*. The three primary values that have motivated our species' incredible dominance of this planet include our pursuit of an ever-improving *quality of life*, to *grow into our individual innate potential,* and to do so *equally* as anyone else would or could. The three secondary values of empathy, compassion, and "Love" give us the qualities that define us as being humane and merciful even when survival might demand otherwise.




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

## Characteristics of These Values —

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

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

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

**Irreducible** — The three primary values are the superordinate values of our species and are not subordinate to any other values. The pursuit of an improving quality of life, growth, and equality provide the foundation for human motivation, (page 18), as interpreted by the individual, and express themselves in a personal hierarchy of needs.

‡ The term 'value' has a meaning in sociology that is both similar to and yet distinct from the meaning assigned to it in everyday speech. In sociological usage, values are group conceptions of the relative desirability of things. Sometimes 'value' means 'price'. But the sociological concept of value is far broader, where neither of the objects being compared can be assigned a price.

The idea of deeply held convictions is more illustrative of the sociological concept of value than is the concept of price. In addition, there are four other aspects of the sociological concept of value. They are: (1) values exist at different levels of generality or abstraction; (2) values tend to be hierarchically arranged (3) values are explicit and implicit in varying degrees; and (4) values often are in conflict with one another. Source: www.sociologyguide.com

## The Three Secondary Value-Emotions —

### EQUALITY → *Empathy, Compassion, and "Love"*

The three secondary value-emotions emanate from the primary value "equality." The reason that we are so sensitive to issues of equality is that we have the innate capacity of ***empathy*** – to "feel" or put our self in the place of another and sense what that is like, whether that is in anguish or in joy. Feeling that, we want to act in ***compassion*** [3] – to reach out to the other and assist them in their plight. We generalize empathy and compassion all of humanity with the term "***Love***" – the capacity to care for another person or all of humanity, as we would for our self.

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

The reason that we are so sensitive to issues of equality is that we have the innate capacity of empathy – to "feel" or put our self in the place of another and sense what that is like, whether that is in anguish or in joy. Feeling that, we want to act in compassion [4] – to reach out to the other and assist them in their plight.

Our motivation for equality is stimulated when we compare our own life to that of others and see that the quality of their life is "better" or worse than our own. Our sense of inequality then rises within us to

[3] http://ccare.stanford.edu/stanford-Schematicionate-university-project/
[4] http://ccare.stanford.edu/stanford-compassionate-university-project/

motivate us to seek equality for us, and equality for them stimulated by our empathy and compassion for them.

We generalize empathy and compassion toward all of humanity with the term "Love" – the capacity to care for another person or all of humanity, as we would for our self.

## The Seven Values and Social Policy Development —

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

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

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

- Universally applicable to all people of every nation, culture, race, ethnicity, society, and gender;
- As relevant and applicable 5,000 years from now as it is today;
- An ideology that would be easily accepted by all people, without the implicit or explicit implication of a foreign agenda;
- A positive, constructive way of thinking, speaking, and acting by every individual at all levels of society or position of authority;
- The hope of improved quality of social relations between individuals, organizations, and governments;
- Easily understood and useful to almost anyone, literate or not;

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

## Human Motivation

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

The closest reference to a values-based theory of human motivation that I could find in an extensive Internet search was *An Overview of the Schwartz Theory of Basic Values*, by Shalom H. Schwartz[5]. Schwartz lists ten values: self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, and universalism. There is no dispute with these values, as secondary or tertiary interpreted-values subordinate to the three primary values. They have supported great contributions to the sustainability of our species by many individuals. Unfortunately, Schwarz's theory was published after Dr. David L. Forbes' paper, "Toward a Unified Model of Human Motivation," [6] that examined all major theories of human motivation, and not examined by Dr. Forbes.

**A Unified Theory of Human Motivation.** The synergism of the primary and secondary value systems gives us a complete picture, (page 13), of human motivation and an accurate reflection of us as individuals — thinking and compassionate. The three primary values and the three secondary value-emotions bring us full circle to provide the basis for a unified theory of human motivation by engaging the analytical-side of individual and social existence with the intuitive or heart-connected side of our existence.

We are motivated by our intellectual side to devise ways to improve our quality of life, whether that means discovering fire to heat our cave and cook our food to inventing the latest smart phone. We are also mightily motivated by what we feel from what most people call their "heart." The

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

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

secondary value-emotions give each of us the capability to improve the quality of our lives through our empathy, compassion, and "love" of humanity, both as givers to others and as receivers from others.

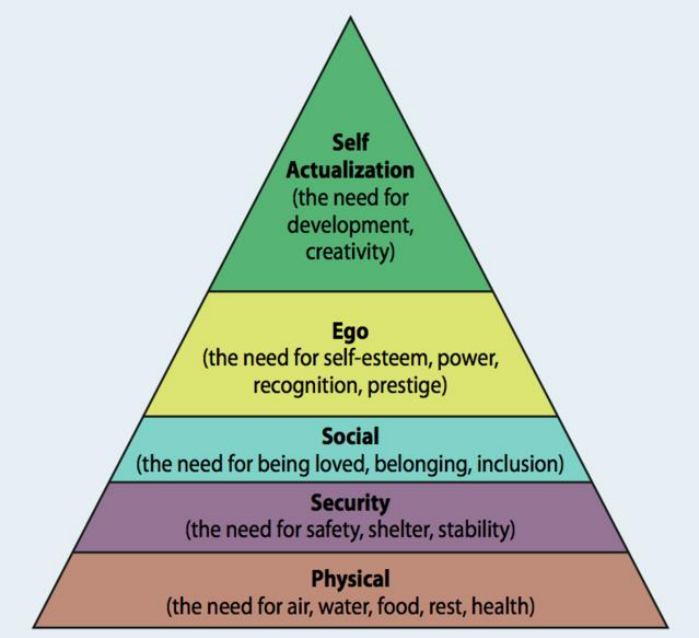
Further, these values give us the capability of improving the quality of our lives through our *intra-personal* relationship with our self; and *inter-personal* relationship with others. This is the point that the unification of these two value systems becomes vastly important to motivate each of us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

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

## Values, Value-Interpretations, Hierarchies of Need, And Social Change

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

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




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

While individual interpretations of the three primary values of social sustainability may vary wildly from one person to the next, vast numbers of people provide slow-moving, ongoing trends that stabilize the movement of a society over time. *Social instability occurs* when vast

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

**"Everything is fine."** [7] It is not surprising that most people in mature democracies assume that "everything is fine." "Everything is fine" is *assumed* in the almost invisible slow creep of social change by most people who are easily distracted by the immediate events in their personal lives. Yet in only five decades, the macro-scale of social change in the United States has been immense. Its only evidence is how uncomfortable citizens feel with "the way things are" in Washington, D.C., other national capitals, and in their state and provincial capitals. When large numbers of the public sense and wake up and see that everything is NOT FINE, then social, political, and economic panic can cause rapid, large scale disruptions.

**The motive power behind *POLITICAL* change.** As vast numbers of the public sense that their current political processes do not support an improving quality of life for them, and do not promote the individual to grow into their potential, or support them to do both, those vast numbers become less and less satisfied with the status quo. In a democracy, citizens are used to exercising their right of self-determination in all things that affect them, including their government. They yearn for a return to the quality relationship their great grandparents had with their elected and appointed public executives.

## Three Secondary Value-Emotions that Make Us Human—

### EQUALITY → *Empathy, Compassion, and "Love"*

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

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

capacity to care for another person or all of humanity, as we would for our self.

Our motivation for equality is stimulated when we compare our own life to that of others and see that the quality of their life is "better" or "worse" than our own. Our sense of inequality then rises within us to motivate us to seek equality for us, and equality for them stimulated by our empathy and compassion for them.

The primary value equality is the nexus of our "head" and "heart" energies that integrate both centers to support and nurture our holistic integration as a person who is "fully human – humane." This holism enables us to see others as we see our self without being competitive. This is the true essence of "equality." It is the source of our sense of "oneness" with others, and enables us to extend our compassion to others in the most ennobling expressions, as example with Nobel Laureates for Peace.

To seek to improve our quality of life, to grow and to do so equally as any other person could or would, to have a sense of empathy for others, and then to reach out in compassion to assist them, and to "Love" the humanity in all others — that is evidence of being fully human. Being fully human, these value-emotions come as a package: When we feel empathy for another, our immediate impulse is to provide an act of compassion, because we have a connection to all others of our species that we often name as our "love for humanity."

What is remarkable about these three value-emotions is that while they are subjective in nature, in reality they can be objectively measured when we observe the values they generate: acceptance, appreciation, recognition, validation, respect, loyalty, faithfulness, trust, authenticity, vulnerability, genuineness, self-identity, and identity of others, and many more. These secondary emotional-responses are what make "love" love!

People are Innately Good. Just as the three primary values of social sustainability (quality of life, growth, and equality) are organic and innate to every person of every race, culture, ethnicity, nationality, and gender, the three secondary value-emotions are innate as well. While they are not learned behaviors they are discretionary in nature and can be enhanced with conscious practice. They exist in us as an impulse to do good to others. They are proof that people are innately good. We want

peace for others, for example, as much as we want peace for ourselves because we are wired with the values that make us human – humane.

The three secondary value-emotions clearly identify us as social individuals rather than asocial or antisocial beings. Their expression is evidence of being socialized — to care for others equally as we do for our self — to be humane. The exceptions are those who received dysfunctional socialization or learned predatory values as they were being raised; those who developed negative interpretations of themselves and others; those who have chosen to be other than innately good; or are mentally defective.

## Organizations and the Three Secondary Values

When people suffer and their very existence is in jeopardy, when an improving quality of life is not possible, and when growth is put off and equality is absent, it is very rare that the value-emotions of empathy, compassion, and "Love" are expressed. When people are able to pursue an improving quality of life, to begin growing into their innate potential with an equal ability as others, then empathy, compassion, and "Love" are able to come into expression. The primary values that have sustained our species set the stage for the individual's capability to express their innate value-emotions of *empathy, compassion,* and *"Love."*

When families, communities, and societies have attained a relative state of social, political, and economic stability, they, too, become capable of expressing the secondary value-emotions similarly as do individuals. To the contrary, though, what we see from observing the behavior of organizations is not consistent with that premise. Something is surely missing when organizations of great means do not act compassionately. Organizations have not come to appreciate these six values as ultimately necessary to support their own sustainability and that of societies.

Our species will be sustained into future millennia simply by procreation, invention, and adaptation. For organizations and societies to become sustainable, they must take the extra step to incorporate the three primary values of social sustainability into their "organizational DNA," into their decision-making and operations. Social-societal, political-governmental, and financial-economic organizations provide the necessary

supports for a functional society. But, that does not assure those organizations or their host societies will become sustainable into future millennia.

**One critical element is missing:** Organizations do not have DNA and an organic set of socially sustainable values to support option-development, choice-making, decision-making, or action-implementation that supports their continuing, sustainable existence. If we want to see an explosion of compassion in our societies, followed by peace, then we must persuade all organizations, corporations, foundations of all types, and governmental agencies to adopt the three primary values to assure their existence into the far distant future; and to use the three secondary values as the criteria for decision-making and action that qualify their actions as being humane.

## Summary

Conscious application of the three primary values of social sustainability is enough for families, communities, and societies to achieve long-term social stability and eventually social sustainability. Achieving that status, however, does not automatically assure that they will become more compassionate and humane. Yes, they would surely become "just" societies but that does not assure that they will also become compassionate, humane, kind, or fair. Clearly, if the best of human nature is humane, sensitive enough to be empathic and able to give and receive compassion, then we should expect our communities, societies, and organizations to reflect the same qualities. How else can we meaningfully engage widespread problems of social justice, social equity, what is fair, and the common good? Those social problems can only be engaged with fairness and lack of bias when we use the values that are universal to all people of all races, cultures, ethnicity, nationality, and gender.

# 3
# Human Motivation

## The Impulse of Human Motivation —

The values that have sustained our species for over 200,000 years *provide the impulse of human motivation* that is species-wide for all people of all races, cultures, ethnic groups, nations, and genders, in simple and complex societies, now and into the far distant future.

These values act in us as a "need to" fulfill, urging us and prompting us to make an effort to fulfill those values. Generally, all individuals are motivated to fulfill the primary values using their own interpretations to develop their personal set of needs. The secondary value-emotions are discretionary, meaning that individuals can adapt how they fulfill the primary values with the secondary value-emotions in mind. I suspect that the more socially evolved a person becomes, the more that the secondary values become evident. Those individuals who are less socialized compromise those values with the rationalization of their ego needs for personal aggrandizement and self-seeking conquest, or fear reactions.

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

## The Raphael Unified Theory of Human Motivation

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

The closest reference to a values-based theory of human motivation that I could find in an extensive Internet search was *An Overview of the Schwartz Theory of Basic Values*, by Shalom H. Schwartz. [8] Schwartz lists ten values: self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, and universalism. There is no dispute with these values, as secondary or tertiary interpreted-values subordinate to the three primary values. They have supported great contributions to the sustainability of our species by many individuals. Schwarz's theory is worthy of greater public awareness, but unfortunately was published after Dr. David L. Forbes' paper, "Toward a Unified Model of Human Motivation," [9] that examined all major theories of human motivation.

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

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

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

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

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

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

## Adapting to Changing Conditions

While the three primary values have sustained our species, it is the three secondary values that define us as being fully human or not. These six values give us the conscious capability to peacefully adapt to a world that is becoming more and more difficult to live in without conflict. *The key words here are "conscious" and "adapt."* As a species we have ***unconsciously*** relied upon the three primary values to urge every person to yearn for a better quality of life, to grow into their potential, and to do so equally as anyone else. The three secondary values, however, are volitional, meaning that they come into operation unconsciously and consciously.

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

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

The future for such prescient individuals begins here, today, with like-minded progressive people. When the primary value Equality invokes our empathy we become aware of the equality of others that requires us to come to the conscious awareness (consciousness) to then act in compassion to come to the aid of others; or choose to ignore them. Which choice-decision-action is more humane, and more human?

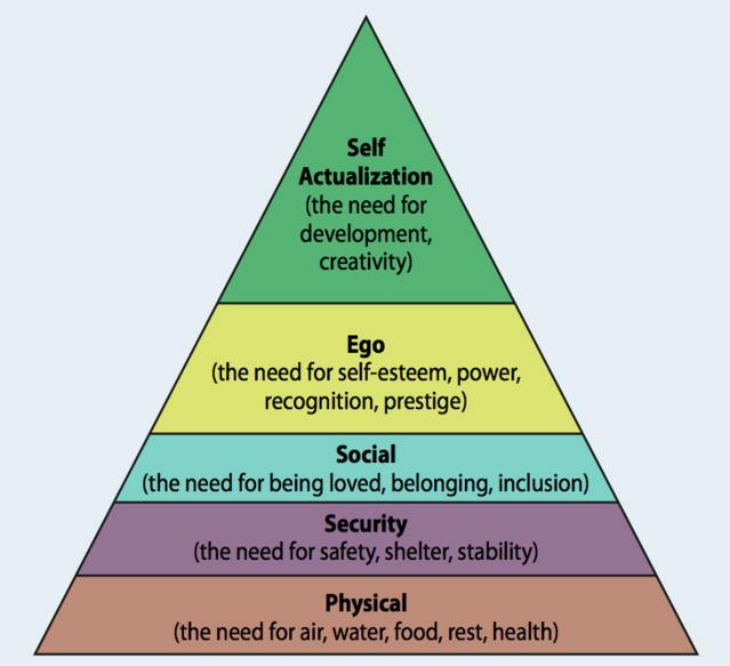
For societies, that consciousness must become awakened so that individual citizens and all citizens collectively ***consciously*** choose to activate their sense of empathy, compassion, and "love" of humanity to help others adapt to changing conditions. If we choose, consciously or unconsciously, not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

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

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

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

While individual interpretations of the three primary values of social sustainability may vary wildly from one person to the next, vast numbers of people provide slow-moving, ongoing trends that stabilize the movement of a society over time. *Social instability occurs* when vast numbers of people sense that their ability to satisfy their needs is being



threatened; and occurs rapidly and violently when they simultaneously sense that their ability is imminently threatened and there is no hope of preventing the threat.

**"Everything is fine."** [10] It is not surprising that most people in mature democracies assume that "everything is fine." "Everything is fine" is *assumed* in the almost invisible slow creep of social change by most people who are easily distracted by the immediate events in their personal life. Yet in only five decades, the macro-scale of social change in the United States has been immense. Its only evidence is how uncomfortable citizens feel with "the way things are" in Washington, D.C., other national capitals, and in their state and provincial capitals. When large numbers of the public sense and wake up and see that everything is NOT FINE, then social, political, and economic panic can cause rapid, large scale disruptions.

***POLITICAL* Change.** As vast numbers of the public sense that their current political processes do not support an improving quality of life for them, and do not promote the individual to grow into their potential, or support them to do both, those vast numbers become less and less satisfied with the status quo. In a democracy, citizens are used to exercising their right of self-determination in all things that affect them, including their government. They yearn for a return to the quality relationship their great grandparents had with their elected and appointed public executives.

## Predicting "Social Pressure" for Political Change

Having a universal and timeless standard in the form of the seven values offers social scientists the opportunity to now measure social change with immensely more accuracy than in the past. Yes, the process is still comparative, but the permanency of the values provides a timeless standard to compare against. The primary value, "quality of life," is relative to each culture that provides insights into the adaptability of our species for varying conditions. Adaptability is primary to survival, as Darwin has said.

[10] Bohm, David *On Dialogue* (2004): 68.

Let us begin with asking a very bare bones sort of question, which will beg to be followed by many more questions, questions of the sort that social scientists who use sociometric procedures to measure changes of a population. Although sociometric procedures use *quantitative* measures, they will also need to determine the *qualitative* attitudes and opinions of that population.

> Question, "What necessitates the public (individual citizens) to initiate moving from a Stage 1 Democracy to a Stage 2 Democracy?"
>
> Recall that Stage 1 Democratic practices begin to evolve under a monarchial or similar regime, which was the situation for the Colonists in America. What social scientists will want to measure is the "What" in the above question in quantitative and qualitative terms.
>
> Confidently, I suspect that the "What" that motivates movement from a Stage 1 Democracy toward a Stage 2 Democracy is the same motivators (read, "Human Motivation") that is now motivating Progressives and many others to move our 228 year old antiquarian Stage 2 Democracy into a Stage 3 Democracy.
>
> The universal nature of the RUTHM provides a functional and elementary way of understanding human motivation for acting in political ways. The drive for self-determination in all things that resist human expression for fulfilling the four primary values is always relative to an evolved hierarchy of needs.
>
> As one political development of a democratic society (social, political, economic) is provided, soon the public will want more developments that lead toward greater freedom of self-determination. The end of that process, I conjecture, is where the public is fully co-responsible and co-accountable with their public executives for option-development, choice-making, decision-making, and action-implementation regarding public issues.
>
> It is foreseeable that sociometric sophistication will eventually enable citizens and their public executives working in local community teams, while collaborating with hundreds of other teams, who have access to the Library of Sustaining Wisdom to use the seven values, the Schematic, and professional skills to

"find their way" into a continuing future state of social stability, peace, and sustainability.

All of this potential lies within the innate values and innate potential of every individual citizens, working in concert with a common vision, intentions, operating philosophy, and mission(s) to achieve those desired ends. What will be sacrificed along the way is the divisiveness and separation of contemporary "me-ism" for positions of authority to maintain control, wield power for political and financial interest-positions.

No conjecture is needed here – I am quite sure that this process will be attended with much kicking and screaming, resistance, deflection, and denial by the exclusive few who are the holders of adversarial-competitive, linear processes that are male-dominated, and subject to either-or thinking in the pyramid of political and financial power. Surely the movement toward the imminent Stage 3 Democracy will be needed, called for, and backed by rational reasons based on the values of human motivation, but that will not deter the powerful from trying to stay in power.

The history of the evolution of democracy offers one truth: No amount of resistance has ever permanently halted human motivation from its course toward and ever-improving quality of life, and to grow into our individual innate potential, equally as those who strive to retain their grasp on their reign of power.

It is time now for social scientists to investigate this unexplored venue for the good of all.

# 4
# Values and Decision-Making

## A Profound Irony

Although everyone seems to understand the words of the previous chapters, few have come to appreciate the holism of life and living that brings about the stable state of a family, community, or national society using the values that are innate to each individual. The irony of having to discover the values that are organic to each person in order to develop stable and sustainable societies is profound. The irony rests on the historic fact that these values are self-evident, yet have been invisible to us until now. Now, it appears, the necessity of their revelation is immediate, and global.

**A pivotal time for social evolution.** This is the first time in the history of our planet that it has become fully occupied, and at a time when the old problems of national sovereignty, militarism and its increased capability for swift and violent action, belligerence of national leaders, violent radical social, political, and economic groups, and many more have not been resolved. In other words we live in an ongoing violent, unpredictable, complex, and ambiguous (VUCA) global situation, with no one capable as a referee or facilitator of peace and social, political, and economic stability. That highly desired outcome is impossible when no one is using a universal set of values that are applicable to everyone of every race, culture, ethnicity, nation, and gender; or a mechanism to determine what corporate or governmental policies are sustainable or not.

This is a critical time for decision-making that could lead to the peaceful social evolution of social institutions, political entities, and economic policies. This is a time when a proven set of integrated and universally applicable values must be presented to the world as a social-systems morality that is applicable to the holism of all human activity. Necessarily, the values that form such a morality must be capable of being used easily by average citizens in every local community to

validate their decisions and those of their public executives, and the decisions of corporations.

It is foreseeable, as the U. N. and the "Club of Rome" have determined decades ago that there surely is a "terminal point of time" for the erroneously assumed continuation of "sustainable growth." Such an assumption will be seen eventually as the stuff of grand ignorance, (Al Bartlett, professor emeritus), the kind of ignorance that is existentially incurable except by the demise of the cultures that support it. The alternative view is not utopian but pragmatically linked to the practices and morality of social sustainability, with decision-making that produces sound social policies.

## Development of the "Social Sustainability Design and Validation Schematic" —

**An "Ah-ha" moment.** In late 2007 and the spring of 2008, in order to provide a proof of concept, I formed an experimental "Social Sustainability Design Team" to explore a team process and a rudimentary form of a procedural Schematic as shown on page 31. This is the last iteration of a ten-year developmental cycle of design, test, revise, test, and so on of this device. The team had the latitude to choose the topic they would like to explore through this procedure. They chose to examine the reasons for disappointment in intimate, personal, business, and other relationships.

Please use the Schematic to understand the following. We had begun by working backwards from disappointment that we listed in column #6. It is an *observable outcome* we sometimes experience in personal relationships. Disappointment is almost always caused by our unsupported *expectations* for a relationship, which we listed in column #7. Those unsupported expectations are always based our unsupported *beliefs* about relationships, which we placed in column #8. What we did not know at the time were the *assumptions* about personal and intimate relationships that are intimately but invisibly connected to our beliefs, about what a personal or intimate relationship "should" be. As our Team progressed through the Schematic, we had gotten to the values column (#10) and had identified *LIFE* as the most important value. We were

stymied to move ahead and decided to attack the problem in the following week. At the end of the session we socialized for a bit before returning to our homes.

As I walked from the kitchen into the living room I had an "Ah-ha" moment. The result was the awareness of three primary values that support human sustainability. Yes, *life* has ultimate value, but the primary value that makes life meaningful is the *quality of life.* We also yearn to *grow* into our innate potential that makes it possible for us to enjoy a continuing improvement in the *quality of our life.* Because we are social creatures and always *compare* ourselves to others, we also value *equality* — to *grow* into our potential and improve our *quality of life equally* as any other person would or could.

**Interpretations of the three primary values.** Before we had the three primary values available to clarify our work, we were left to use *our interpretations of those three values* as being the primary values of life and living. Interpretations of any value will never give a full description of that value. Interpretations are valid in their own right as long as they are consistent with the holism of all three primary values. That "Ah-ha" moment provided the foundation for the development of all of the other concepts and principles of social sustainability. Yet, it was not until November 2014 that the three secondary values were revealed to me that completed the holism of the seven values.

The primacy of the three primary values is that they are ORGANIC VALUES and innate to our species. Interpreted values on the other hand are not organic, but rather "artificial" representations of the permanent, immutable values that support the sustainability of our species. Interpreted values are in reality solely "what we think" the seven values of sustainability mean to us personally or organizationally. These values motivate us to satisfy them according to our interpretations in the form of our personal hierarchy of needs.

As the evolution of the Schematic progressed, it became apparent that the seven organic values must occupy column #10, with value-interpretations occupying column #9. This fully distinguishes one from the other so that those who are working through the Schematic are guided to recognize how their interpretations and assumptions come into existence.

## Working with the Schematic

The Schematic is a remarkable instrument because it can be used to design socially sustainable policies and social processes, and to validate existing policies, statutes, political campaign "planks," moral and ethical issues, and many more. Because it is based on the values that are innate to humans, it enables us to work our way through our thinking from the obvious to the obscure. It helps us peel away the layers of our thinking to reveal the rationales, justifications, biases, assumptions, and prejudices that cause our lives to become UNsustainable. It asks one primary question:

> **Do our measurable behaviors, expectations, beliefs, and assumptions support the seven values of social sustainability?**

**The Schematic,** (page 31), is divided into the top part that is used to identify the topic or issue that you or a team are examining. The bottom half provides a procedural outline to validate your beliefs and assumptions, expectations, and how you fulfill the top half of the Schematic.

**The Values** in Column #10 are the key for cross-checking and validating the entries in Columns 6-9.

The synergism of the three primary values becomes clear when we discern that *quality of life* is valued *equally* by each person; and that life becomes meaningless without the hope that *equal* opportunities provide us to *grow* into our potential, and explore our abilities for improving our quality of life. Because hope manifests as confidence, the loss of confidence of the public in their ability to satisfy the values that urge them on almost always leads to feelings, collectively, of social depression — hopeless and helpless to affect the circumstances of their life. Then social, political, and economic reactions can become volatile and unstable.

**Beliefs.** No one can rationally argue against these values as being universal to all people. Yet, as we will see almost immediately, when it comes to beliefs, there can be extreme variations of interpretations between people based on those same values. Even though there are only three simple primary values *how we interpret those values*

generates hundreds of value-interpretation and beliefs. Some of those beliefs are hidden as invisible assumptions until someone questions our beliefs as being valid.

**Assumptions.** Our interpretations of these universal values are almost always colored by underlying assumptions or sets of assumptions to form a hidden set of beliefs. Discovering those assumptions of how they do and don't support the social sustainability of an individual, family, community, or society is one of the primary reasons for using the Schematic. No common ground (peace) will ever be gained until all of the beliefs, assumptions, and expectations become exposed and processed through the Schematic. The process of listing all of our beliefs provides a visible means of developing commonality and productive unison of action, when we compare our beliefs with other people.

> **Assumptions.** Because assumptions are almost always invisible to the person who holds them it becomes a vital necessity to expose those assumptions in a Design and Validation Team. It begins by asking individuals pertinent and pointed questions about their beliefs. Disagreement of beliefs between team members is evidence of hidden assumptions. That is a signal to begin the gentle and diplomatic process of determining how each person who holds a difference of belief gained their assumed belief.
>
> The wide variation of *expectations* for each belief is due to the underlying, unspoken *assumptions* each individual accepted early in their life, and are usually quite unaware of their existence. Because of this, no progress will ever be made by any two people, team, family, community, or society until those assumptions have been clearly revealed. [11] Conscientiously using the Schematic will eventually reveal and identify those assumptions.
>
> Once the assumptions are exposed, they then need to be validated or invalidated using the criteria of the three primary values. If beliefs and assumptions are hard to define, then look to the ***expectations*** and the ***criteria of fulfillment*** of those beliefs and assumptions to make them visible.

[11] David Bohm, Peter M. Senge, and Chris Argyris have much to say about <u>how</u> to reveal the underlying assumptions in dialogue. Dialogue, as they define it is not conversation or discussion, but a thoroughgoing process for making progress involving difficult topics. (See Bibliography.)

**Expectations.** We tend to live our lives minute-by-minute and day-by-day with incredible lists of expectations in mind for each of our beliefs, and our hidden assumptions. From the time of our childhood we have simply accepted those expectations and their hidden assumptions. We were children then but now we are adults who will become more and more responsible for the fate of our own community, as for our own life. Not surprisingly, the expectations held by different societies, even in the same nation, reveal vast differences. Those differences are also due to the existence of different assumptions as to how those beliefs and their attendant expectations must be satisfied or fulfilled.

**Criteria for Fulfillment.** For every expectation there are measurable criteria that demonstrate the fulfillment for that expectation. To check the moral validity of a measurable criterion, it is necessary to validate it against the three primary values of sustainability. For a socially sustainable morality to become a functional part of a community or society, measurable outcomes must demonstrate how expectations are to be fulfilled; and, cross-validated against the seven values of sustainability.

For example, in the *belief* of universal education being beneficial, we would *expect* that graduating students would measurably prove that higher education relates positively to socioeconomic indicators such as better health, longer lifetimes, greater earning income, and whose children also experience the same outcomes. If that expectation proves to be true, then each of these indicators offers the individual the ability to improve their quality of life, and to develop and grow into their innate potential equally as those who already have those quality of life indicators.

## Validating Historic and Contemporary Decision-Making

The seven values of social sustainability make it possible to take on the task of understanding all historical events in terms of the values of social sustainability. Doing so will also bring contemporary decision-making by all public executives, CEOs, corporate boards, legislatures and Congress under accurate scrutiny. Doing so will reveal the repeated lessons of history that can then be distilled into the wisdom of the ages to guide future generations to successful, peaceful, stable, and sustaining existence.

C&P FROM SUST CIVILIZATION

PLACE SCHEMATIC JPG HERE

# 5
# The Organic Morality of Our Species

Morality is moribund topic to most people, one that brings yawns and disinterest and a change of topics in conversation. The reasons for that are fairly obvious to me, traditional morality does not make much sense, seems illogical, and only remotely related to our everyday lives. That situation exists because traditional morality does not present us with a values-based *system* of decision-making. It has no ideological or rational integrity, and never has. That is about to change.

## "Organic Morality" Simply Means —

"Organic morality" simply means that the values illustrated on page 9 are *organic* to Homo sapiens and have been the decision-making criteria that have successfully sustained humans for approximately 200,000 years. Those innate values form the backbone of a humanist morality that is not associated with religions or social institutions. Because those values are organic and universal to everyone who has ever lived, who lives now, and who will ever live, they provide the basis for a uniform code of decision-making, an "organic morality."

Because of the universal and timeless nature of these seven values, we as individuals, groups, families, communities, societies, and nations will be able to define and answer these questions for everyone:

- What is fair?
- What is just?
- What is merciful?
- What is social justice?
- What is social equity?

What is more important than defining WHAT those terms mean is having the capability of knowing HOW to fulfill their definitions. Because there is no existent, uniform, and universal morality in the world, no one really is able to know how to fulfill those terms, except by the use of authority,

control, and power. Because those are not universal, the 99% does not know HOW to initiate social action programs or political action programs for their share of social, political, and economic resources.

A Universal and Timeless Morality. With a morality that is based on the values that have sustained our species, we know that such a morality is —

- Universally applicable to all people of every nation, culture, race, ethnicity, society, and gender;
- As relevant and applicable 5,000 years from now as it is today;
- An ideology that would be easily accepted by all people, without the implicit or explicit implication of a foreign agenda;
- A positive, constructive way of thinking, speaking, and acting by every individual at all levels of society or position of authority;
- The hope of improved quality of social relations between individuals, organizations, and governments;
- Easily understood and useful to almost anyone, literate or not;
- Proactive to promote peace, social stability, and the social evolution of individuals, families, communities, societies, and nations to become socially sustainable.

Untapped Potential. When these values become embedded in social, political, and economic organizations as the basis for their operational decision-making, they will create a bridge of symbiosis that links individuals to their long term goals and to their survival. Social, political, and economic option-development, choice-making, decision-making, and action-implementation then set the stage to capitalize on the untapped potential of millions of citizens as a "natural resource" that can be developed to create a qualitative expansion of every democratic nation's economy.

Make it about decision-making. The organic morality of social sustainability is a "value-adding" decision-making process that sees each individual as a "social asset" whose value to society can be increased. As a value asset, the value of the individual to society can be increased by teaching them how to make decisions that are in agreement with the values that have sustained our species for thousands of years. When

individuals have been trained do make those decisions, they will carry that same decision-making ability with them into their jobs, careers, advisory boards, into their families, and apply them in their parenting and child rearing skills — teaching their children how to use those values in the same way.

**Sustaining, symbiotic responsibilities.** The social sustainability of a society and civilization is dependent upon the shared symbiotic social responsibilities of individuals and organizations. To fulfill those shared responsibilities, personal and corporate/governmental daily decisions need to contribute toward the social sustainability of each other. This can only occur when a proactive morality provides a consistent and integrated decision-making methodology that is applied by organizations and individuals.

**Organizations.** We understand what an "individual" is and is not, but what is an "organization" as it is used here? "Organization" is inclusive of all associations of individuals who have some function together. Examples of "organizations" would include schools, businesses from a sole proprietorship to multi-national corporations with a local and global footprint, all branches of governments and their agencies whether a one-person city office or a national government, all foundations and philanthropic organizations, association of organizations, and all other "organizations" whether they are organized, or unorganized groups of people with a common interest. "Organizations" does not include the police, military, or fire/rescue.

The symbiosis will be fulfilled when organizations and individuals focus their decisions through the lens of the organic moral code to make choices, decisions, and actions that support the social sustainability of individuals and the whole of society. While the moral code aids individuals to make moral decisions that support their own life and that of others, the same moral code will lead all organizations to make moral decisions that aid the social sustainability of communities, societies, and themselves.

**A socially sustainable moral code** supports the social sustainability of a society with two primary functions.

**First,** to define the proactive behavior of individuals and organizations to promote positive moral behavior that contributes to the social sustainability of individuals, families, communities, and societies.

**Second,** to clearly define immorality as behaviors that violate social sustainability and

> **1)** destroy the potential of (an)other citizen(s) to make a positive contribution to the sustainability of themselves, their family, community and society;
>
> **2)** diminish the capacity of a citizen(s) to make a contribution to society;
>
> **3)** squander the resources of society as it works toward social sustainability; and
>
> **4)** behavior that require society to come to the aid of an injured citizen to recoup their capacity to make a contribution to the sustainability of themselves, their family, community, or society; or, support them in their incapacity for their lifetime or until they are healed.

**Social predators** are those individuals and organizations that take actions (1-4) that violate the morality of social sustainability. They create an immense drag on society's forward inertia to achieve social stability and peace. Their actions are in opposition to the efforts of society to aid the social sustainability of individuals, families, and communities. How they are dealt with by courts that have adopted the morality of social sustainability is something citizens of states and the nation will have to determine. Whatever sanctions are meted out must work to fulfill society's intent to become fully socially sustainable.

## The Moral Contract

**The moral contract is very simple.** Individuals are short-lived, while societies and civilizations are long lived. Because societies provide a context for the welfare of future generations of individuals, their survival and sustainability are paramount to those future generations.

The moral social contract includes two clauses: 1) The larger society will provide individuals and families with the capability of fulfilling the three primary values of social sustainability — quality of life, growth, and equality; and, 2) individuals will make decisions that support the sustainability of other individuals, families, communities, and society; and

will sacrifice themselves in times of social upheavals in order to aid the survival of the larger society and the sustainability of future generations.

**This contract breaks down** when the larger society fails to add value to the sustainability of its citizens, and when it also fails to act responsibly to curb all detrimental influences to the social sustainability of its citizens. This contract breaks down when individuals and families fail to socialize and enculturate their children to become socially sustainable members of their community and society.

As we will discuss, the moral duty of individuals, organizations, corporations, governments, and organizations of organizations that have chosen to become socially sustainable is to provide positive, or minimally neutral, support for social sustainability.

## Moral Duty

> **Do no harm** to another that impairs their ability to survive, exist, and become socially sustainable;
>
> **Be proactive** to make decisions that contribute to the social sustainability of individuals, families, communities, and society.

**The Individual.** Because the individual provides the base for the existence of all societies and a sustainable global civilization, their responsibilities and actions are toward self, family, community, state, nation, and global community. The individual becomes a value-asset of society as she or he is able to contribute to the sustainability of their family and community.

> **Primary Moral Duty:** Preserve life; do no harm directly or indirectly to another.
>
> **Explanation:** Protect the social and material assets, existent and potential, of social sustainability — the future of that society. Protect and develop those social assets (gene pool, infants in utero, infants and children, and adults) so there is added value given to each person who has the potential to make a contribution to the sustainable future of society and civilization;
>
> **Secondary Moral Duty:** Make a social contribution to the social sustainability of self, family, and community.

> **Explanation:** The first purpose of an individual's life is to make a meaningful life of their own existence; second, to make a meaningful contribution to the sustainability of their family, community, society, and to civilization. Each individual is responsible to protect, develop, and utilize social resources to make social sustainability possible for this and all future generations.
>
> The emphasis is not only on the survival and existence of themselves and society, but the sustainability of that individual and society — a society of sustainable individuals in a sustainable social context — enjoying a sustainable quality of life.

**Organizations.** Because organizations provide the foundation for the creation, existence, and maintenance of societies their responsibilities and actions are aimed toward self and toward family, community, state, nation, and global community. In a community or society that has chosen to move toward social stability and sustainability, organizations then become value-assets of the nation as they are able to contribute to the sustainability of their host communities and societies.

In order to fulfill their pivotal role in the social, political, and economic evolution of a nation, organizations must be informed, educated, and trained how to accomplish they new role. Universities and other educational institutions that provide social, business, and economic degrees then become the socializing and enculturating institutions for organizations.

**The moral duty of civil government** is to move toward social sustainability by generating its vision, intention, operating philosophy, mission, and objectives that not only aid the survival, existence, and operational maintenance of society, but also supports the development and evolution of that society into a sustainable society. The community and larger society become a value-asset to social sustainability when they act to preserve, protect, and develop the social sustainability of its citizens as social assets, and remove individuals, associations of individuals, and organizations that violate the social sustainability of others.

> **Primary Duty:** Protection and preservation of the integrity of family organization and functions, and then the community of that family.

**Explanation:** The emphasis is on the survival, existence, and sustainability of the individuals of that society to ensure the sustainability of their society. The individual makes a contribution with their life to that end; and, society aids the individual to have a meaningful, purposeful life that empowers that contribution. It is a relationship of symbiotic sustainability, where the social forces of the individual and society are joined, and both benefit without being used by the other for their separate ends. Both have an intention for their mutual benefit.

While this may seem utopian to readers in the early 21st century, it is based on necessary pragmatic moral decisions by each individual and by public agencies that enable social sustainability to develop in a family, community, and national society. Individuals accept the sustainable morality of learned behavior that was given to them through the socialization and enculturation processes by parents and educational organizations — the same as is done today — for the additional purpose of engendering personal responsibility for ethical and moral behavior that supports moral social sustainability.

**Secondary Duty:** To discharge its moral obligations that the public is not morally capable as individuals.

**Explanation:** At the level of societal morality, civil government has as its responsibility and obligation to carry out social level moral actions that at the personal level of morality would be considered immoral if carried out by individuals.

**3. Associations of Organizations.** The moral duty of nations and the community of nations is virtually the same as that of "Organizations." Because of that there is little need to duplicate what has already been said.

## Minimal Moral Duty —

In the frame of three simple proscriptive definitions:

- *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.*

## Pro-Active Value-Adding Moral Decision-Making

The three primary values provide the criteria for a socially proactive sustainable moral code to improve the quality of life of each individual to become a more valuable asset by learning how to make socially sustainable moral decisions that aid the social progress of society.

It is a proactive morality because as the individual makes decisions using these values they that add sustainable value to their own life and their community. The same applies proactively when organizations make decisions in accord with these seven values. Cultures that understand this symbiosis will be well prepared to engage social sustainability because they are integrative in nature, where the individual is seen as capable of influencing the whole as much as the whole influences the individual. This type of thinking values the circular, systems integrity of the family, community, and society. The individual exists in a relationship of connectedness, integration and inclusiveness, rather than separation and exclusiveness.

**Quality-value based thinking,** (Ref. illustration, page 5), offers individuals the option of giving organic interpretations to their world. People are valued because they have the capacity to add quality-value to their community and society. Being valued, the community and society provide services to the individual and family all along the continuum of life to improve the capability of their decision-making. With the above in mind, it becomes easier to see how this morality acts not only to preserve the quality-value of everyone, but proactively provides a more supportive social environment that adds value to the individual as an asset to their communities and societies. To increase the value of an individual's contribution to society that individual must be seen as an asset whose value to society can be increased. The individual is an investment, an

asset who can develop a "return on that investment" to his or her family, community, and society.

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

Conscious, intentional social evolution. With such a moral code, it becomes very apparent that enculturating pre-parenting couples and then their children is a highly important development in the evolution of a socially sustainable society. Seen from the opposite point of view, *when children are not prepared* to live in a socially sustainable society, they are in effect denied the possibility of adding value to their life without the consciousness to decide: A socially UNsustainable immoral act of omission.

The possibility of integrated social systems of societies is a major shift in culture, and the thinking of individuals. As population increases beyond the quantity needed to sustain a society, the less quality of life is available to everyone equally, and the less value each new citizen to that nation and the world. 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 who have fewer children is the increased value-investment made in each child, while the value-investment of economically marginalized children decreases. To think about the value of individuals is evidence in more socially conscious groups of recognition of the integral wholeness of our society. 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 social groups tear our societies apart politically.

# The Failure of Traditional Morality

## ???????????????

## Why is a Socially Evolved Morality Needed? —

First, a sustainable, proactive morality is needed because traditional morality was not designed to include the moral behavior of organizations, governments, or corporations. Further, it does not provide a universally level playing field for all people, of all races, cultures, ethnicity, nationality, and gender for all times.

Second, the old morality, being reactive, punitive, and retrospective does not provide positive, proactive direction for the social decisions of individuals, families, communities, local and national societies, and global societies to form sustainable communities and societies.

For civil government, a sustainable morality would expand its vision far beyond the routine of civil maintenance, to include a larger civil 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 accepted as normalcy, widespread mediocrity of performance soon follows. 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. Our traditional morality protects the stability of mediocrity as a social model that now is aiding the disintegration of our societies however moral according to traditional morality.

Third, a sustainable morality is needed that proactively assigns and adds value to the individual as a social asset and value-contributor to their community and to the global community. That morality also assigns to the individual his or her responsibility to determine how they will live their life as a contributor. When all actions of a society are determined by a sustainable morality to contribute to the sustainability of all individuals, it becomes very visible when an individual makes choices and takes actions that are detrimental to the social sustainability of other individuals, the community, or the larger society.

**Fourth**, the benefit of a sustainable morality will be of immense importance to guide all strategic planners in developing short term goals that demonstrably contribute to long term goals. Long term goals will be consistent overall for all social and global entities as they take social sustainability into account and validate the morality of those plans. Planners today have short term and long term goals, but these are almost totally oriented toward material maintenance and operation without consideration for the long term social sustainability of communities and societies. To guide the development of short term goals that make a social contribution toward sustainability, there must be a moral code that provides a guide for decision-making that is consistent with the long term vision of our species and socially sustainable societies.

**Fifth**, societies until now have not had a rational argument for dealing with individuals, social agencies, and global agencies who choose to work against the sustainability of individuals, communities, societies, and the national public. Having the Social Sustainability Design and Validation Schematic, (page 31), will guide the development of laws and social policies that support social sustainability is essential to bring the decisions of tens of thousands of social agencies and thousands of global entities into complemental alignment.

## Traditional Morality as "Bad Code"

The word "morality" in the context of this book is defined simply as an integrated "code" for making consistent decisions. Think of it as a "social computer language" for solving social problems, similarly as computer code is used to solve mathematically based problems. The traditional morality of western civilization for the last 4,000 years is a form or morality that is "bad code" meaning that it may solve some problems but not others, and it may solve problems inconsistently depending upon who is using it. As you can imagine, because there are literally tens of thousands of social problems being handled in civil and criminal courts each week, there is little consistency for understanding "what is fair," how to determine "social justice," and "social equity," or "the common good." And, as we know too well, raging social, political, and economic controversies without understandable resolution continue unabated.

**Evolving computer codes** began before FLOW-MATIC invented by Grace Hopper, to COBOL, BASIC, Pascal, C, and contemporarily to SQL, Java, JavaScript, C#, and Python to name a few. Yet the "social computer language" of many billions of people has languished in its most archaic form for many centuries. To make a vast understatement, wouldn't it be interesting if we could invent a new social computer language that could actually be written as computer code to help humans make moral decisions that inherently bring about the general good for everyone? What must occur first is to understand the "language of human motivation" the motivation that is indigenous to each and every Homo sapiens who has ever lived and all those who become the next generations on our planet.

Individuals who are interested in computer languages and solving complex social problems may find this a challenge, but a very beneficial one when they discover how easy it is to use. This morality provides a means for option-development, choice-making, decision-making, and action-implementation that supports material and social sustainability. Essentially it is a decision-making process that is consistent with the best attributes of our species and benefits social evolution.

**Social decision-making logic tree.** In the social context of a world that is changing rapidly, where predictability of the future is becoming less and less sure of what the next year and months bring to us, a timeless and universal code of decision-making that produces uniform, humane results is desperately needed. It is not beyond our imagination to conceive of a social decision-making code that uses a very simple "logic tree" to create decisions and promote peace and a socially sustainable future.

**Moral cognitive dissonance.** Because the values that have sustained our species were not identified until 2008, very few people can speak easily about them and the repercussions involved in using them. The socialization, enculturation, education, and training of all people of all western civilization have been based on an inconsistent system of values. Billions of people accept this inconsistent, incongruous set of rules of behavior as normal!

Cognitively, the morality of social sustainability is as similar to traditional morality as trigonometry is to basic arithmetic. ...and you remember what a cognitive leap that took to get your mind around! The words are the same, but their new relationship usually causes a cognitive break in the thought processes of listeners and readers. The usual response is a

blank stare by the listener, then "Huh?" and a gap in the conversation. What follows requires a much higher rationality of thought than the traditional knee-jerk moral responses of past centuries.

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

**Historically,** the moral code of western civilization has changed little over the last 4,000 years [12] from the time that Sumerian King Ur-Nammu of Ur (2112-2095 BC) wrote it. It was later adopted by Hammurabi and Moses, among others. It was written as a means of preserving and maintaining social stability and the functioning of society through a uniform standard of social conduct, i.e., a moral code.

This old moral code was designed as a *personal* morality within a small community. It was never codified as a *social* morality to guide the moral conduct of social processes, organizations, governments, or corporations. Neither was it intended as a *global* moral code for nations of the international community. The development of our traditional moral code was an incredible advancement in normalizing social relations based on the artificial values of what Ur-Nammu *thought* would work at the time. Because it was not based on the timeless, natural, and organic values that are innate to humans, it was not able to keep pace with the social evolution of people.

**Invalid Assumptions.** This moral code is punitively based. One of its assumptions has been that the punishment of immoral behavior would cause citizens to become moral in order to avoid the subsequent punishment(s). We know all too well from the history of four millennia that punishment is not an effective deterrent to immoral behavior.

Tragically, we have come to assume that punishment is a process that oxymoronically "rights wrongs" so that citizens and the general society believe everything is working fine. It is seen as a social mechanism, a

[12] http://en.wikipedia.org/wiki/Code_of_Ur-Nammu; http://en.wikipedia.org/wiki/Code_of_Hammurabi

"balance of justice" to keep social stability functioning. This fallacious assumption is at work when it requires an "eye for an eye." Righting wrongs, balancing punishment for harm, and an eye for an eye will leave us all blind. Society is none the better for it.

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

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

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

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

It seems obvious, at least to me, that the moral decay in this nation is becoming endemic, with social decay and disintegration having the appearance of permanency, and incapable of remediation — social healing. The old paradigm of morality is not capable of serving a higher standard of social conduct. You don't need to be a historian or futurist to discern that if we continue doing what we are doing, we will see this decay as an early stage of the decline, collapse, and disappearance of national societies.

## Evolving Morality

**The seeds of an evolving morality** were planted millennia ago. The broadest historic example of a new morality is the "Golden Rule" that has been adopted by almost all cultures of the world. Consider these references:

- Good people proceed while considering that what is best for others is best for themselves. (Hitopadesa, Hinduism)
- You shall regard your neighbor as yourself. (Leviticus 19:18, Judaism)
- All things that men should do to you, do ye even so to them. (Matthew 7:12, Christianity)
- Hurt not others with that which pains yourself. (Udanavarga 5:18, Buddhism)
- What you do not want done to yourself, do not do to others. (Analects 15:23, Confucianism)
- No one of you is a believer until he loves for his brother what he loves for himself. (Traditions, Islam)

The Golden Rule describes a positive morality for *personal* behavior as it contributes to another individual with the hope that it would provide an example, a model of social behavior to the other person. It is a wonderful tenet of a *personal* morality for one-to-one behavior. It shows us that morality can evolve, and must evolve to match the growing moral needs of evolving societies and cultures.

**"Pay It Forward," Not "Payback"** has much to say about the social and moral evolution of our species. First, it provides the most recent proof that morality can and does evolve and can become proactive. Second, it offers a proof that human consciousness is evolving to accept the holism

of humanity. Third, it tells us that the average person accepts and understands their connectedness to all of humanity, that the one can affect the whole, as the whole affects the one. Fourth, it affirms the innate goodness of people, that if left to themselves they will do good to others without expectation of a return from those who benefited.

"Pay It Forward" is the example of a magnificent evolutionary step of a personal morality that can be adopted by social entities as a community, school, and organizations, for example; and, could be adopted by global entities as nations and an association of nations to voluntarily do good to another without any expectation of a return for their effort. Further, compared to the moral code of Ur-Nammu, "Pay It Forward" offers hope to individuals and societies that the whole of our global society can and will have the capability to bring a better world into existence.

Yet, "Pay It Forward" is dependent upon the initiative of individuals to proactively decide to do good to others. The next evolutionary step of this wonderful moral social action would be to see it as part of a proactive morality and build it into the enculturation that takes place during the earliest years of everyone's childhood. Then millions of decisions would be made every hour worldwide that would "Pay It Forward."

**Anticipating an inherently proactive morality.** With that hope also comes the anticipation of a morality that offers a holism to all of human behavior — one that draws individuals, families, communities, national societies and our global civilization into a socially sustainable future. To do that it must be applicable to the billions of daily decisions made by billions of citizens. Only a proactive morality as that is capable to creating endemic positive social and cultural change, a first stage of social evolution and sustainable peace.

## The Moral Examination of the 2nd Amendment: Gun Ownership and Symbiotic Co-Responsibility

The following example is provided to describe a moral and political responsibility that is not directly related to social sustainability.

In a democratic society where the right to bear arms is a fundamental political right, gun ownership is a carryover from Revolutionary times when gun ownership and use were necessary to oust the British monarchy from American soil. That right is so firmly established that gun ownership has become equated to the values of democracy.

> From Wikipedia: The Second Amendment, "A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed."
>
> The Second Amendment protects the right to keep and bear arms. The concept of a right to keep and bear arms existed within English common law long before the enactment of the Bill of Rights. Eighteenth century English jurist and judge Sir William Blackstone described this right as a public allowance under due restrictions, of the natural right of resistance and self-preservation, when the sanctions of society and laws are found insufficient to restrain the violence of oppression.
>
> Gun violence in the United States results in thousands of deaths and injuries annually. According to the Centers for Disease Control and Prevention, in 2013, firearms were used in 84,258 nonfatal injuries (26.65 per 100,000 U.S. citizens) and 11,208 deaths by homicide (3.5 per 100,000), 21,175 by suicide with a firearm 505 deaths due to accidental discharge of a firearm, and 281 deaths due to firearms-use with "undetermined intent" for a total of 33,169 deaths related to firearms (excluding firearm deaths due to legal intervention). 1.3% of all deaths in the country were related to firearms.

When you see statistics as these, it is obvious that "Something is not working!" What is not working is the right to bear arms coupled with the incredible abuse of gun ownership and use. In a nation where political rights are preeminent, the abuse of any one right puts all rights in jeopardy of being removed from all citizens now and in the future. In a democratic nation the State and the public, *individuals*, are not separately or mutually responsible, but co-responsible with each other, and wholly responsible together for safe gun ownership and use of firearms.

To protect the 2nd Amendment rights of future generations to own firearms, it becomes necessary, as Sir William Blackstone described that, "This public allowance does not come without some 'due restrictions.'" To protect gun ownership now and in the future, those "due restrictions" must include that gun ownership comes with obligatory socialization, enculturation, and training for the responsible use, storage, maintenance, sale, loaning, and borrowing of firearms.

**The state has two particular moral responsibilities:** First, the state, as the agent of the public, is responsible for assuring that the 2nd

Amendment rights of individuals are protected and that future generations are able to enjoy gun ownership as surely as we do today.

Second, the state is responsible to assure that the public is protected from those who would abuse their right to gun ownership; and assure that the individuals who would own firearms are well prepared to enjoy this right without jeopardy to the public.

The state has failed in its socially sustainable moral responsibilities by assuming that citizens were born with the knowledge of responsible use of firearms. The state has done a far better job of educating and training drivers with the responsible use and skills of driving motor vehicles, which is not a political right.

As the agent of the people, the federal government has a moral obligation to protect its citizens from criminal predators, similarly as it protects them from foreign invaders. Such responsibilities require it to proactively and actively seek the means to neutralize or ameliorate such threats, which may include, in this case, the education, socialization, and enculturation of citizens from an early age in the responsible use, storage, maintenance, sale, borrowing, and loaning of firearms.

This may seem like a far reach for the federal government, but particularly necessary "...*when the sanctions of society and laws are found insufficient to restrain the violence of oppression,*" according to Sir William Blackstone.

In a nation where its citizens have chosen to pursue social stability, peace, and eventually the possibility of social sustainability, the preservation of political rights is essential in order to make those rights available to future generations. How is this possible? In a society that is moving toward socially sustainability the responsibilities of sustaining that society are shared. Individuals make sustaining decisions, and society, via its government, provides the mechanisms and processes so that individuals can make socially sustainable moral decisions that support that society.

# … to a Sustainable Democratic Society

From this point forward we will discuss how to use the previous portion of the book to design a socially sustainable democratic society, sustainable democratic political environment, and a socially sustainable democratic economy. First caution: Social sustainability presents a *cognitive problem* for the reader because it "requires changing your brain, thinking in new ways you have never thought before, understanding what you have not previously understood, and talking and listening in new ways. … What makes the cognitive work so hard is that it requires a new, higher rationality." [13]

We begin with the awareness that although the values that have sustained our species are fundamental to the development of socially sustainable organizations and societies, it is the consciousness of that necessity that must precede all of our thought beginning now, in this moment, wherever we live.

*Our societies are not sustainable because we have not been conscious of the need of democratic societies to initiate the means to become sustainable.* Our societies will not become sustainable materially or socially until a significant percentage of our populations come to recognize that, in order for all future generations to have a safe, peaceful, and stable life for themselves and for their families, we today are the only ones who can bring the possibility into existence.

[13] Lakoff, George 2006. *Whose Freedom? : The Battle Over America's Most Important Idea.* Farrar, Straus and Giroux. p 257.

# Societal-Social

The problem of overarching cultural dissonance was brought to my attention several years ago. The "can do" culture of American business and technology has given most people a very narrow perspective of the grand scale of cultural change, particularly for the subtleties of social evolution.

I have been asked in my workshops that included a significant amount of time for the discussion of social sustainability two questions that always seem to up, "How long will it take to see evidence of any efforts to bring our societies into social stability and social sustainability?" The usual image participants have in mind for social and culture change is of a democratic society of 30 to 300 million people. Most students could accept that changing the course of a large national culture would not be an easy task, but few thought of it in terms of minimally 15 years that could extend to well over 30 years.

Their second question is usually stated as, "Where do we begin the process of moving a democratic culture toward social stability and onward to social sustainability?" Almost all students want to start at the top of social, political, and economic hierarchies, which is typical of "revolutionary thinking" rather than evolutionary thinking. When we drill down through all of the various ideas students bring, with a bit of guidance they almost always end up looking at the most basic elements of where long term culture change and social evolution begins its development: Families that produce children. And this is where Chapter 7 begins, which will have a tremendous influence on the political-governmental and economic-financial discussions ahead. It is upon the sustainability of the family that the survival of democratic societies rests.

# 6
# Working with the Schematic In a Team Environment

## Universal Values, Universal Teams

Because the three primary values of sustainability are universal to all people of all races, ethnic groups, cultures, and nationalities, the synergism of the these values can empower local "Design and Validation Teams" to collaborate with other Teams anywhere in the world. Doing so gives local communities the same global capability as international corporations to collaborate with the best minds that are also working on similar topics of social sustainability and ethical and moral issues. And, it gives them a firm and sure foundation to argue their findings in any nation and in any venue. No central authority or control or overarching organization is needed to begin this process.

**Teams provide a "learning environment."** Remarkably, Design and Validation Teams inherently become a learning environment that will have community-wide and society-wide repercussions. Team members will learn about the value system, beliefs, assumptions, and expectations of the culture; and come to understand whether they are socially sustainable, ethical, moral, or not. Individuals and families will become more fully aware of how they can effect positive and constructive change to their larger society, and begin to become more responsible for their actions. The effects of social sustainability will become personal, societal, and international.

**Teams sharing results globally.** 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 socially sustainable. Developing moral designs of social sustainability is truly an ideal that requires progressive stages of designing and planning the social, political, and economic programs that lead to sustainability. Once the plans are formed, the process of implementation must include short term plans that

complement long term plans. Implementation then will lead to greater and greater social stability, peace, and eventually social sustainability.

> *Caveat* — History demonstrates that it takes many decades, even centuries, to build a civilization, but only years or decades to decline and even collapse. Building a *sustainable* global civilization will require conscious, deliberate and consistent intention and application to complete this multi-decade and century project — that and a precious awareness that social change will be a constant annoyance until then.

The discussion below involves a team of individuals who are working through the Schematic to discover answers to the pragmatic moral problems they face or will face as individuals, families, and communities.

**The team environment is recommended for two reasons:** 1) It does not have an authoritarian structure, and is less likely to have an inherent authoritarian bias built into its validation process; and, 2) it provides a far more objective method of examining beliefs and their underlying and frequently unconscious assumptions. Assumptions become far more visible to objective team members who have differences of opinion about a belief.

> *CAUTION*: While the three primary values are inarguably central to survival, existence, and sustainability, heated discussions about beliefs in the Design Team, on the other hand, can unravel the Team's work. Because of that problem, it is suggested the Team begin writing the "Global Statement of Project."

After *validating* a moral issue, or social project, then it is time to discuss the strategies of *designing* sustainable policies and organizations. Though the processes are very similar and closely related, separating them offers an uninterrupted process of moving the development of organizational vision, intention, operating philosophy, and mission into statements that are consistent with the values in the Schematic. Implementation brings another set of hurtles that are best addressed after these earlier statements are written.

**A common, neutral morality.** It is important for the good working order of the team to recognize immediately that most significant moral issues are not solely viewed from the philosophic position. We know all too well that the political arena has used moral issues as political footballs

to support their position and/or weaken the opposition's position. What has developed over millennia is that

religious and political *interests and positions* have come to define the morality of society.

What is proposed is radically neutral: The public becomes co-responsible for developing and adopting a code of morality that supports social stability, peace, and sustainability. Ideological and cultural neutrality is necessary because the topics of morality that arise through life until death will become very, very familiar to billions of people around the world as our civilization becomes more and more unstable, more hostile, less peaceful, and unsustainable. A neutral code of morality would help everyone make sense at the personal level of social turmoil when those tough decisions have to be made — decisions that aid peace, social stability, and social sustainability of families, communities, and societies.

One of the best places for trying to resolve moral and ethical questions is in a Design and Validation Team setting. Expect that the work of the team will generate a great deal of heated discussion by individuals who identify with traditional positions and who have never discovered or challenged their fundamental assumptions regarding moral issues. The work of the Team will be challenging if only because our traditional morality was never designed for a global society that must move into a sustainable future, ... or decline, collapse, and disappear.

## A Team Methodology for Policy Formulation and Moral Decision-Making

The four elements below describe a combination of validation and interaction in a team setting so that almost any social issue can be validated in the terms of contributing to social sustainability, or not.

### 1. *LIFE*, Quality of Life, Growth and Equality; Empathy, Compassion, and "Love," (Column #10)

These seven values provide the criteria for testing the validity of all entries the team will make in columns 6-9 of the Schematic. They provide the final criteria for validating the policy analysis,

organizational designs, and decision-making processes chosen to support social stability, peace, and social sustainability.

2. Social Sustainability Design and Validation Schematic.

Fundamentally, the Schematic is a "learning device." It provides a thorough exploration of topics to help the team gain access to understanding the sustainable implications of the topic. It provides a methodology for developing the proof for the conclusions the Team develops.

Validation comes through the transparent process of examining and cross-checking all beliefs (and assumptions), expectations, and measurable behavior against each of the seven values.

3. Design and Validation Teams

Local 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." And, "Team learning is vital because teams, not individuals, are the fundamental learning unit in modern organizations. This [is] where 'the rubber meets the road'; unless teams can learn, the organization cannot learn."

The best working teams are those whose members enjoy the dynamics of a team setting, with individuals who have had some experience in the functions of their roles; and whose members are willing to risk not knowing the answers ahead of time; and who have a common interest in the topic that they are exploring. A certain amount of personal humility is necessary to allow the "flow" of the synergism of the Team Process to surface.

The Design and Validation Team consists of 5-11 people with 7-9 being optimal. It is not a committee or a discussion group. Team members have specific roles and functions. Members are of equal authority.

Team Roles.

These roles support the synergism that develops in the Team Process as members work through the Schematic.

Organizer – In a community setting this person represents that unique 1% of every community who sees that something needs to be done and initiates and organizes friends and neighbors to accomplish the work.

For a Design and Validation Team, the process begins with a "burning issue" the Organizer wants to resolve, followed by discovering friends, neighbors, and associates who have a similar concern about that issue or topic. The next task is to begin "Team Bonding Exercises" to build trust within the hearts of team members. Experience has shown that teams need a dedicated time each week, and a dedicated meeting place for their work. Meeting online has NOT proven to be an effective method of team work. Too many non-verbal and social cues are missing from interpersonal exchanges.

Facilitator – The Facilitator must be able to separate their primary function from their role as member of the team. He/she is NOT a leader, *el Jeffe*, or "head of the team," but an equal member of the team. It is very helpful if the Facilitator has had training in group dynamics, group facilitation, team processes, mediation, and "meta-talk." This person must also be very observant to identify and reveal the unspoken assumptions that creep into the dialogue process.

*This person facilitates the work flow and social flow* of the team, group dynamics, and team process; and also 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.

Recorder – The Recorder has two main functions, but does NOT record verbatim as this would prevent him or her from making their own contributions to the team process: 1) Recording the occasional "Ah-ha!" and insight, conclusion, or succinct comment that is often forgotten when it is later recognized as an essential piece of a larger puzzle. 2) Noting the change of topics as the discussion changes

suddenly. This allows the team to pick up the "lost line of inquiry" of the preceding discussion.

Inquiring Members – These members have the single-minded pivotal work of inquiry by asking insightful and intuitive questions that reveal the layers of their topic. Understanding the "arts of inquiry, discernment, and reflection" is essential for the full exploration of topics. [14] Everyone on the team is an inquiring member, and in many ways everyone assists in all role functions.

Inquiring Team Members are cooperative, non-competitive, respect each other, and appreciate each other's differences. They see themselves, individually, as one-with-the-whole of the team where individual contributions are greater than the sum of their numbers.

"Consultant" – The Consultant must be able to separate their primary function from their role as member of the team. The Consultant offers the Team a strategic perspective to support the work of the Facilitator and to help the Team see how their project fits into their society's progress to evolve toward social sustainability in terms of 50-500 years.

In a rapidly moving team process diversions may occur, and if they are 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 bogging down. As the Consultant has been chosen because of their expertise in the topic area, they may be asked by members for their opinion about the topic of issue. Otherwise, it is important that the Consultant act as a silent member, not allowing his/her expertise to overshadow the social-team process that often produces unexpected results.

[14] Sesno, Frank (2017). *Ask More* : *The Power of Questions to Open Doors, Uncover Solutions, and Spark Change.*

### 4. The Design and Validation Team Process

The Team Process involves the team members 1) fulfilling their role functions, 2) interacting with other team members, and 3) working through the procedures of the Schematic. Typically, a synergism develops in the team process as members offer the complemental skills of their roles in the discovery process of working through the Schematic.

Overall, the Team Process involves developing proofs of validation, similarly as a high school geometry class that is working together to write geometrical "proofs." A "proof" is a written account of the complete thought processes that are used to reach a conclusion. The striking difference between the Design and Validation Team Process and a high school geometry class process involves exposing the hidden assumptions behind all of our beliefs about what ought to be done, or not done.

Each step of the process is supported by previously validated axioms, postulates, theorems, corollaries, hypotheses, theories, and definitions, or proofs of social sustainability. In the case where there are no earlier proofs, the team will have to develop those first.

- The best way to learn how the Design and Validation Team Process works is to do so experientially.

## Conclusion

Communities will need the development of "Design and Validation Teams" to discuss and practice developing socially sustainable decisions regarding hundreds of social topics; and to test and validate social issues as being morally sustainable or not. Fortunately in the process, teams will be informing and educating other citizens in their community. Those same individuals will carry their knowledge and skills into their companies, agencies, departments, boards of trustees and directors, and other organizations.

The hierarchies of central governments have consistently proven themselves incapable of implementing successful social projects at local levels. Beginning at local levels, local community citizens can anticipate

several years to initiate and fulfil their original intentions. By accepting social sustainability as a common goal local, state, and national organizations will need to re-invent themselves to rewrite the social contract between governments, citizens, and the public. The moral commitment is huge as it requires more of this generation and the next than any previous or future generation.

# 7
# Clinics for Sustainable Families And the Millennium Families Program

## Introduction

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

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

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

The crux of the problem is that communities, societies, civilizations, and all of their respective social institutions came into existence without a conscious intention for their continuing existence and what they were to become. As history has so clearly shown, societies and nations came into existence, bloomed, crested, declined, collapsed, and disappeared into the strata of archeological detritus. [15] To take the initiative of consciously improving the functioning of families as socially sustainable

[15] Diamond, Jared 2005 ***Collapse – How Societies Choose to Fail or Succeed*** Viking, Penguin Group, New York
Diamond, Jared 1997 ***Guns, Germs, and Steel — The Fates of Human Societies*** W. W. Norton Co., New York

and capable of contributing to the sustainability of community and society would be a first for all time.

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

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

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

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

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

## A Highly Beneficial Synergism

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

- The values that have sustained our species for over 200,000 years or 8,000 generations;
- Human motivation based on those values [16] ;
- Decision-making based on the use of those values; (See Addendum.)
- Biologic epigenesis;
- Social epigenesis;
- Families as the social and moral initiators for the social evolution of our societies and civilizations; and

Societies with democratic governments.

One commonality ties these elements together that supports their synergy — the seven sustaining values of the Homo sapiens species. These values, as described (pages 9-15) are self-evident; universal to all people of all races, cultures, ethnicity, nations, and cultures; irreducible; and are organic, innate, and timeless. Because these values are innate they motivate each of us in all our life's activities and create a continuity in the whole of our lives; and when a society is motivated in the same direction, that synergism creates an energy with accomplishments that far surpass those when working alone.

[16] Raphael, Daniel 2015. *Social Sustainability HANDBOOK for Community-Builders* p 28-30.
Also, *Organic Morality, Answering the Critically Important Moral Questions of the 3rd Millennium*, (p 79), a free downloadable PDF available at https://sites.google.com/view/danielraphael

[Though the seven values are universally common to all people, the *interpretations* [17] people assign to them creates a wide variation of beliefs.]

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

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

## Clinics for Sustainable Families

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

**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 enculturates each new generation with the best practices of conscious and sustainable child rearing and

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

parenting. Though one generation may learn these skills and pass them on to their children, there is no assurance that over generations those best practices will be retained. Because they are learned and not hereditary, they need to be intentionally refreshed in each new generation.

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

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

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

## Sources of Child Rearing Wisdom

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 enculturation of each new generation. Discovering the *best practices* of child rearing and parenthood would go far to help produce children who grow into adulthood to become socially responsible and competent citizens, innovators, leaders, and decision-makers.

Raising children who are peaceful, socially responsible, and reasonably contented with life is not a miracle but the result of conscientiously applying the 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 that the wisdom of sound child rearing and parenting practices already exists but simply needs to be collected, organized, collated, and made assertively available in each local community. Doing so would have a profound effect on the civility of our communities and societies, our politics and government operation, as well as financial and economic equity.

Perhaps the most convincing evidence of successful child rearing and parenting skills is in the lives of well adjusted adults in hundreds of cultures around the world waiting to be revealed in field research and a survey of social science research studies. A search for that wisdom would include almost two centuries of social science research, including the work of Margaret Meade whose early research of indigenous cultures could guide our search today.

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

## Organizational Development of Clinics

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

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

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

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

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

### Immediate Objectives.

**1.** The first objective contains two research activities: 1) to begin a review of social science of the last two centuries in search of research findings for the "best practices" of child rearing,

parenting, and family dynamics that produce contented, curious, competent, and socially responsible children who are ready to leave home and enter society on their own; 2) to begin a search of present-time indigenous wisdom of best practices with the same goals.

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

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

Delayed but Coincident Objectives, #1.

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

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

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

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

7. It will be interesting to see if there will develop some sort of agreement between the social science research and the

indigenous wisdom of dozens of cultures for raising children to become effective and responsible adults.

### Delayed and Coincident Objectives, #2.

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

8. Locate and secure sites for the first three clinics (Golden, Colorado, USA; Pereira, Risaralda, Colombia; and Cape Town, South Africa).

9. Hire staff for the Clinic, perhaps from the Social Science and Indigenous Research staff.

10. Open for business.

## Clinic Development

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

### Social Science and Indigenous Wisdom Research Teams

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

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

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

## Writing Multi-media Instruction Manuals

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

**Language sets.** 1st Set: English, Spanish, Portuguese, French to cover all of North and South America, the UK, Australia, and New Zealand; India, Japan, and Korea already use English extensively, as do the Nordic Countries and South Africa. 2nd Set: German, Russian, Italian, Turkish. 3rd Set: Modern Standard Arabic, Farsi, and Mandarin — 90% of the world population

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

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

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

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

**Public and private educational settings.** These materials will also be developed for suitable application in private and public educational settings from diaper-daycare through secondary education. Further consideration will be given to the development of community college level and university level academic degree programs for social sustainability in the areas of the social-societal, political-governmental, financial-economic, and ethics and morality.

## Where *Biological Epigenesis* Comes into Play

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

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

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

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

## Where *Social Epigenesis* Comes into Play, and "Transcending the Failed History of all Societies"

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

As mentioned in previous articles, the social history of all humankind, of every culture and civilization, is littered with failure after failure. [18] *None have survived functionally intact*, though evidence of their past glory remains. They seem to have risen out of nowhere, bloomed, crested, declined, collapsed, and disappeared into the archeological detritus.

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

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

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

In biologic epigenesis influences early in life imprint in the DNA of the child to unconsciously affect their behavior throughout their life until the child consciously makes a decision concerning his or her behavior. If not, then the imprint will continue in succeeding generations, though

[18] Diamond, Jared 2005

fading out with each new generation unless those influences are presented again.

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

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

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

Clinics for Sustainable Families, Epigenesis, and Social Transcendence. If we view the work of Jared Diamond [19] as being applicable to our contemporary cultures, societies, and nations, then we are witnessing their social, political, economic, ethical, and moral decline. We are witnessing firsthand the repeat of history, except this time we are witnessing OUR societies in decline.

[19] Diamond, Jared 1997 ***Guns, Germs, and Steel — The Fates of Human Societies*** W. W. Norton Co., New York

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

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

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

Actually creating a solution we can live with is not as impossible as it may seem: We must create the social epigenesis of positive and constructive influences in the whole of every democratic society so that daily decisions by increasing numbers of citizens work toward the greater good of all.

## The Simplicity of that Solution Lies with Dual Approaches

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

- Local Community Clinics for Sustainable Families would become permanent, operational social institutions in all local communities.

- Clinics would provide classes and training modules via all possible multi-media, plus personal and group venues. The target populations would include all age groups from pre-school to grandparents. Venues would include all Clinics, and educational settings from pre-school to post-graduate. Just as technology

classes are provided in most schools, so too would the best practices of parenting, child rearing, child care, family dynamics, and others be provided.

Multiple generations of training and education through the Clinics would create far more peaceful and socially stable families, communities, and societies, and increase national productivity. The programs of the clinics would have the effect of decreasing social, commercial, and industrial losses due to divorce, family abuse of several different natures, mental/emotional problems, drug abuse, and other causes of loss to productivity.

*Caution:* I would argue against public education taking on the role and functions of the Clinics as public education has never finished its homework to devise a clear vision and intention for its existence in democratic nations, at least in the United States. The illustration on page 21 provides a hierarchy of decision-making for the vision, intention, and operating philosophy of any and all public social policy development and the function of social institutions.

## *The skills of effective parenting and child rearing are not hereditary.*

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

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

skills: The *original* cause of social-societal, political-governmental, and financial-economic dysfunction and decline. [20]

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

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

2 Second, decision-makers of all organizations need to understand the hierarchy of decision-making that supports the social transcendence of their host societies as shown in the illustration below.

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

What is not obvious in the illustration above is the distinction between the individual/family and all else that is social. Families and individuals can sustain the species without the social elements of societies, governments, and economies, but societies, governments, and economies cannot sustain themselves without sustainable families that raise the individuals who will become the sustaining innovators, leaders, and decision-makers of those organizations.

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

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

## Conclusions

- Families are the foundation of all societies and civilizations. As the family goes, so goes society. Yet, we also know that as society goes, so goes the family. In the language of social sustainability, there is a symbiotic relationship between families and societies. Sometimes this is a positive relationship and sometimes it is forgotten and left by the wayside of social change. The intention of this article is to present and provide the means for families and Clinics for Sustainable Families to become the primary

influences for democratic societies to evolve, become socially sustainable, and transcend the long failed history of societies, nations, and civilizations.

- Families can exist quite well without societies, nations, or civilizations.

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

- Values underlie all decision-making.

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

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

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

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

- The skills of successful child rearing and parenting are known that enculturate and socialize children to become socially responsible and competent adults. Teaching these skills and knowledges 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. The Clinic's permanent presence is necessary so that child rearing and parenting skills are reinforced with each generation of children, who eventually become parents.

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

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

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

These conclusions recognize that the holism of social existence can only come into existence to create a sustainable future when the values that have sustained our species, from the individual, family, to the international community of nations, are introduced to children in their earliest ages.

## Summary

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

The reality of such a transgenerational culture change is that it will create an expectation for the incorporation of the seven values that have sustained our species into the organizational structures of all social institutions and organizations of all types at all social, political, and economic levels of democratic nations. However, only through using these values in the political venue will they become an extension of the values of the United States Declaration of Independence and fulfill the anticipation of the next evolutionary step of democracy. [21] The most immediate and most effective political venue for doing so is the Local

[21] Raphael, Daniel 2017 *The Progressive's Handbook for Reframing Democratic Values* p 18, 83-84, 90. Available as a free downloadable PDF at https://sites.google.com/view/danielraphael

Community Social Sustainability Design and Validation Teams [22] and their collaboration with hundreds of other teams in democratic communities around the world.

[22] Raphael, Daniel 2017. *Democracy for 2017* is a highly abbreviated version of *The Progressive's Handbook*, also available as a PDF from: https://sites.google.com/view/danielraphael

# Political-Governmental

Political empowerment begins with the consciousness of being empowered. Without that consciousness, there is only weakness, indecision, and lack of willingness to engage the current political situation. For citizens of the United States, and for other developed democratic nations, who feel disempowered, options are available. In any established democracy, revolution is NOT a viable option. Either-or options are too divisive, too destructive, and result in political devolution.

If we take the perspective of centuries that *unconscious* social evolution is already in place, then the only initiative we need to take to launch democratic societies on a course of becoming self-sustaining, stable, and eventually socially sustainable is to ***consciously*** write an intention to move toward those desired states of existence. Succinctly, only citizens who see themselves as politically empowered can initiate the social evolution of their society beginning with the organizations within the functioning of those three pillars, (societal-social, political-governmental, and economic-financial).

Some citizens have already begun and call themselves "Progressives." The word "Progressives" will be used in the text as a general reference for those who have begun working outside of the two dominant and polarized political parties.

## Two Cautions Are in Order for Readers

**First caution:** Social sustainability presents a *cognitive problem* for the reader because it "requires changing your brain, thinking in new ways you have never thought before, understanding what you have not previously understood, and talking and listening in new ways. ... What makes the cognitive work so hard is that it requires a new, higher rationality." [23]

To draw a parallel, weights and measurements BEFORE the adoption of the ounce, pound, inch, foot, yard, mile, and later the metric system of weights and measurements, were arbitrary and subject to regional differences. It was impossible for a person in England to order a shirt from a tailor in Italy before the standardization of measurements. Now we take that for granted. Concerning the universal values that are innate to the DNA of Homo sapiens, once we adopt the values as the standards of social conduct, we will look back at our reasoning beforehand as primitive, archaic, and obsolete. Adjusting to that change however will cause a "cognitive problem" for millions of people.

**Second caution:** What lies ahead will describe the surreal terrain of a democratic society that is learning how to adapt to social change by becoming a system of integrated systems of learning organizations. It is surreal because all societies of all civilizations throughout all history have had an ingrained cultural tolerance to accept failure as the assumed eventual outcome for all organizations, all forms of government, their administrations, and policies. The history of all societal existence proves the point. All have failed. Today, there are only remnants of prior robust societies, empires, dynasties, and cultures.

The reasons all societies have consistently failed is that none were founded on a conscious, overt, and declared intention to become self-sustaining into the centuries and millennia. All ***assumed***, and did not question, that by surviving year after year they would exist indefinitely into the future; or they didn't care if they lasted indefinitely or not. All failed because none learned to adapt to changing circumstances. None learned from their mistakes or their successes; and none kept functional libraries of wisdom to guide decision-makers. Unfortunately, this is the situation of all democratic nations, including the United States, the oldest

[23] Lakoff, George 2006. *Whose Freedom? : The Battle Over America's Most Important Idea.* Farrar, Straus and Giroux. p 257.

existing democracy. And, it too will fail, eventually, unless it becomes a learning organization to adapt to changing conditions.



The catalyst that accelerated social sustainability into a political topic of personal interest was my recent reading of George Lakoff's book, *Don't Think of an Elephant, Know Your Values and Frame Your Debate,* (2014). I had not thought of social sustainability in political terms until his book awakened my realization that social sustainability and politics are intimately connected to the future of democracies through values. If citizens are going to create social, political, and economic stability and peace, then they will need to reframe their decision-making and political positions in terms of the values of social sustainability.

Such a reframing of American political values will create a shock wave through the culture of "politics as usual" for academics, policy analysts, strategic thinkers, politicians, and most citizens. The exceptions include the "Progressives" that Lakoff mentions profusely as the hope of democracies, and a large, receptive public — the very large segment of the public who have distanced themselves from the dysfunctions of their state and federal governments, and political parties.

What is provided here is not "way off base" when the reader has an awareness that what has been missing from governmental policy development and political discussions are the values that have successfully sustained our species for tens of thousands years. The most discomfiting situation for the far right and the far left is that reframing political debate in terms of these values will provide the very broad middle of the political spectrum with a politically moral understanding of "the common good," "what is fair," "social justice," and "social equity," which has never been possible until now.

## Characteristics of this Section

- The perspective is that problems are solvable. It takes a positive, optimistic, and hopeful approach to the future.

- As previously explained, the perspective is that people are innately good, and then explains the values that support that proposition. Yes, the world is a tough place to live in, but people are basically good, except for those who have chosen to behave selfishly.

- This work is for those who are interested in progressive social evolution that leads to more mature social existence leading to social stability and peace.

- Fear is not a tactic or strategy used in the text. The problems that will eventually arise are not seen through rose colored glasses or given a Pollyanna treatment. The difficult situations that will arrive in the future will surely cause fear in many people, and that is when they will need an empathic, humane, and rational system of values already embedded into local community decision-making systems to create solutions rather than fixing problems.

- This is fundamentally a self-help book that provides readers with a positive way of approaching life, personally and strategically for society and its social, political, and economic leaders at all levels. It offers itself to help solve local or national problems, depending on who is reading it. It takes the position that there are millions of intelligent and wise citizens in every democracy who want to create sustainable communities, societies, and nations for future generations.

- The text offers a very positive view of the possibilities for citizens to actually effect meaningful social, political, and economic change in their communities, states, and nations. It views citizens as potentially powerful when they discover their universal commonalities and begin to reframe their historically impotent political power into potent proposals to change the culture of their nations.

- The sustainability processes described do not offer a miracle to heal, solve, or fix the big problems of the world that are occurring now, or those that are surely on the horizon of our over-crowded planet. It does provide a strategic method of engaging the totality of human experience to bring nations, societies, communities, families, and individuals into a better and better world in the future. Just as it took many decades for democratic nations to become materialistic to the point where unethical competitive behavior has become acceptable, it will also take decades to change that culture, except when the public *en masse* chooses to reframe itself in sustainable democratic societies.

- What is provided here is applicable to all democracies, whether they are a mature, developing, or emerging democratic nations. Young democratic nations can prepare themselves for a much changed future by immersing themselves in these values, or learning vicariously from mature

democratic nations how to engage a socially sustainable future. It is more likely that young democratic nations will provide the working models for mature democratic nations — how to peacefully evolve democratically, socially, and sustainably.

- This section could be called "*The Progressive's Handbook*" that offers a strategic process that gives progressive citizens control of the future by making sustaining decisions today. The future then becomes less scary because they will have confidence in the decisions they made yesterday, last month, and in the last decade.

- When we discern that all human cultures have accepted failure as the cultural norm for organizations, governments, societies and whole civilizations, then the acceptance of perennial failure should sting our awareness to ask, "How is it that our species has sustained itself for 8,000 generations (about 200,000 years)?" And, "How would we apply those answers to our organizations so that they, too, become self-sustaining into the centuries and millennia?"

- What has been missing to answer those questions are the ultimate, timeless, irreducible, and universal values that underlie all human behavior — the source of sustainable decision-making and social sustainability. Using the seven values will provide a constant consistency within the political dialogue that has been missing.

- Finally, the values that have sustained our species for over 200,000 years can become the bridge for rational and effective dialogue between Progressives, conservatives, and liberals. It is our socially sustainable moral obligation to represent future generations as we dialogue about the design of socially sustainable policies and programs, today. Future generations must be represented in the discussions of the conditions and course of our future communities and nation.

What is provided here is an introduction to the socially sustaining empowerment of citizens, with pragmatic instructions how to form large blocs of public consensus.

QUOTATION OF THE DAY
New York Times Online, September 8, 2015

*"In this country –*
*in Soviet times, in czarist times -*
*nobody thinks about the next generation."*

VLADIMIR CHUPROV, an energy expert for Greenpeace Russia,
on exploration for oil and gas in the Arctic, which he opposes.

# 8
# Reframing the Persona of Democracies

**Reframing the mental image we have of our nation** will become the means that prepares citizens for a changed future. It would be helpful if we began to see our nation not as a nation of states and cities but as a huge corporation with departments and thousands of workgroups. If we did, then we could apply the best practices of business to the democratic process. Because citizens are the ultimate organic base of authority for democracies, citizens are in effect the employee-shareholders of their cities, states, and nation. If we also saw citizens as workers, who are inherently valued by their *employee owned* "company" and who contribute to its growth, stability, and sustainability, perhaps the course of the future would be far more secure and predictable than it is today — particularly if there was a definable and measurable goal for those citizen-employees to buy into. Being an asset, we would want to train them to become more productive by increasing their ability to provide quality contributions to the bottom line.

> "A great [nation]—one that expects and elicits exceptional performance from its [citizens]—understands that [they] must not only be able to effectively execute tactics in support of a strategy, but must also understand how their actions and decisions contribute to the *implementation* of the [public's] strategy and, ultimately, the achievement of overall [community and national] goals." [24]

Michael Vaughan's quote was used because it provides an excellent example of reframing business perspectives in terms of political Progressive perspectives. Because business practices are so endemic to American and democratic national cultures, it would take very little effort to shift our thinking to apply corporate systems-thinking to the democratic process. If we begin to apply the idea of the corporate "learning environment" to community and national organizational environments, we would see our nation and local communities as

[24] Vaughan, Michael S. 2006. *The End of Training, How Simulations Are Reshaping Business.* Keystone Business Press. Golden, CO

workgroup learning environments capable of achieving high-performance results.

**The primary element** of this transformative culture changing initiative is for citizens to see themselves as empowered and fully capable as co-responsible participants of their representation with their elected and appointed public executives, at all levels. As the public accepts their broadened role, we will have not only begun to change our own democratic culture, but its influence will transform democracies, globally.

In this transformative culture, the public would not be seen as people to be governed but as a work force to be engaged in the co-production of our nation's future. If we reframe the persona of ourselves from faceless citizens in a faceless public to a workforce of millions of workers whose value can be increased by their training and participation, then our nation's investments in its people would provide important future dividends.

The commonality between business and government is people — workers and citizens are the same people. Seeing citizens as fully capable of participating constructively in the future of democratic nations empowers peaceful social and political evolution. The same principles for improving the quality of a workforce that generates innovation and profitability are sound personnel and workgroup practices. When these are applied in concert with a common goal we can anticipate greater stability and social progress in those nations.

**The second most significant change in perspective** involves the necessity of addressing long-term goals rather than short-term goals. The American penchant for seeking simple answers to complex issues is a product of linear thinking that has dominated the 2nd Stage of Democracy from its earliest beginnings to the present time. It *assumes* that its approach will be adequate to fulfill any mission. Such an incomplete world view of the reality of a democratic nation in a developing and evolving world of nations is grossly inadequate to initiate efforts to achieve social stability, let alone social progress. Its energies are out of focus and too frequently dissipate in failed efforts. Social, political, and economic sustainability will not come into existence until short-term goals are congruent with sustainable long-term goals; and, adjusted with experience as we move toward the fulfillment of those long-term goals.

Susan Annunzio, President and Chief Executive Officer of The Center for High Performance, comments from page 17 of *Contagious Success*,

"...the single biggest impediment to high performance around the world is short-term thinking. ... Regrettably, [companies] may be sacrificing long-term sustainability for short-term results. ... The key to sustainability is to get results the right way. The more workgroups that get results the right way, the better your company's performance." [25]

Now apply that to your local community, state, and nation. We are fortunate compared to nations that are not founded on democratic principles, because "getting results the right way" requires an organic, democratic, collaborative learning environment that is not afraid to take risks to get results.

Lastly, when citizens in a democracy see their nation as a learning organization, with the goal of achieving social sustainability, that nation would have a strategic focus for the efforts of its communities, and greater social stability as it learns from its successes and failures. "A learning organization is a place where people are continually discovering how they create their reality. How they can change it." "...a 'learning organization' — [is] an organization that is continually expanding its capacity to create its future. For such an organization, it is not enough merely to survive." An excerpt from *The Fifth Discipline,* by Peter Senge, (1994).

Technologically developed democracies are knowledge-driven economies and will soon become *knowledge-based democracies.* The transition will not be as difficult as some readers may imagine. Technologically developed democracies are already populated with millions of knowledge workers who understand how to apply their skills in knowledge-based processes. Because technologically developed democracies are intensely information and data oriented, intelligence workers in these technologies will apply their skills to knowledge-based innovative processes of democracy.

Applying these technologies will become second nature in only weeks for those who are already well acquainted with knowledge-based technologies. In a 3rd Stage Democracy, (page 123, 129-131, 137) citizens will become valued not just for their one vote, but for being knowledge workers and implementers who add *value* to the context, process, and content of the political process from wherever they are. Annunzio notes, page 31, "While good ideas can come from anywhere, it

[25] Annunzio, Susan Lucia 2004. *Contagious Success*. The Penguin Group. New York

is most likely that these innovations will emerge from knowledge workers, people who manipulate information and use that information to make business decisions. Knowledge workers drive most of the business results in a company."

# Getting There From Here

Chapter 9-12

"There are no shortcuts for a civilization
to become sustainable.
Only sound intention, moral fortitude,
and unflinching perseverance by citizens
offer the capability of moving families,
communities, and whole societies
in that direction."

"Once the seven core values of social
sustainability
become known as the ultimate set of values
that provide the enduring, universal criteria
for evaluating all things human and social,
there will be no going back to
politics as usual
for people who historically have been
the pawns of
those in authority, control, and power."

# 9
# Reframing Policy Analysis and Formulation Using the Values of Social Sustainability

*All decisions of minor or major importance,* whether made in a micro-second or that take years to result in outcomes, *are always made based on a set of values.* Whether a person is a policy analyst, executive, or anyone else, values are always present, even when there is an overt effort to produce "value-less" options and policies. What often makes neutral, unbiased policies almost impossible to formulate is that values over time become assumed, obscured, and invisible to policy analysts and decision-makers. This leads to inconsistent policy implementation and is often the cause of complaints of bias from groups of citizens.

## Values and Ethics in Policy Formulation

**In a democratic society,** public social policies are formulated to provide a means of making consistent decisions that are effective without bias or special interest. Yet, policy analysts shy away from open discussion of ethical issues involving values as it raises too many annoying questions. Their unease has been due to their inability to capably argue the ethical implications of their analyses as they have not had the benefit of a set of fundamental values that are universal to all people of every race, ethnicity, culture, gender, and nationality. The excerpt below is from Ted Trzyna's article, "Raising annoying questions: Why values should be built into decision-making." [26]

> "According to the political scientist Douglas Amy, [27] the reasons analysts usually give for shunning ethical debate – that it is

[26] Trzyna, Ted 2001. California Institute of Public Affairs Publication No. 105, August 2001 © CIPA 2001. Citation: Ted Trzyna. 2001. "Raising annoying questions: Why values should be built into decision-making." California Institute of Public Affairs, Sacramento, California.

[27] Amy, Douglas J. 1984. Why policy analysis and ethics are incompatible. *Journal of Policy Analysis and Management* 4: 573-591.

> impossible, unnecessary, or impractical, or that it injects personal biases into the analytical process – are not the real ones. The real reason is that ethical analysis "conflicts with the practical policies of the institutions that engage in policy analysis." There is a tendency in ethical analysis to raise annoying questions, and bureaucracies put an emphasis on consensus and following orders. They are not debating societies, and they are not designed to encourage frank discussion and dissent. Given these institutional realities, there is little incentive for analysts to raise ethical questions.
>
> "According to Amy, policy analysts cultivate a professional image as purely technical advisors whose work is value-free and apolitical. The administrators who are their bosses "are reluctant to encourage ethical investigations both because the inquiry itself might raise questions concerning established program goals and because the style of analysis conflicts with the technocratic ethos which dominates bureaucratic politics.
>
> "Ethical implications "may often be the subject of informal discussions." But the point is "that such ethical deliberations are *ad hoc* and they are unlikely to be made public or to be the subject of careful and systematic investigation in formal agency studies and reports." Like policy analysts and administrators, members of legislative bodies also tend to shy away from value questions – in their case, to avoid alienating fellow legislators and important segments of their constituencies (Amy 1984, 575-84)."

Tryzna concludes that "these are powerful arguments for building ethics into decision-making. Value judgments are always made. Incorporating ethics into the policy process, subjecting value choices to the same kind of rigorous analysis as facts, will make those in authority consider the moral implications of their decisions."

The lack of an integrated set of values leads to the failure of institutions and organizations because there are no consistent criteria available for consistent decision-making with consistent outcomes. Such absence points us to the imminent necessity of embracing and implementing the ageless, consistent, and integrated set of values that have sustained our species for nearly a quarter million years.

## Progressive Policy Formulation and The Values of Social Sustainability

Until now, life, quality of life, growth, and equality were unrecognized as the timeless, fundamental values that have urged our species to make decisions that have contributed to our individual and collective social "progress." Now that we are aware of them, we can intentionally begin to incorporate them into policies and decision-making processes so that organizations can conscientiously begin to move our societies toward social stability and peace. Said another way, heretofore there has never existed an integrated set of values that could bring unity, consensus, and understanding to myriad social problems, topics, and issues that has plagued humankind.

Because these values are universal to all people, we can begin to publicly address their application to the broad spectrum of social issues and topics without fear of unwittingly being biased toward any group of people. The inconvenient questions about ethics in policy development can, then, become an open and transparent discussion about the moral and ethical implications of those values and issues.

Being consistent, they inform us how to develop justifications and rationales for consistent policy analyses. Being consistent, we can begin to create integrated, holistic methods for developing sustainable options, choices, decisions, and actions. This has the potential to create a system of uniform value-based decision-making that will enable public policies to finally integrate our existent discordant social systems into a unified system of systems. Societal-social, political-governmental, and economic-financial systems will then begin to contribute to the organizational sustainability of our democratic societies.

**Being organic, innate, and universal** to all people, these values set the foundation for an organic social (r)evolution of all human activity. Social institutions outside of the family exist as artificial, intellectual constructs based on what their originators and subsequent contributors thought would work concerning their functions. The exception is the democratic process. The success of the democratic process, as a social institution, at least for the origins of the American form of democracy, depends upon its congruence to the values that are innate to our species. As history has shown so consistently, what humans create *from what they think* will work has always failed. They have failed because their

functions were not congruent with the organic values that have motivated our species. Our values are congruent with the oneness of our being, much as the Tao [28] of all is congruent in its wholeness. Interpreted values of what someone thinks will work best will almost always fail until those interpretations become more Taoist with the flow of life, and its holism of sustaining values. When the decisions of organizations vary widely from the values of our species they will eventually come into conflict with the public, and their own continued existence.

The seven values of social sustainability offer themselves as timeless criteria to policy analysts for formulating organic social policies that are congruent with human motivation — for all human activities, whether social-societal, political-governmental, or financial-economic. When the failed activities of social programs that have been build upon the policies of traditional values are analyzed, using the values of social sustainability, we see that their failure was inevitable.

Using the values that have sustained our species in all social institutions and organizations will eventually bring all social systems into a holism of systems in that society. As decisions are made and validated by those seven values, organizations will inherently become integrated into the larger system of society due to their acceptance and application of those values in their decision-making processes. Doing so will give all organizations the capability of adapting to social, political, and economic change to not only aid their survival but to become self-adaptive and self-sustaining.

Strategically. How will executives and policy analysts adapt to global and national economies that are no longer on a multi-centuries growth curve, but are now settling into a nearly flat, sustaining economic state of existence? Traditional economies that have been based on explosive population growth then must begin to emulate the value-criteria that have sustained our species for so many tens of thousands of years. Of course this will surely affect taxation, budgets, military, foreign, and domestic programs. How will nations and states manage a growing population without a growing economy? The only rational way of analyzing such situations is by using the seven values of social sustainability as the criteria; and then formulating policies that use those values to address the greater good of the public. Because these values

[28] Watts, Alan W. 1975. *TAO: The Watercourse Way* p. 51-52.

are universal to all people, the solutions would mutually benefit all democratic nations.

## A Methodology for Socially Sustainable Policy Formulation and Decision-Making

The work of strategic planners, policy analysts, and executive decision-makers will become transparent to the public as they begin to rely upon these core values to formulate strategic plans for the social evolution of our societies. Because of the self-evident and universal nature of these seven values, we can anticipate that community leaders of every type will eventually choose to use them.

Set in the Social Sustainability Design and Validation Schematic, (page 31), these values provide a consistent and clear means of understanding how public social policies can assist communities and societies to achieve social stability and peace. Doing so, public disclosure will take on renewed meaning as these simple devices of moral, ethical, and social validation begin to be used by citizens everywhere.

All of the above may sound naïve to anyone who has fought their way through election campaigns to become elected, or who has been appointed to a public office. Yet, never before has there ever existed a consistent set of values that are universal to everyone regardless of their race, ethnicity, culture, gender or social status, wealth, position, or nationality.

> "Behind every progressive policy lies a single moral value: empathy, together with responsibility and strength to act on that empathy. Never forget 'responsibility and strength,' because there is no true empathy without them." [29]

## Historic UNsustainable Policy Formulation

1. Consider the following historic juxtaposition:

   a. **The sustainability of the Homo sapiens species.** The four primary values of social sustainability have sustained the Homo

[29] Lakoff, George *2008) *The Political Mind: Why You Can't Understand 23rd-Century Politics with an 18th-Century Brain.* Viking, Penguin Group, USA. p 47.

sapiens species because they have driven our species with a hunger for an ever-improving quality of life that seems never to be satisfied. These values have incessantly driven us individually and as whole societies to explore our innate potential resulting in the progress of nations.

b. The UNsustainability of Organizations. When we examine the history of human civilizations one startling fact emerges: All civilizations, societies, nations, organizations and their administrations and policies have failed. [30] They all failed to survive!

2. Consider some of the causes for these organizational failures:

- None were founded on an intention to become sustainable. None were designed to become sustainable, either materially or socially.

- They failed because the four values that have sustained our species were not embedded in their founding documents and operational decision-making processes.

- Most importantly, all failed because they were not designed as "learning organizations." [31] Learning is the result of our urge to *grow* to improve our *quality of life,* individually and collectively. When organizations take on the four core values of social sustainability, (life, quality of life, growth and equality), they will necessarily become learning organizations to *grow* into sustainable organizations.

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

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

## Summary

The primary values of social sustainability level the playing field between all groups of citizens in a democratic society. Being universal to all people of every nation, race, culture, ethnicity, and gender using these

[30] Diamond, Jared 2005 *Collapse – How Societies Choose to Fail or Succeed* Viking, Penguin Group, NY NY
[31] Senge, Peter M. 1994 *The Fifth Discipline,* Currency Doubleday, NY.

values prevents explicit and implicit biases in the processes of policy formulation and decision-making.

The primary values of social sustainability will aid any policy analyst or community to formulate social policies that support their movement toward peaceful social stability. The secondary Value-Emotions of social sustainability will help assure the policies they do develop are humane.

If you are an executive who is concerned about corporate social liabilities and responsibilities, you can now point to the timeless, universal, and irreducible values of quality of life, growth, and equality as rationale and justification for social policies that are applicable to all people without bias or special interest.

Acceptance and use of the seven values of social sustainability provide a consistent morality for examining and designing sustainable social policies and practices; and they encourage public policy analysts and the public to finally get "on the same page" of social issues.

Our lifestyles are unlikely to improve until we accept the goal of moving our democracies forward toward social, political, and economic sustainability. It will take all of us developing the inner potential of our societies, working together to achieve social sustainability. It requires millions of people having the same collective vision of arriving in the future, together. The separatism of a "me-first" culture jeopardizes the goal of achieving social sustainability because that goal needs everyone going in the same direction. Yet, that does not require individual citizens to sacrifice their unique personal goals!

In order to move into and occupy the huge space of shared responsibilities of the 3rd Stage of Democracy, "I" cannot become great until "you" become great, and "we" are all greater by our mutual contributions to each other. We can do that when our public policies are holistically consistent within democratic societies. My personal intention is to empower you to your greatness, so you can do the same for others.

"For democracy to survive, it must evolve by becoming organically linked to the social existence of the citizens it serves."

# 10
# Why Do People Form Democracies?

**Unfulfilled needs of citizens.** Governments do not change because governments have no motivation to move with the social evolution of societies, whereas individuals are motivated to satisfy new hierarchies of needs to fulfill their new interpretations of the four primary values. Governments remain crystallized in the state of social evolution of the times when they were formed because they have no feedback mechanisms from their publics to become aware of social changes. This explains how and why revolutions, revolts, and uprisings occur against democratic governments.

The formation of a democracy is a visible statement by citizens that their political circumstances no longer provide the liberty they need to fulfill the urgings of the four innate values for themselves or for their society. Matters are made worse when it appears that there is no hope of their needs being fulfilled due to the intransigent nature of their government and economy. Then, the right of self-determination by one becomes the right of self-determination by the many who have no institutionalized form of empowerment to effectively participate in changing the circumstances of their political situation.

For the American Colonists it meant *political freedom to* form a democratic nation where every person had the freedom to pursue their own life as a monarch of their own life. For the French Revolutionaries it meant *economic freedom from* impoverishment, when the 1% was divested of their land holdings and other properties.

Said another way, a democracy is the only form of government that has the potential to organically accommodate public trends of millions of individuals for fulfilling the values that have sustained our species, as they determine, within the restraints of liberty. That potential will never become fulfilled until democratic governments make decisions based on the same values that have motivated our species to adapt and survive. Until then, social and cultural change, which is always dynamic to the public, will continue to chaff the relationship between citizens and their democratic governments, whether local, state, or national. *Until*

*democratic governments incorporate the four primary values, democratic governments will always be out of synch with the public.*

Organic morality.[32] When we search for a moral code for public executives and corporations, we find none. What we find is that corporations are far more clearly motivated than government because their purpose is to produce ever-increasing profits, higher rates of return on investments, dividends to stockholders, market share, reduced expenses, and to reduce any resistance or interference by government. Government, on the other hand has no focused motivation for its actions. Public executives are willing recipients of corporate largesse, with no publicly accepted code of morality to guide them. The affinity that corporations have for public executives is due to their commonality: Neither democratic governments at any level nor corporations have a formalized moral code to guide their relationship with each other or the public.

Organic democracy. There is an organic connection between a democracy and how it supports each individual to fulfill their pursuit of the four primary values of social sustainability. Democracies provide the nurturing social, political, and economic environment that encourages individuals to grow into their potential by making their own decisions to fulfill the four primary values as they interpret them. When we gain an understanding of this organic connection, we can appreciate how democratic cultures have become so personal to individuals, and the public. The identification and personalization between the individual and democracy is intimately organic to each person. This connection is immediately evident when we hear words to the effect that not just their country but also their democracy has become *my democracy, our democracy.* The culture that grows out of such an intimate identification makes for a powerfully fierce population who will resist encroachment of their ability to fulfill their species-driven hierarchy of needs.

[32] Raphael, Daniel 2016. *ORGANIC MORALITY: Answering the Most Critically Important Moral Questions of the 3rd Millennium,* p 17 & 18, https://sites.google.com/view/danielraphael

# 11
# Notes from a Conversation with John Dewey

## Introduction

Recently, (2010), I was contemplating the spectrum of topics for this book when an insight came to me that Americans do not see their democracy as separate from themselves. Americans think of democracy as "here," immediate, and personally relevant to them. Neither do they see democracy as a type of government, but rather as a social, governmental, and economic process that is an organic extension of their existence. Most Americans think of their freedom and democracy as extensions of their lives..., don't you?

So, I Googled "organic democracy" and came up with a screen of web sites. The list was not extensive but did include Robert Westbrook's book *John Dewey and American Democracy.* A brief article by Scott London, entitled, *Organic Democracy, The Political Philosophy of John Dewey*, described the philosophic pragmatism of Dewey. Of the various websites examining Dewey's work, only American and UK sites seem to have shown an interest in his thoughts about democracy as being organic to the public.

The manuscript I was working on at the time, and from which this text borrows heavily, takes a similar view of Dewey's philosophic pragmatism. It espouses a pragmatism that would be familiar to the frontiersman, farmer, and early manufacturers of America. It is that kind of pragmatism needed to create solutions for contemporary democracies. *The Progressive's HANDBOOK*, (unpublished), was meant for citizens and citizen groups who need and want a general, pragmatic set of instructions to begin molding their local democratic institutions to suit their estimate of how their democracy should operate, one that is capable of creating solutions by local citizens.

## John Dewey and Organic Democracy

If I could have an imaginative dialogue with John Dewey about our evolving American democracy, perhaps our combined notes may include the following thoughts.

John Dewey: "As introduction, the first strategic mission of the United States was to grant citizens political rights *from* the autocratic authority of the English crown by expanding the right to vote to eventually include everyone over the age of 18. The new democracy that was founded by the Constitution of 1789-91 granted citizens the opportunities and means to develop our nation's natural resources. As the first strategic mission of the United States' form of democracy began to approach its completion in the late 1900s, the need for a second strategic mission became apparent to only to a few citizens in the United States and also in other mature democracies.

"The first strategic mission of the nation developed the natural material assets to grow into its potential. That now being accomplished, the second strategic mission must develop the *natural resources of its citizens*. Empathically, our government must provide the opportunities to unlock the infinite potential that exists in each individual, just as it granted mineral rights to miners, and sections of land to railroads. Empowering citizens *to develop* their innate individual potential will empower the sustainable potential of democratic nations. When that occurs, democratic governments, societies, and economies will have deepened the organic connection between every citizen, and their evolving interpretations of our species' sustaining values."

John Dewey continues: "An organic democracy will become lasting and adaptable because it will have become an organic, integral system within the social systems that support socially sustainable democracies. A democracy that has become intrinsic and organic to the social existence of citizens has the capacity to move its societies into a shared future. Then, it has become a way of life to Americans — more than just a system of government. Doing so, the public becomes co-responsible with their public executives for the survival, existence, and sustainability of their communities and nation. There is a "but" to all of this. Do not make the mistake of thinking that this is a means of public decision-making! The responsibility for active decision-making will remain with elected and appointed public executives.

"A nation with an evolved, organic democracy becomes sustainable as a political process because the responsibility for its survival, existence, and sustainability is shared with the very people who are the ultimate organic authority of that nation. That public is not self-governing, but rather self-directive, where individual citizens become conscious of their public responsibilities. They are no longer able to guilt their public executives for wrong directions. The responsibilities of citizenship are no longer escapable.

"Family and community become the living environment that nurture the individual in opportunity, who then supports the family and community. The family and community act as socializing and enculturating agents of the individual as a social being, learning social responsibilities, rather than becoming an atomistic individual among others. The socialized individual is the glue of society; and, within the encultured individual lays the potential for social sustainability, while atomistic individualism leads to isolation and/or social predation, making little or no contribution to communities.

"The advancing educational maturity of our nation anticipated an evolving process of democracy, and an evolving *social consciousness*. Individual citizens have become conscious social contributors to their society. They know their contributions make a difference not only to themselves, and their communities, but also to the global community of humankind. Their whole public life has become a social extension of themselves making it possible for them to accept their share of responsibility to participate in their own governance. By contributing their opinions and preferences concerning public issues, they will consciously contribute to the direction of their communities, and in return, to the sustainability of their own lives. The necessary rugged individualism of *the first strategic national mission* resolves to the socially integrated and responsible individual who sees him or herself as actively participating in the daily networking of democratic governance of *the second strategic national mission*.

"The most obvious evidence of that budding public consciousness is the capacity to ask relevant questions about their shared public responsibilities. This is occurring today! Only a public with the capacity to ask questions and develop a consciousness of "self as public" has the potential to move beyond the limitations of an atomistic society, and its

inevitable demise. Asking questions [33] and generating answers, particularly options, empowers the public to transcend the "mortality" of a nation of individuals!"

**Public Education.** John and I couldn't agree more about public education. The purposes of education are to **1)** assist the student to develop his or her potential; **2)** enculturate the student in the values, beliefs, and expectations of the culture; **3)** prepare the student to accept responsibility for membership as a citizen; **4)** to contribute to society and its sustainability; and **5)** contribute to the function and sustainability of democracy by preparing students to participate effectively and responsibly. The best democracy is achieved through the best prepared citizens.

It is not so much that education is important for education's sake as for the endurance of our democracy, and as a unified people with common morés, values, and beliefs. It is important for the development and maturity of a citizenry that is capable of wise participation in an evolving representative form of democracy and government. Only from an educated citizenry will our nation survive an otherwise inevitable future preceded by mediocre or worse results of state craftsmanship. Education is further necessary to prepare a pool of the best minds of moral character who will become our statesmen — capable leaders who will bring our nation successfully into the future as a sustainable nation and society.

Teaching history, then, becomes far more than the rote learning of historic dates. History becomes the ground for reflective, thoughtful thinking, and appreciation for the centuries and millennia of experience from which we gain the wisdom of all our ancestors, whether in our culture or other cultures. Each generation must learn why those civilizations thrived, and why they died. We, each one of us, must learn the lessons of history at an early age to prepare us to partner well with the survival, maintenance, and sustainability of our democracy, other nations, and civilization. From this foundation will grow the leaders of nations, supported by educated and capable citizens who are more capable to avoid repeating the lessons of failed nations and civilizations.

[33] Sesno, Frank 2017 *Ask More : The Power of Questions to Open Doors, Uncover Solutions, and Spark Change.*

**Risk.** Is change a risk to you? Change is inevitable. But change that is initiated proactively, change that is progressive, constructive, and has the potential to yield historic returns into the centuries ahead, now that is reasonable change to engage.

Yes, there is risk for adopting this evolved, conscious process of democracy. Considering the risks of continuing with our current ineffectual debates of partisan positions and intractable processes of governance invested in 50 state legislatures and Congress, the risk is surely acceptable. Would you be willing to invest in the wisdom of 330 million citizens or the obvious foibles of an oligarchy of 535 Congressmen/women? Just as in business, it is time to invest in the growth of our democratic processes. Without risk, there will be no opportunity for progress. An evolved democracy provides all citizens with the capacity to participate equally and responsibly.

**John Dewey:** "Our time in history is as unique as it is critical. We have come to this existential place as a society, nation, and global community of nations where the problems we face exceed our individual and collective capacity to solve. No form of debate whether in legislatures or Congress for any amount of time will resolve the problems that our democracies face today. It is not that we don't have the intelligence or time but that our very human nature and the brevity of our lives, even when lived with unselfish and wise expression, prevent us from rising above our selfish predilections and contrarian natures to do so.

"For democracy to survive, it must effectively contribute not only to the survival of individual citizens, but contribute meaningfully to the sustainability of future generations and their communities. To do that over the course of centuries, democracy must become organic to their lives, and in so doing becomes adaptable to their growth, development, and evolution. Democracy then becomes a partner in symbiosis with the citizenry from whose authority it originates."

## The Survival of Democracy

**I closed my notes from my conversation with John**, and began to reflect on his answers to anticipate what a functional democratic society, government, and economy would look like. Certainly there are requirements that must be satisfied for democracy to survive and to

sustain its existence, and offer the potential of growth and development for itself and its citizens.

If those become known, then it is time to establish them in our own existing communities, societies, and civilization, or are we so smug in our self-assuredness in the continued existence of the United States democracy that we don't really need to concern ourselves with those minor details? Or, perhaps we know the shortcuts of history so that we are immune from the decline of civilizations? From the destructive history of all societies and civilizations, there must surely be immutable requirements necessary to support and enable socially sustainable societies. For a civilization to survive, grow, and become sustainable into the centuries ahead, several conditions support the opportunity for democratic societies to become stable and sustainable:

A common and uniform language has a unifying effect upon the populace. It is a prime requirement for quick and comprehensible communication. Use of second languages is encouraged to help the populace understand other language cultures at home and abroad.

A well-educated citizenry is able to provide more options to every facet of a nation. It is an educated populace that is able to understand those who are different from themselves, to understand different points of view, and to come to rational decisions about issues, and to develop rational options of action.

An informed public with a free and vital press is capable of making prompt and tough decisions, and has the knowledge to make those decisions confidently and competently. A free and vital press is fundamental to this process and must never be hindered or infringed upon. A free and vital press is the mouthpiece and the ear of the public and is fundamental to a democracy in any stage of development.

Mature citizens have the perspective of experience and history — the sources of wisdom. Combined with the enthusiasm and courage of youth, mature citizens can move forward to make rational decisions to achieve rational and reasonable results.

Model citizen recognition provides the role models our children should look to and emulate. Model citizens are the courageous leaders and patterns in our communities, which are valuable to all citizens. For too long, we have given too much recognition to

those who violate our citizens, our moral codes, and our legal codes. Model citizens are the living tissue of a society capable of guiding citizens along life's path of progress and improvement.

A strong private economy: History reveals that strong nations and cultures have strong private economies. A strong private economy is the lifeblood of moving resources within a nation and of getting commerce done among people. It can enable millions of people to have a meaningful and prosperous existence, whereby wealth is shared with those who have little, by the sweat of their brow and the capacity of their intellect and creativity.

Government which does not intrude extensively into the lives of its citizens: Citizens become restless and chafe under the harness of regulations and bureaucracies, which hold them back from their progress and development. Government must handle its own business of governance rather than intrude into the lives of citizens, and it must allow the widest latitudes for citizen's behavior wherever possible.

A peaceful nation in a peaceful world: Peace is a fundamental and a moral imperative for progress and development of any nation, culture, and of civilization. The diversion of energies and resources into warfare and military activities diverts creativity and energies from progress and development. Negotiations for peace must be ongoing, and when peace is achieved, there must be ongoing efforts to improve relations with national neighbors. War and aggression are remnants of history, and though the need for vigilance and strength must always be present, they should only be used where it is required to maintain overall peace.

An attitude of sacrifice of political selfishness to uplift national and civilizational goals: When the personal goals and egos of public executives are foremost to the goals of their nation and civilization, then the progress of the public will suffer and not achieve the progress and development they deserve. Being an office holder or public executive are positions of service to the public and to citizens. These functions can only be achieved when public executives hold their service to the public first.

Responsible, capable, competent political and governmental leaders: Those who are in office, elected and appointed, must be responsible, capable, and competent to achieve results for their

nation and public. It is not enough that leaders sacrifice their egos and selfishness. They also must be capable and competent of leadership and executive capabilities. Just as there are military universities today for training military leaders, we will soon see university level public executive training programs based on the universal values of social sustainability.

Latitude of action: The latitude of political and governmental leaders to act quickly and decisively in times of emergencies, independent of public sentiment, allows for the greatest flexibility of execution of action. There are times when consultation with the public is not possible on short notice. Leaders must have the latitude and the authority to act quickly and independently, though they must later be held accountable for their actions to the public.

Moral values: High moral values must continue to be placed in our highest national standards and laws. These are the guidelines by which our government, public, and our citizens operate. Moral values protect the helpless and the weak, and guide the strong and powerful in their actions. [34]

We, as a nation of individuals, must make wise and considered decisions for the generations that follow. We are their representatives, and it is by our capability or incapability that our generation, now, will be judged. Our decisions and actions must aid all people, even those people, cultures, and societies we have not even met, in addition to our own. And, we must encourage Providence to come to our aid. Without a generous spirit within ourselves we cannot anticipate that others will either. In the end, no less than the beneficent generosity of our Source will be necessary to save us from ourselves.

Now, let us begin the Second American Revolution, one that is against no one, one that is without cannons and grenades, and one that is without social chaos and anarchy — one that creates a sustainable future, an exemplar for other evolving democracies of the world.

[34] Lost Source.

# 12
# Foundations for the Appearance And Rise of Progressives

## Introduction

> The political evolution of a future democratic society begins when the people choose to grasp the reigns [35] of responsibility that are held by the King.

There is a predictable regularity in the rise, appearance, and subsequent evolution of democratic governments and societies. But because no one in history has ever witnessed a democracy work through its own evolution, no one yet understands the cycles of evolution of a democratic society.

Because we do understand human motivation that emanates primarily from the four principal values that have sustained our species, we also understand that the same motivation operates in an immature democratic nation. Knowing that, we can anticipate that as a democratic government fails to support its citizens satisfy their evolving hierarchy of needs from those four primary values, that they will once again chaff under the control of their aging and antiquarian form of government. Citizens who recognize that ineffectiveness will rise together as they have in the past to make adjustments in that government. The steps that are taken are historic:

> **First,** when we examine the history of governance from the earliest of times, we see that there has been an ongoing two-dimensional oscillation between control by a central authority and riot, revolt, and revolution by the public against that authority. This continues today in some nations.

[35] *Double entendre*, intended.

**Second,** when we examine the 1,000 year history of the emergence of democracy in western civilization its progress has also taken on a similar oscillation but in a three-dimensional spiral of evolutionary democratic progress overall.

**Third**, every evolutionary progression of democracy was always preceded by public outcry for greater consideration of citizen's preferences.

**Fourth**, successful evolutionary developments have incorporated the means to satisfy the demands of the subjects, and later citizens, by merging those improvements with existing processes of governance. This allows for the continuation of governance but in a more evolved form of governance, albeit authoritarian rule. In this conclusion lies the hope for the conscious evolutionary improvement of contemporary Stage 2 Democracies.

**Fifth**, the Stage 1 nascent form of democracy ends with the revolution of the citizens to remove themselves from under monarchial rule.

## Stage 1 Democracy — The Organic Necessity for the Rise of Democracies

Democracies are sought after because they offer citizens the greatest opportunities for of exercising their self-determination. Democracies allow citizens to pursue fulfilling their own interpretation of the innate *values* that have sustained the Homo sapiens species for over 200,000 years. When citizens feel that they no longer are able to do that, then the support for their government begins to erode, and their resentment becomes more evident. This has become clearly evident in the United States in the last 60+ years.

What is always needed to fulfill those values is "Life, liberty and the pursuit of happiness" as each citizen determines for him or her self. We see this clearly in the intention of the Declaration of Independence to form a democratic government to support the liberty of citizens to fulfill their life and to pursue their happiness as they determine. Ratification of the Constitution in 1789 provided a social, political, and economic structure that not only allows for liberty and self-determination of citizens

but also provides the social, political, and economic environment that promotes the greatest self-determination without jeopardy to citizens.

It may appear to be a leap of reasoning and logic to connect the sustainability of our species to the development of a sustainable democracy, yet, that connection is immediately relevant because that same species now populates democratic societies. The driving force that brought about the American Revolutionary War and other social, political, and economic revolutions into existence was and will always be human motivation. The organic values of our species mandate that we seek to improve our quality of life, to develop our innate potential, and to do so equally as anyone else would or could. The "equality" part is what has prompted more revolutions, insurrections, uprisings, rebellions, and riots than any of the other values.

## Stage 2 Democracy
### Establishment of a Sovereign Democratic Nation

**A radical form of government.** When the US democracy was formed it was the "state of the art" of democratic political development. It was radically different from any previous form of government, including the democracy that had existed in classical Greece, (507-336 BCE). Now, after 241 years, most U.S. citizens feel that the democracy that was so revolutionary and radical at the time is now so remote and distant from them as to be almost irrelevant to their lives except that its presence is too large to ignore. The question that needs answering is this, "How must democracies be designed so that they are able to evolve in synch with the democratic host society?" Doing so would go a long way to prevent civil disobedience, resistance movements, social instability, and riots.

Upon first examination, the Declaration of Independence appears to have fully and completely defined the democracy of the United States. It appears so clear as to leave little room for equivocation, and that was exactly the intent of its authors as a declaration to the monarchy of England. It is so clear and concise that when we examine it for any ambiguities, there appear to be none. But that is an appearance. The culprit that has stopped the US democracy from continuing its evolution is a simple assumption.

The fulfillment of this definition of the US democratic process, from the time of its Declaration to the time that it was finally and fully achieved by 2003, is an era of "first definition." This first definition of the US democratic process has so permeated the whole of American society as to have gone beyond social definition to become a cultural paradigm.

The development of the United States form of democracy from 1776 to the present time is an example of an established, sovereign democratic nation with an immature democratic process. At this time (mid-2017) it has fulfilled one of its major initial intentions by providing all citizens over the age of eighteen with represented participation in their democracy.

During its existence the United States transformed the monarchial colonies through revolution and collective collaboration into the longest-lived democracy in the history of the world. Tragically, almost all citizens *assume* and accept that it will continue indefinitely in the same form as it has since 1789. Those assumptions are tragic because when we *assume* what is to continue, that is the point where the future becomes dangerous. I believe there are limits that a decreasingly effective democracy can exist before necessity requires it to adapt and transform itself into a more effective democracy in order to survive.

**Their efforts were almost perfect.** Yes, they did anticipate the need for making improvements in their new government by way of Amendments; and they did anticipate the growth of the population. What they failed to appreciate was the incredible success of their new democratic culture, society, and economy that would attract millions of immigrants from all over the world. That success fueled an exponential growth of social change that changed the character of their young democracy in the following two centuries.

## Inherent Design Flaws

The history and development of the United States form of democracy illustrates the idealism and pitfalls of a 2nd Stage Democracy. The evidence that the signers of the Declaration of Independence and the Constitution poured their lives and their best efforts into those documents reveals itself in the permanency of what they created. They

established the first and longest lasting operational democratic government, society, and culture since the Grecian classical period.

### 1. Lack of a clear intention to become self-sustaining.

One of the omissions of the Declaration and the Constitution was a lack of a clear intention for their new nation to become sustainable into the far distant future. Most new efforts of organizations overlook this, too, but for us today, we must now write an intention that brings future generations into a sustainable future. I cannot think of any established democratic nation that has a clearly written intention for it to become self-sustaining into the distant future. None were founded with an intention to become sustainable. Not one was designed to become sustainable, either materially or socially. All have taken it for granted *(assumed)* that their nation would perpetuate itself into the far distant future.

### 2. Quantity-Object Based Interpretation , Quality-Value Based Interpretation.

Much like a perennial plant or tree, our traditional form of democracy can only grow 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 world "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, page 5). 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 a 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.

***Quantitative equality*** was fulfilled to its inherent limits by the end of the 20th century with the passage of the last "equal rights" legislation. This is evident from the detailed record of voting rights expansion from 1790 to 1965, as example.[36] 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 the 2nd Stage of Democracy.

***Qualitative equality.*** What we have not realized for the last 240 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 does not as conscientiously give citizens the same quality-benefit as we give our sports figures and ballet dancers. We give 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 democracy, citizens are valued as a *quantity* of one equally to every other citizen — and, also valued for the *quality* of their participation in the democratic process. 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!

[36] U.S. Voting Rights http://www.infoplease.com/timelines/voting.html#ixzz1cB0NYYVf

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

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

**One set of outcomes.** The great difficulty of using only one interpretation 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 musicians in an orchestra simultaneously playing or not playing one note on their instrument, louder or quieter. Compare that to 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 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 life, and culture.

The salaries of teachers in public education are a particularly troublesome example even though teachers 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.

**3. The failure to adapt.** It was not an error or mistake of the Founders that they did not include provisions for their new democracy to adapt to changing conditions. It was simply a development they could not have foreseen. Exponential social change soon revealed the primary cause for the failure of mature democracies: *The failure to adapt.* It was, however, apparent to Thomas Jefferson in 1816.

> *"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.

**A failure to learn from experience.** The irony of our desires is that democracies are not perfect, and never will be. Democracies are not perfect because they are developmental social organizations where each developmental stage of democracy provides the preparation to evolve to the next developmental stage. The nature of evolving democracies is to provide an adaptable democratic governing process that maintains the

principles of liberty and the right of self-determination by its citizens, without jeopardizing the sustainability of its host society or citizens.

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

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

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

The work of Progressives, then, is to create a holistic system of social, political, and economic systems that work together and adjust to social change of the public to maintain social, political, and economic equilibrium, i.e., sustainability. By adjusting social, political, and economic policies, based on the constancy of the seven core values, social, political, and economic *evolution* can take place peacefully.

**Organizational Adaptability.** History is clear, while our species is sustainable, organizations and governments of every type, are not. Fatally, organizations are not socially sustainable because they do not have the four primary values embedded into their "organizational DNA" as it is in our DNA. The four core values have urged us, driven us, to become **adaptable** to survive and to continue to fulfill the values that have sustained us. Traditional organizations, unfortunately, do not have a "gut sense" of life-or-death situations and developments. They do not have an inner feedback system that tells about the subtle changes that are external to them.

The work of Chris Argyris and David Schön however has revealed how organizations can become more adaptable to survive and to thrive in a world of changing circumstances. They describe two types of learning that is critical for democratic societies and their government's survival.

**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 question 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 to be implemented.

**Type II, Double Loop Learning Organizations.** Only an organizational system that has double-loop learning processes embedded in its structure is capable of having feedback processes that give the organization, its participants, and citizens the capability of learning from their collective mistakes and from their successes. (Argyris 1985, Senge 1994).

> 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.
>
> They describe single-loop learning as "Adaptive learning" [that] focuses on incremental change. This type of learning solves problems but ignores the question 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 to be implemented.

Argyris, C., & Schön, D. (1978)
*Organizational learning: A theory of action perspective,*
Reading, Mass: Addison Wesley.

"A learning organization is a place where people are continually discovering how they create their reality. How they can change it." "...a 'learning organization' — [is] an organization that is continually expanding its capacity to create its future. For such an organization, it is not enough merely to survive." An excerpt from *The Fifth Discipline,* by Peter Senge, (1994).

*DISCERN THIS CLOSELY*

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

## The Apportionment Act of 1911

Primary to understanding the necessity for the evolution of mature democracies to become adaptive is to understand the "original cause" of social change that is everywhere around us. (Ref. page 20).

The cause that compounds the grievance citizens feel today (2017) toward their government in general, and public executives in particular, did not come about by a malicious and deliberate intention by members of the First United States Congress, but rather as an unanticipated consequence of the Apportionment Act of 1911.

**"Less than 1%"** The founding authors of the US Constitution foresaw the necessary growth of the House of Representatives. As populations grew more representatives were needed to represent those new populations. From 1789-1911, there was one representative for every 3,000 citizens. In 1911, it was realized that the House of Representatives had become so large and unwieldy in its procedures that the number of representatives was fixed by the "Apportionment Act of 1911" at 435

members. After 1911, population increases were apportioned to each representative:

## 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 ÷ 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."***

A vacuum of influence. "Nature abhors a vacuum" is still true and especially true in the legislative chambers of Congress. The vacuum of influence caused by the "Apportionment Act of 1911" has been filled by special interest groups, political action committees, and corporate lobbies, for example, for their own purposes, not the public's. The influence of corporations provides a clear and important learning lesson for mature and developing democracies: Corporations have a very clear intention and mission attached to their existence — to maintain profitability and increase profits. This intention is easily measurable.

Democratic governments do not have a clear and consciously exercised intention for their existence. Such a lack of focus results in much dithering about and "muddling through" with their ineptitude being obvious. See how easily corporations have manipulated Congressional members for their own ends, and it is not illegal! That need not be the case when democratic governments have clear statements of intention with specific criteria to guide them.

In other words, when the relationship between citizens and their democratic government has become dysfunctional, and their ability to affect political and governmental processes is almost non-existent for over 99% of the public, citizens feel pathetically incapable to effect the needed changes to improve their condition. Citizens feel incapable to engage the opportunities that are so obvious on national news as they compare themselves to those who have immense wealth, fame, and political power to get what they want. The humanitarian issues of social justice, social equity, what is fair, and the common good have become personal to most Americans.

**The irony of this situation** is that as citizen's ability to influence their representatives has decreased, their technological capability to communicate with their elected and appointed public executives increased as robustly. Citizens are now better educated and better informed, with incredible technologies that empower them to communicate instantaneously with almost anyone anywhere in the world. It is here that we can see a crack in the door of opportunity that provides a beacon of light for an evolved form of democracy that is very, very similar to what exists today, but far more effective to sustain a democratic society and economy.

As the political-governmental sector has become more and more distanced from the effective participation of citizens, a growing anxiety has developed where citizens feel that they are powerless to participate in the control of their lives, particularly as *social change* continues to push the public relentlessly into the future. The cumbersome, even intransigent, nature of their state and national political and governmental processes greatly aggravates the angst citizens have with their ever-decreasing representative influence in government. Such angst originates in their frustrations to make effective personal decisions that fulfill the innate values of our species to create an ever-improving quality of life.

## Characteristics of Our Stage 2 Democracy

**As a traditional organizational structure**, this closed-end, male-dominated, linear process is hierarchical in nature, and related to the centralization of power farther up the hierarchy. By itself, a hierarchy is neither good nor bad. Its effectiveness is determined by how well it can adapt and work to resolve national and public issues and move communities, states, and the nation into the future.

**Being male dominated**, it is inherently masculine in nature with typically male-minded predispositions of linear either-or thinking. This unbalanced thinking is further reinforced by the linearity of the subject-verb-object linguistics of the English language, which unfortunately makes it easier for women to accept what men tell them.

**As a hierarchy,** the chain of authority is top-down, with laws and executive orders originating from governors and the president proceeding down to the level of citizens. This is in reality no different from the chain of authority of the king, a monarch, except that citizens elect those in the democratic chain of authority. All of this lends itself to a linear, authoritarian management process and pyramidal organizational structure, which makes it impossibly difficult for large hierarchies to produce effective local-level social programs. Citizen participation is limited to the vote much like a simple electrical "on-off" switch that only gets used every two years! It never accesses the ongoing and ever-present intelligence, wisdom, or knowledge of the voter, individually or collectively.

**Pernicious "me-ism."** When the above characteristics of the 2nd Stage of Democracy are acknowledged and we add in the pernicious "me-ism" and "I'll get mine first" attitudes of our contemporary culture, it becomes clearer how our state legislatures and Congress have become so embroiled in highly adversarial and competitive positioning. The adroit art of political compromise seems to have come to a miserable end.

**What we see now is gross evidence of linear thinking:** Adversarial-competitive, win-lose, with-us-or-against-us, either-or, us-them, us-or-them, our-way-or-the-highway, insiders-outsiders, and "winner takes all." These characteristics and attitudes lead to further separation and political isolation between political parties, and particularly from the public. The business of democratically managing the public's business has come to a sad and incompetent end.

**Paternalism: The assumed cultural carry-over of monarchial governments.** As radical as a democracy is to a monarchial regime, all immature democracies will fail, and that includes all existing developed democracies, whether the Unites States, France, Great Britain, Germany or any other democracy. Each of these democracies has a history of monarchial governance that acted much like a paternalistic and parental figure in relationship to its subjects. In that form of governance, the responsibilities of social, political, and economic/financial existence were not shared.

Monarchial regimes protected its authority, control, and power by holding back information for making decisions, leaving the public out of the loop. Yet, as grossly undemocratic as this form of governance demonstrates in its relationship to its subjects, that same paternalism, was carried over and embedded in the each of the new democracies of the United States, France, Great Britain, and Germany among others.

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

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

As with maturing children who give evidence of wanting greater responsibilities in the management of their own life, the public needs to take on more responsibilities in their own governance. Doing so has manifold benefits including becoming more solidly educated and informed about the realities of democratic governance in the matters that sustain their communities, states, and nation. We are all acquainted with "reality television" so the aspect of participating in a "reality democracy" should not take too much imagination to appreciate. It requires an "eyes wide open" approach to social, political, and economic issues with full revelation and transparency of the information and processes needed for decision-making to support the best options before decision-making occurs.

Said another way, there is a very definite disconnect in our contemporary Stage 2 form of democracy between those who govern and the governed. Even though citizens are better educated and vastly more informed, public executives still have a similar orientation toward the public as they did with the public in the 1700s and 1800s. This is a very unhealthy stage of democratic-societal evolution because it is has become stuck in a dependency relationship between much of the public and government.

**Sharing the information.** In order for citizens, the public, to come into their full responsibilities and the maturity of their relationship to their democratic government, it is essential that they have access to ALL of the information and become able to more frequently share their opinions and preferences to form what the future will bring to us all. Withholding information is something parents do with young children, but as they mature it is essential that they be given all the information no matter how stark that may be.

The realities of living in a world that is turning upside down and inside out requires mature thinking and mature deliberations of options that may seem severe compared to when times were easier. Citizens need to be fully informed and have a convenient means to share their informed preferences in order to make sound, timely, and responsible choices. That means being fully aware of the reality of their world – not protected from reality as is in our paternalistic democracy – but fully aware of the larger and immediate realities as well as the potential consequences of their choices. This is reality democracy — real-time information sharing and ongoing preference-sharing.

**PARENT-alism.** The relationship between citizens and their representative democratic government is too uncomfortably similar to that of a parental relationship with children. When the parent makes all the decisions for the child without ever consulting the child concerning any matter whether minuscule or life-changing, the child will become resentful and hostile because the child has come to feel that they are not of equal importance to the parent. This becomes particularly egregious as the child matures. Similarly, well-educated and informed citizens of mature democracies have come to resent the overbearing influence of their government.

## Fulfillment of Our Stage 2 Democracy

Evolutionary developments of democracies have almost always been preceded by civil unrest that varied from extreme violent political, economic, and social revolution to benign demonstrations and civil disobedience, such as seen in the “Occupy Wall Street” (OWS) social phenomenon. Yet, for discerning historians, those developments were preceded by an almost imperceptible creep of social and cultural change.

In all historic cases participants did not include the conscious thought that their efforts should contribute to social sustainability.

The survival of any society and government is tied directly to the hope of citizens to improve the *quality* of their life, to *grow*, with the hope of becoming as *equally* valuable as any other citizen. When there is no hope, what develops may be much like the current "Arab Spring" that represents the yearning of citizens for *equal* political and civil rights as possessed by the monarch or dictator of their country. Citizens in long established democracies, as in the United States, also yearn to improve the quality of their lives, as the demonstrators of "Occupy Wall Street" seek the same quality of opportunity as the lives of the top 1%.

Citizens of many Middle East countries would be thrilled to have full democratic, political and civil rights as Americans enjoy. But, for Americans that is taken for granted. The demonstrators of OWS, and elsewhere, yearn not just for equality in *quantitative* terms but equality in *qualitative* terms. We are witnessing the gradual creep of social change that could result in a new paradigm of democracy. Social change as this is on the order of magnitude much like a chick that is engaged in a life or death struggle to escape the confines of its gestation. What will be the outcome?

Today, all developed and maturing democracies are on the cusp of not just an evolutionary development of democratic processes, but also a full blown cultural paradigm shift that will engage the evolution of every social, political and economic organization and institution in every democracy. The statement by R. Buckminster Fuller, "You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete," offers a prescient insight into the events we are now witnessing in developing and maturing democracies around the world. What we must keep in mind is that to "create" requires conscious thought with an intention and design in mind to give that effort direction and form.

# PLANNING FOR THE FUTURE

## Revealing Assumed Strategic Intentions

The most powerfully debilitating design flaw of the new Democracy of the United States involved the assumption by the Founders that the world would mostly stay the same and that their new democracy would work as well as it had been designed. The ratification of the United States Constitution did not say anything about how to adapt to the incredible social, political, and economic changes in the decades and centuries ahead. Now that we understand the effects of this assumption, we can also understand how incapable today's *existent political parties* have proven themselves to resolve major problems inherent in social evolution, social progress.

The connection between the values that have sustained our species and the organic necessity for the evolution of democracies begs us to ask an important question about the assumptions the American founders made before the Constitution was ratified in 1789 — a question that must be asked of every existing democratic nation whether it is mature, developing, or emerging. "What were the original *intentions* of the American Revolutionaries for the democratic representative government they formed?"

Remarkably, of the major documents that founded the democracy of the United States, the word "intention" is mentioned only once, which is in the Declaration of Independence.

> "We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our **intentions**, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare,...." [Emphasis added.]

Though the word "intention" is mentioned, nowhere are those intentions explicitly revealed. *They were assumed.* Given that the founders of the American democracy did not know what the future would bring, it appears that their intention was to simply create a sovereign democratic nation separate from the English Crown. That having been accomplished,

they then set about to design and implement the rudiments of a functional democracy where citizens had "...certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." Those were the criteria of the new democracy. Those rights were later expanded and defined within the first ten amendments, which most people know as the Bill of Rights.

## Intentions as a Part of Planning

**Progressives have a remarkable opportunity:** Because the US does not have a strategic national intention for its existence, Progressives can create one, one that is includes the common interests of all democracies for the centuries ahead. If all political parties would create an intention for their existence in relationship to the future of their respective democratic nation, all political positions would take on a transparency that would reveal whether they are in alignment with the seven innate values of citizens, ... or not.

Historically, political intentions have been short-sighted — to beat down and beat out the opposition, take control of the political process, and push ahead their public agenda. If Progressives are to make a lasting difference, then a unified strategic intention for their existence and their progressive agenda will be necessary for their own progress, one that the public understands and appreciates, one that is applicable to all democratic nations. Doing so, Progressives would be writing an agenda that would have the potential to become sustainable for decades and centuries.

If Progressives remain divided in dozens of efforts, then conservatives will have their way, with the past dictating what occurs in the present, compromising the future of everyone. Doing so will require Progressives to make an existential examination for their presence in democratic politics; and require them to develop a clear intention the public can appreciate and incorporate into their thinking.

If Progressives see this as a competition *with* conservatives, then they will have already lost the battle. To paraphrase Sun Tzu's suggestions: "Progressives must set the agenda for the strategic future of democratic societies in which conservatives engage Progressives on the terms of a socially sustainable future." The tactic of Progressives must be to offer

conservatives no other choice but to discuss the Progressive strategy of democratic societies moving toward social, political, and economic sustainability.

What is predictable for Progressives, when they begin using the ideology and morality of the values that have sustained our species, is that they will attract the very large middle of the public, who have remained aloof and unorganized against polarized political positions. The middle is not populated with dullards, but with people who have abandoned the quarrelsome political dialogue in favor of focusing on the peace and stability of their personal and family life. Giving the middle a rational, integrated, and believable strategic vision with a value system that supports their families, communities, and nation will surely bring about a much more rational political dialogue.

Only then will the possibility exist that the polarized political ends that have come to define the politics of the United States become counter-balanced. Lacking clear sustaining intentions and legislation has allowed corporations and powerful families, who have no loyalty to any side but the side that embellishes their wealth and power, to grow in ever greater political power and wealth. In such a politically manipulated environment, the undefined middle has been easy prey for the wealthy to bring more political power into their own orbit of control. Strategically, it is UNsustainable for a nation with the potential of a very long future to allow the continuation of polarized positions and the 1%. Strategically, in the perspective of 50 to 250 years, for example, it is not in the best interest of the 1% to allow such undemocratic behavior to continue.

## What “Intentions” Are Not

> “There are those who would say that what counts are the intentions behind our thinking, that thought plays only a serving role, helping us achieve our goals but failing to go to the root of the evils in our world. In our political environment, it would seem, we are surrounded on all sides with good intentions. But the nurturing of good intentions is an utterly undemanding mental exercise, while drafting plans to realize those worthy goals is another matter. Moreover, it is far from clear whether "good intentions plus stupidity" or "evil intentions plus intelligence" have wrought

> more harm in the world. People with good intentions usually have few qualms about pursuing their goals. As a result, incompetence that would otherwise have remained harmless often becomes dangerous, especially as incompetent people with good intentions rarely suffer the qualms of conscience that sometimes inhibit the doings of competent people with bad intentions. The conviction that our intentions are unquestionably good may satisfy the most questionable means. Good intentions, pursued in the name of goodness, then, are no guarantee." [37]

## Stage 3 Democracy — Installing a Functional and Socially Sustainable Democratic Society and Government.

If history is a guide to what works and does not work, then Stage 3 of the Development of Democracy must continue to provide several features that were successful to our Stage 2 Democracy, plus those that were not considered in the formation of our Stage 2 Democracy:

Installation of Type II, Learning Organization processes that would include:

- 24/7 Availability for citizen preference-sharing for the development of option development, choice-making, decision-making, and action-implementation strategies;
- A "wisdom library" that contains unbiased, non-partisan, non-position oriented educational materials on social, political, and economic topics of current interest, plus collateral and historic references for these issues and topics concerning past failures and successes;
- Educational and training offered to citizens that socializes and enculturates citizens with the "best practices" of citizenship, plus training to citizens that supports their responsible use of the rights and privileges of living, working, and participating in a democratic society;

[37] Dörner, Dietrich 1996. *THE LOGIC OF FAILURE, Recognizing and Avoiding Error in Complex Situations,* Metropolitan Books, ISBN: 0-201-47948-6. p. 8.

- Teaches and trains citizens how to research and prepare responsible legislative bills and proposals that are consistent with the seven values of our species, and the associated morality;

- Teaches and trains citizens how to participate in local community Design and Validation Teams;

- Teaches and trains citizens how to use the Internet to join with other responsible citizens concerning particular social, political, and economic issues; and how to form blocs of informed public opinion;

- Teaches and trains citizens how to prepare a political campaign that supports the social sustainability (best interests) of the nation and its societies;

Characteristics of a Stage 3 Democracy. Where a Stage 2 Democracy provided for equal representation of each citizen, the 3rd Stage increases the quality-value of each citizen's representation by improving the quality of their participation in their representation.

- Because these suggestions constitute circular systems, they have built-in feedback processes to help users adjust to changing conditions. They are in reality two learning systems. We learn from using them and adjust our social and political decisions by using them. Because they begin at the local level, citizens are able to stay in touch with developments as they occur.

- These systems are ongoing and continual, operating 24/7. One develops and validates designs for social sustainability, publishes its findings, and feeds those findings into the Library's database of validated findings for social sustainability. On the political side, citizens are able to examine the issues, self-educate themselves about the issues and the consequences of the options, and choose the option they think is best.

- The 3rd Stage offers the potential of collective leadership of citizens 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 participation.

- These two systems support the old linear public representative form of democracy and offer a "holistic democracy," meaning that they 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.

- It will feel comfortable and empowering to women because it is highly inclusive, nurturing, and seeks 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. Sustainability is intrinsic to the nurturing, mothering spirit of women, and offers the best of the feminine capacity for empathy, compassion, tolerance, and understanding with the masculine predisposition to take action.

- It is non-traditional. It balances the "left-brained" culture of mainstream American society with the best that "right-brained" Cultural Creatives[38] and women in general have to offer. The values and creative processes should feel very familiar and comfortable to Millennials.

- The 3rd Stage provides a cultural gestalt for making contributions to society that are far greater than the sum of individual contributions. It provides for a new phase of social organization for accessing social rewards that are not achievable by any traditional political or social process.

Fortunately, the Internet has made it possible for millions of citizens in technologically developed nations to participate in these innovative democratic processes that provide for ongoing dialogue between themselves and their public executives. Applying these technologies would provide for the same *quality* of participation for citizens as the king, or today as elected representatives. If a democracy pursues the development of *qualitative* citizen participation as powerfully as it

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

pursued the *quantitative* interpretation, that development would create a democratic representative process that has depth, breadth, and longevity.

## Conclusions

Because *equality, life, liberty and the pursuit of happiness* are almost identical to the four irreducible primary values of social sustainability — *life,* the *quality of life*, *growth,* and *equality* — that coincidence provides for the possibility that the United States democracy could last for many more centuries. Yet, that possibility that will not come into existence until the coincidence of those values are recognized and consciously assimilated into the societal-social, political-governmental, and economic-financial organizations of democracies. In this context, a democratic society will not become socially sustainable until the values that have sustained our species are embedded into the decision-making processes of government and other organizations.

Looking back to the era from the 1950s to the present time, it is clearly evident to me that as our Stage 2 Democracy had fulfilled its design parameters by the late 1960s, it was already showing signs of being obsolete. The linear processes that had worked fairly well for over two centuries had become almost fully incapable for addressing the volume and dimension of social, political, and economic issues that needed to be addressed so the country and its society could continue smoothly into the future. As our State 2 democratic linear processes have become less capable of managing the duties of governance, its obsolescence has become more and more evident, signaling the necessity to initiate the 3rd Stage of Democracy.

What is needed, particularly for Progressives in every democratic nation, in order to sustain the greatness of their nation 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. What is needed is a national and international Progressive organizational *system* that facilitates citizen participation in each democratic nation and among those nations. Doing so will provide many positive developments to sustain democratic nations.

# Organic Democracy

Chapters 13 and 14

"Until democracies accept the values that have sustained our species into their decision-making, they will remain artificial organizational structures. Once the values that have sustained our species are embedded into their organizational decision-making processes, then they will become organic extensions of our species.

"As history has shown so consistently, what humans create from *what they think will work* has always failed. They have failed because their functions were not congruent with the organic values that have motivated our species. Our values are congruent with the oneness of our being, much as the Tao[39] of all is congruent in its wholeness.

[39] Watts, Alan W. 1975. *TAO: The Watercourse Way* p. 51-52.

# 13
# Building on the 2nd Stage of Democracy

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

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

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

2. There already exist long term democratic processes in place that have produced a social, political, and economic culture of democracy that will lend itself to the public's acceptance of a Stage 3 Democracy; and the *qualitative* interpretation of the world "equal."

3. The First Amendment provides the context for the development of the 3rd Stage of Democracy, and the *qualitative* interpretation of the word "equal."

4. The Internet is already in place that connects all democratic nations for similar democratic developments.

5. The first and second intention of the founders of the United States democracy are fulfilled: a) The Revolutionary Colonists successfully pushed the authority of the British monarch back to his homeland; b) to create a sovereign democratic nation.

6. There is a history and culture of local citizens meeting together to discuss and promote legislation…

7. … and share their views, perspectives, opinions, and preferences with their elected and appointed public executives.

**"What is right? What Works?"** One book that has been very influential for examining 2nd Stage Democracies is *"Breaking the Rules"*[40] by Kurt Wright. Wright's book is eminently practical because he asks several questions that lead the reader to intuitively pragmatic answers. 1) "What's right?" [The word "right" is interchangeable with the word "works" to become, "What works?"] 2) "What makes it right/work?" 3) "What would be ideally right/workable?" 4) "What's not yet quite right/workable?" And, 5) "What resources can we find to make it right/work?" This process moves our inquiry from "fixing problems" to *creating solutions.*

Question #1 begins by asking what is working, rather than focusing on what is wrong, which is the usual point of inquiry. It also asks us to get to the intentions and purposes of the function of our inquiry, and acts much like a review of the basics, which often get lost in the shuffle of fixing problems. Question #2 forces us to inspect what motivates the "right working" of the situation. Again, it forces us to retain what works and isolate what is not working. Questions #3 asks us to reach to our vision for something that makes us stretch to fulfill the greater good. Only then, in question #4 are we guided to discover/reveal the factors that are not working well; and, in #5 we are guided toward the resources that become the change-agents for creating the solutions we are seeking.

## Whatever We Re-Design Must

1) Be compatible with the Constitutional framework of our nation, and offer an inventive means of linking the values of the Constitution with the innate, sustaining values of our species;

2) Recover the quality-value relationship that citizens had with their congressional public executives before it vanished after the Apportionment Act of 1911;

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[40] Wright, Kurt 1998. *Breaking The Rules, Removing Obstacles to Effortless High Performance,* CPM Publishing, Boise, ID

3) Become a democratic evolutionary development to bridge the democratic tragedy that the Apportionment Act created; and,

4) Offer an inventive way to engage contemporary technologies to give citizens an ongoing and continuous means of offering their collective intelligence (think in terms of "knowledge workers" in high tech industries) to create a "trend" of intelligent consensus to share with public executives.

5) Offer a means for public executives to receive ongoing feedback from constituents; and keep pace with social change and the ever-changing hierarchies of needs of citizens whose interpretations of our seven innate values are constantly evolving. Doing so will empower Stage 3 Democracies to adapt to social change.

"In a 2nd Stage Democratic Society —
Responsibility to society is indoctrinated
by authority, obedience, and discipline.

In a 3rd Stage Democratic Society —
Responsibility to society is enculturated
by teaching personal power,
self-discipline, and personal responsibility."

# 14
# What Does All of this Mean?

**Succinctly, all of this means** that the values of social sustainability are finally available to balance "social equity," "social justice," "the common good," and "what is fair." Use of the social sustainability perspective will take the "ball" out of the game between conservatives and liberals, Republicans and Democrats, and put it squarely in the hands of Progressives. Who else can handle this ball politically? Who else will be able to identify with these values to proactively fulfill "what works" to bend public social policy toward social stability, peace, and eventually social sustainability?

George Lakoff's last four books thoroughly explained how and why conservatives have taken control the democratic process of the United States. He did point to the "nurturing" parental model as a place to begin that could bring about progressive social evolution, rather than the social and democratic devolution that is occurring now under the control of conservatives. What will make Progressive efforts powerful and effective is to adopt the seven organic values into their political rhetoric and political agendas. i.e.*, to reframe democratic values using the values of social sustainability*. Politics then moves from Republican and Democratic, conservative and liberal, to "Progressive and Sustainable."

Though the nurturing parental model provides the foundation for a generative learning process, the model does not project a family model onto society. The family as a democratic societal metaphor is vastly inadequate to describe a democratic society. There are no "fathers" or "mothers" or "children" of a national democratic society. If we need a metaphor to describe a democratic society, then we need to look at a business model with socialized and enculturated knowledge and wisdom teams in every community. This means that citizens become co-participants of the responsibilities in the larger business of a democratic society, including its government and politics, finance and economics. [41]

[41] Raphael, Daniel 2014. "A Murmur of Birds." (Unpublished article.)

**It means** that when a society pursues social stability, peace, and eventually social sustainability, its citizens will have set themselves on a course to fulfill "what works" sustainably. "What works" only becomes pragmatically political when politics takes on the values of social sustainability. The morality of politics then takes on a purposefulness that contributes to practices of sustainable governance.

**It means** that "how" the Progressive agenda is fulfilled begins by formalizing a socially sustainable *vision* for all democratic nations; with clear, socially sustainable *intentions* for that vision, followed by clearly transparent *mission* statements in a business-like format using the seven core values of social sustainability as their criteria. The *philosophy* of democracies need not be revised — freedom, liberty, equality, and the pursuit of happiness are the self-evident values described in our *Declaration of Independence* that will continue to provide the timeless and consistent philosophical guidance democratic societies have always sought.

**What all of this means** is that in order to overcome the immense social, political, and economic hurdles that every democratic nation will experience in the near future, candidate selection and the business of governance must change from who can gain control, to who can develop sustaining answers. The last several decades have thoroughly proven that political hierarchies are unable to create solutions for local, state, or national social problems. With no one in control having the answers, millions of citizens themselves must begin training themselves how to use their immense intellectual and wisdom resources to create those answers. If no one in governmental and political hierarchies has the answers, then we must fall back, again, on the values that are innate to every citizen to exploit a proven methodology to give millions of local citizens the opportunity to create meaningful solutions for their community and their nation.

**What this all means** is that pragmatically applying the values of social sustainability to solution-creation of old and emerging social problems will take the "game" out of politics. "Politics as usual" is like playing American football without any rules: Just take control of the ball and run like hell until you fumble or someone takes the ball away from you. The "rules" of social sustainability provide the structure, logic, and rationality, much like the rules of Euclidean geometry, to democratic

governance. All steps and procedures are checked against proven values of social sustainability of what works to create just and humane sustainable solutions and policies.

Again, I refer to George Lakoff whose books pulled me out of a *cul de sac* of thought when he reminded me of the empathy that is inherent in a democracy, where the value of equality is the ultimate criterion to determine if a democracy is working or not. The illustration on page 9 makes this eminently clear. Empathy is innate to our species and organically invested in the values and principles of democracy. Empathy urged former generations to compassionately welcome millions of immigrants to the United States, and it is that same empathy and compassion that urges us now to welcome those who seek political asylum.

That's what all of this means.

# The Emergence and Empowerment of Progressives

Chapter 15, 16, 17

# 15
# Comparing Characteristics of a 3rd Stage Democracy to a 2nd Stage Democracy

| 3rd Stage Democracy | 2nd Stage Democracy |
|---|---|
| Organic design — System Functions | Artificial design – Linear Functions |
| Protective, participatory | Paternalistic, authoritarian |
| Team oriented | Hierarchical and Male dominated |
| Heart and Head centered | Head centered |
| Creative, parallel, discerning | Linear thinking |
| Intuitive, empathic, compassionate | Intellectual |
| Transparent | Opaque |
| Adaptable | Rigid, inflexible, arbitrary |
| Proactive | Reactionary |
| Socially Sustainable ideology and morality that is consistent, integrated, and holistic. | Political ideology and traditional morality that are inconsistent, arbitrary, and atomistic. |
| Type II, Learning Organizations | Type I, Learning Organizations |

Further comparisons —

The 3rd Stage of Democracy is to the 2nd Stage
As democracy was to the monarchy.

The 3rd Stage of Democracy is to the 2nd Stage
As smart phones are to rotary dial phones.

The 3rd Stage of Democracy is to the 2nd Stage
As Windows 10 and OS X El Capitan are to DOS,
And as digital technologies are to analog technologies.

# 16
# It's All About Decision-Making

**Anything that Progressives do to reframe democratic values** in terms of the values of social sustainability must clearly demonstrate the methods and processes that lead to decision-making that also empower pragmatic reframing of democratic participation by citizens in their communities. *Citizens will need to be educated and trained* how to use these values in local decision-making processes that contribute to their families, communities, and their larger society.

What has made the record of legislative and executive decision-making so erratic and inconsistent is the absence of a timeless, consistent, transparent, integrated, and proven set of values in terms of millennia of experience by our species.

**Universal and timeless planning criteria.** *Without universal and timeless criteria, we have been unable to assess the relative improvement or worsening of conditions of our nation over the course of the centuries.* In fact, because we have not had stable, consistent, and universally applicable criteria for estimating the relative change of conditions of our nation, and for its people collectively and individually, *our public executives have been unable to plan effectively* for the changes that will engulf us as we move into the future decades.

If democratic nations have any strategic intentions for the stability of future generations, then they will need to begin using the values that have sustained our species as the criteria to assess social, political, and, financial/economic conditions at the present in order to formulate social, political, and economic-financial policies to create positive and constructive change for the future.

**Strategic Planning.** Use of the seven core values provide any organization that develops plans and policies for social issues with the capability of developing consistent strategic planning. These seven values provide strategic planners with the criteria to formulate short and long term planning goals, with the capability of devising "if-then" scenarios for alternative plans. These values provide for a perspective of viewing all of

the functional activities of a society as a holism of systems that contribute to that holism. Only by viewing longitudinal existence through the lenses of these seven values can planners make sense of it all. The motivation behind human activities then becomes understandable, and only when that is seen can short term and strategic planning become predictably effective. The events that will erupt in the near future will call upon the best efforts of all planners in every sector of society to apply the best tools and their best efforts to create solutions rather than dithering about trying to fix "old stage" problems.

I know of no nation that has multi-decades and multi-centuries strategic plans in place that assure an improving quality of life for citizens and with the capability for them to grow into their innate potential. National, state, and provincial policy-makers, public executives, and administrators are simply flying by the seat of their pants hoping against hope that "SHTF" [42] does not happen during their term in office or in their career.

Do you think Royal Dutch Shell CEO, Ben van Beurden, manages that huge corporation by the seat of his pants? Surely not! And do you think he manages Royal Dutch Shell in simple, short term eras of only four years? Surely not! Shell has multi-decade strategic plans to carry its assets and its commercial value far into many decades ahead.

Here is a corporate truism that determines the longevity of any organization: The larger its assets, the longer future span of time that the organization must make plans for its future.

How is a corporation valued? How is a small commercial company valuated if the owners decide to sell it? By asset value, income, or market-valuation? To continue this example, what would it cost to buy all of Royal Dutch Shell? How much would it cost Google to buy Microsoft? How much would it cost to buy Greece? or the United States? If the United States or any other nation had the valuation of a corporation and managed it as a corporation, it would be making plans not just for the next two decades, but for the next two centuries.

Do you see the point? The captains of super tankers do better planning for potential future conditions than the whole United States government plans for the future of this nation, its societies, and its people. Nations seem to be floating in a "sea of change" much like Columbus, Magellan,

[42] When "S__t Hits The Fan" – a reference used by "preppers" and those who envision apocalyptic endings when geophysical and manmade cataclysms create the destruction of nations.

da Gama, and Drake in their dinky sailing ships, knowing where they wanted to go, but having absolutely no idea of the conditions they would encounter along the way. They simply prepared as best they could and courageously set out hoping to survive whatever conditions they encountered. They had no GPS, NOAA weather forecasting, engines and fuel to move ahead through the doldrums, or personal survival gear.

That is pretty much the situation of democratic nations today as they set out into the future decades and centuries. It is laughably silly that nations worth hundreds of trillions of dollars, pounds, marks, francs, or rand have no *criteria* for assessing where they are, no *criteria* to help them plan for the stability and better quality of life for future generations, and no means of assessing their progress if they did have any plans and actually had the moral fortitude to implement them. *All the planning that is being done is in preparation to* **react** *to difficult situations rather than being* **proactive** *to prevent those situations.*

**Do you think democratic nations are sustainable?** What most people know, particularly those who are at the top of the hierarchies, is that most nations are almost completely UNsustainable to survive the coming decades and next two centuries. Knowing that, their decisions are simply to get the most they can get today, live the best they can, and not to worry about those who have little, who have no authority, control, and power.

As a humanist, I know that all of us will arrive in the future together: The few who are rich and famous, those who are poor and forgotten, and the many in between. What kind of society will future generations live in? Will it be as ours is today with its huge disparities of social justice, social equity, vast gaps of human rights for children and women? Will they be able to knowledgably discuss "the common good," to know "what is fair" and enjoy a "fair" existence as everyone else? If so, who will *proactively* draw up the strategic social plans that bring whole societies *peacefully* into that future? Most importantly, what criteria will they use to know that their present is better for everyone who chooses to have a better life for themselves and for their society?

As I see the vast disparities in our society and in many other "advanced and mature" democracies, it will be easy to measure the improvements. "Relative to what?" will be easy to measure when the seven core values of social sustainability are used as the criteria for all social measurements of change and strategic societal planning.

"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 influence upon the survival and
sustainability of future generations.
Both are required to maintain the continuity of society
by preventing social disintegration
and ensuring that society evolves evenly.
Only then will society be able to provide an
improving quality of life and
the potential of growth equally for everyone."

# 17
# Progressives in Organizations

## Introduction

Societies and communities are not organizational entities, but amorphous aggregates of organizations and groups of people. Because of that, attempts to move a society toward socially sustainability will fail until *organizations* become invested in the values of sustainability as the criteria of their decision-making. The illustration below shows this supportive relationship.

**EXPLANATION.** The above illustrates the decision-making priorities that are necessary to support the symbiotic relationship of the decision-makers who are consciously moving their organizations, communities, and societies toward social stability, peace, and social sustainability. The most powerful organizations are those within the three pillars of a functional society: societal-social, political-governmental, and economic-financial.

## Priorities of Sustainability —

**1. The ultimate priority** comes from the genetic mandate to sustain the species.

**2. The second priority is to sustain individuals/families** to support the continuity of our species and culture. In a society that has chosen to move toward social sustainability, efforts are made to support the maturing social evolution of family dynamics so that families socialize and enculturate next generations to support a socially sustainable society.

**3. The third priority** is dependent upon the willingness of *organizations* within communities and society to adopt socially sustainable values and practices to sustain the existence and continuity of sustainable communities and societies.

Societal sustainability becomes possible when organizations are designed to become sustainable, to stay in business, and make contributions to the continuity of communities and societies by contributing to the sustainability of individuals and families. This symbiosis is only sustainable when individuals and families also make decisions and take actions that support the social sustainability of the organizations of their communities and societies. This includes organizations in government and finance. Financial institutions have a huge interest in supporting sustainable societies, but often become predatory to everyone's detriment as we have seen far too often in the last 500 years.

Contributions by organizations to individuals/families and communities have three symbiotic functions: 1) To aid the sustainability of the species; 2) To aid the sustainability of the individual/family/community; and, 3) To empower individuals, families and communities to reciprocate in that symbiosis by contributing their energies to the sustainability of their mutual society.

**For Progressives,** who accept reframing democratic values as contributing to social sustainability, the means to bring about a supportive cultural evolution of democratic nations is through organizations — *all organizations in the three supporting pillars of society*.

✶ *The work of Progressives is not just to change the culture of politics, but to also change the whole culture of democratic nations and societies.*

The logic and reason for doing so is fairly obvious: Until the principles of a socially sustainable symbiosis begin to be in place, neither individuals, families, neighborhoods, communities, or societies can generate "rational politics" and rational political discussions at state and national levels. Only organizations have the combinative resources to bring about a democratic societal culture of social sustainability. If organizations do not take on the mission of becoming financially and functionally supportive of the values of social sustainability, then societies will not become sustainable materially or socially.

Besides being politically active, Progressives must expand their political footprint to also walk the halls and sit on the boards of corporations, foundations, and educational organizations to name only a few. Progressives must create a rational, progressive, societal, political, and financial-economic culture that infuses and supports social evolution. Such a moral and ideological agenda would be almost impossible to fulfill if it were not for the historically proven existence of the seven core values that have sustained the *UNconscious and UNintentional* social, political, and economic evolution of our societies thus far.

*Consciously and intentionally* building upon that base of evolution and progress will provide rapid developments with known outcomes: Peace, social stability, knowing how to define social equity, social justice, "what is fair," and the common good. ...and not just for all democratic nations, but also as an example for non-democratic regimes.

An example may be helpful. When Progressives reframe the intention, operating philosophy, and mission of public education in terms of the survival of our species, of the stable existence of families, communities, and societies, then the mission of educational institutions and organizations becomes obviously clear. Of all the social institutions that are desperately in need of clarity for their intention, public education at all levels stands out above all others.

A Preliminary Test of Social Sustainability. Existent organizations can conduct a simple test of social sustainability. Using the four primary values, they can validate their organization as either contributing to socially sustainability, being neutral, or creating detrimental actions toward the social sustainability of others; and validate the gradient of their existence in those terms.

- Is the intention of your organization's programs to improve the quality of life of consumers, clients, patients, users, citizens, etc.? Do your procedures measurably support the improvement of the *quality of life* of your employees, consumers, clients, and others? Which programs do, and which programs do not?

- Do your policies and procedures support your clients, employees, and others to *grow* into their innate potential?

- Do your services and/or products affect each of your audiences *equally*?

If you can answer "yes" to each question, it is very likely that your organization is making contributions to social sustainability. A full test would apply each value (quality of life, growth, and equality) in greater detail to internal and external policies that would be *validated by measurable criteria of performance*.

## Factors that Aid Social Sustainability

The four primary values alone cannot bring about social sustainability. There must also exist conditions that support the efforts of societies to move toward social sustainability.

- **A favorable environment:** Ongoing peace, not war; a stable economy, not depression or hyper-inflation; population maintenance, not over-population; a well educated public, not illiteracy; a responsible system of participatory governance, not despotism, revolution, political apathy or corporate manipulation of democratic processes for their own benefit.

- **Maintenance and regeneration:** A good educational system that allows citizens to develop their innate potential, whether those are great or diminished; A sustaining educational system that transfers cultural wisdom from one generation to another – the wisdom that inherently enculturates the values that support social sustainability. And most importantly, responsible parenting that instills social maturity and personal responsibility.

- **Functional components:** All social organizations including financial-economic, government, legislative bodies, justice and

courts, family practices, education, and corporate policies contribute to the social sustainability of the individual, the family, community, and society. Decision-making at all levels is guided by a complementary three-tier morality: individual, social, and global.

## The Possibility of Sustainable Organizations —

What is not obvious in the illustration is that socially sustainable organizations, such as businesses and governments, must learn how to simultaneously stay in business and also become major supporting elements in the sustainability of that society. As the global economy provides fewer and fewer large-return business opportunities, that is a signal for businesses to begin thinking in terms of "sustaining returns" on investments. Expansive returns on investment will soon be a thing of the past where growth and expansion of markets was the sure path to ever-increasing profits and dividends. Such a situation will require businesses to think in terms of their sustainable existence.

The traditional intention to simply stay in business will now require businesses to couple that intention with an intention to make meaningful contributions to the social sustainability of their employees, the community where they do business, and provide a visible demonstration that their existence contributes to the larger good of their host society. Doing so, business organizations will also thrive.

**Embedded learning processes.** For social sustainability to succeed, all organizations will need an embedded learning process to recognize that mistakes are learning opportunities to discover what can be learned from them so they do not occur again; and, what supports continued success. This may seem to be an obvious recommendation, except when you realize that almost all organizations were brought into existence without an intention to become sustainable. Neither were they designed as "learning organizations" to become adaptable. Without those two sustaining necessities, decline, disintegration, and failure are in the future, whether for species or societies.

# Creating Solutions

Chapter 18, 19

# 18
# Empowering Progressives – Reframing Political Dialogue

## "We are the Ones We Have Been Waiting For." [43]

Human nature is ironically consistent whether you are a conservative or Progressive. It is human nature to say, "I know the best way to proceed," and then try to dominate the public discussion, whether for selfish reasons or those in the public interest to institute that point of view. For most traditional males, "I think, therefore I am right," is their version of Cartesian logic that has obstructed many creative alternatives. It is ironic that such arguments occur in democratic nations where the "we" seems to get lost in the discussions and arguments. Finding the "we" of the most rational solutions is a process that must become a major part of the discussion and pitch to the public by Progressives.

Progressives have an incredible opportunity that has been handed to them in current public, social, political, and financial-economic circumstances.

- There are probably 200 million people in the middle between the polarized ends of the political spectrum in the US who are waiting for rational leadership, asking, "Who will lead us?"

- Because the values and principles of social sustainability are universally organic to every person of every race, culture, ethnicity, nationality, and gender, citizens are innately "wired" to understand the language and programs of Progressives when their programs are framed in the values of social sustainability. In other words, there is a ready and eager audience to hear what Progressives have to say in the terms that the audience already understands. (See, "Characteristics of these Values," page 11.)

[43] Variously attributed to Alice Walker (2006) in her book by the same name; A Hopi Elder Speaks; and numerous public figures.

- Public issues can be viewed and discussed in rational, integrative terms when they are seen through the frame of the seven values of social sustainability;

- These same values can be used by Progressives to bring unity to the disparate aggregation of their pet projects, which would help Progressives "come together under one tent" to become far more effective as a whole;

- Progressives, using the seven values, can now discuss "the common good," "what is fair," "social justice," and "social equity" in definitive terms that citizens can understand.

- Discussion of proposed legislation will become transparent to the public when they are framed using the values and principles of social sustainability that are innate to everyone. No more "smoke and mirrors" to fool the public in supporting legislation that will injure their ability to become sustainable.

- Progressives can now reframe their political dialogue between themselves and conservatives using the values of social sustainability to create a conversation the public can easily understand. Quality of life, growth, equality, and the three Value-Emotions of empathy, compassion, and a "love" of humanity then become the key leverage words for that dialogue.

- *The key to reframing all future political dialogue* will be the ability of Progressives to respond to each public issue in terms of the timeless, irreducible, and universal values of social sustainability. Because these values are innately relevant to every person in a democracy, political dialogue using those values makes the democratic process personally relevant to each person.

For Progressives, arguing issues using the value system and language of conservatives, even in denial, is a supreme cause for arguing yourself into irrelevancy. When you do, Sun Tzu says you will be easily defeated. Simply state what you believe, not what you don't believe.

What Progressives have not had available to them until now is the capability to argue the direct connection between "liberty" and "freedom" with the values that have sustained our species for tens of thousands of years. Now Progressives can change the culture

of political dialogue. As Progressives, you not only want to argue your special interest project in a continuum of Progressive ideas and projects that make sense in a socially sustainable Progressive agenda, but to help all citizens reframe ALL political and social issues when they dialogue with friends over the Internet or over a couple of beers.

Doing so will create a strategic advantage for Progressives for all time. Who possibly could be against the sustainability of their democratic nation, state, county, city, town, community, sub-division, or school district? Who could possibly be against rational programs that will support future generations? Doing so, using the value system that has sustained our species, you will be able to rationally argue your position.

## Some Open Thoughts

- Maybe it is time to start a "Progressive School for Sustainable Democracies" for anyone who is a prospective political candidate.

- Social sustainability values, principles, and agenda could become the "ideology of the middle" that offers a rational morality for viewing the future of all social, political, and economic issues.

- Such an ideology does not argue against anyone! It argues for that which works to sustain individuals, families, communities, and society.

- It provides a real means for citizens to engage social programs with compassion, stemming from the empathy that is natural to our species.

- By using the same language of social sustainability, the message of Progressives will be uniform and repeated many times daily in all areas nationally, and eventually internationally.

- By reframing the values of democracies, Progressives will be able to take ownership of "freedom" and "liberty" by connecting them to social responsibility through the seven core values. Spouting the values of democracies becomes frivolous and irresponsible when they are NOT reframed in the responsibilities of

a sustaining symbiotic relationship between individuals, families, and society.

- Candidate selection has every possibility of becoming a public demonstration of competency using the values, principles, and language of socially sustainable Progressive politics. Who then rises to the top of the selection process?

- The advantage of reframing political dialogue and the values of democracies with the values of social sustainability is that it also re-frames the values of contemporary public issues in terms of the value system that has supported the sustainability of our species for tens of thousands of years.

- Thoughtful, creative, and inventive Teamwork by Progressives has the possibility of producing a view of the future in terms of staged developmental evolution through programs that are successively linked by these seven values.

By looking through the history of social, political, and economic progress, Progressives will be able to fairly well chart out the next evolutionary stages that democratic nations must work through to assure a continuing future of social progress. Citizens who come to understand the basis for the existence of their nation and communities will surely empower themselves as a great majority. Perhaps to do so is the only rational and peaceful means to counterbalance the self-empowerment of the vastly wealthy 1%.

# 19
# Upgrading Democracies to Type II, Double Loop Learning Organizations

## Introduction

To be truly successful in the larger holism of a democratic society, Progressives will need to re-frame their view of 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 Progressives choose the values and principles of social sustainability to push their agendas forward, then they will become deeply involved in the social, political, and economic structural architecture of designing and implementing social sustainability practices in all realms of functional democratic societies. Such a role will need to include preparing the public to accept greater public responsibilities than historically "leaving it up politicians."

**The following proposal is unique** as an effort of *organizational development* to increase the effectiveness, functioning, and longevity of democratic societies, governments, and economies. The proposal seeks to redirect social, political, and economic change that cripples societies, governments, and economies by incorporating the *seven core values* of social sustainability into *organizational structures* and daily decision-making processes. The hypothesis is that doing so will give organizations the same degree of sustainability as has sustained our species for approximately 200,000 years. By extension of the hypothesis, using those values will produce a cultural change of beliefs about the sustainability of individuals, families, communities, and nations. Best of all, doing so will turn organizations and governments into Type II Learning Organizations.[44]

[44] Argyris, Chris. 1985. *Action Science, Concepts, Methods, and Skills for Research and Intervention.*

When organizations begin to use these seven values, we could predict, as Peter Senge [45] 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.

The organization chart on page 167 illustrates several organizations that will be discussed below.

## 1. Angel Investor / Financial Trust

In this imaginative proposal, the Financial Trust is organized for the management and administration of grant funding provided by an anonymous angel investor. Obliquely, the investor might be a multi-billionaire who sees both an altruistic benefit and the lucrative financial potential in the concepts and principles of social sustainability. Tracking the progress and fulfillment of grants is an essential responsibility for the programs the funding creates.

### Vision.

The vision of the Trust is to bring an end to the boom-and-bust cycles of growth and failure of societies, governments, economies, and civilizations.

### Intentions.

**1.** To be the benefactor to the Institute for Human Sustainability (I4HS) and its subordinate organizations; and through the functions of the Institute, to support efforts of the public to install sustainable practices in local and national organizations.

**2.** To design and implement I4HS as a *socially sustainable* profit-making, partial employee-owned corporate model from start-up to profitability.

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

## 2. Institute for Human Sustainability (I4HS)

### Vision.

The vision of the Institute for Human Sustainability is to bring about the conscious, transcending social evolution of civilization.

### Intention.

**1.** To develop the necessary enculturating processes and materials to teach and train democratic societies, communities, families, and individuals how to support the social sustainability of each other.

I4HS recognizes that socially sustainable families are the foundation of socially sustainable civilizations, while socially sustainable organizations are the foundation of socially sustainable societies. For the purposes of this proposal, I4HS must model itself and operate as an adaptable organization through social sustainability practices as a type II, double loop learning organization, and corporate entity.

**2. Intention for the design of I4HS.** As mentioned above, this will eventually become a profit-making organization from the original "angel investment." The design-intention for profit-making is to create I4HS as a self-sustaining organization. Hopefully, it will prove that an altruistic, benevolent profit-making organization can also be neutral by incorporating the seven values into its structure and by incorporating the Type II Learning System into its organization.

As also mentioned, I4HS will immediately partner with its employees by making them 40% owners of I4HS. The long term intention for doing so is to create a *new middle class* of employee-owners in democratic cultures. The secondary intention is to provide a working model as an exemplar to other corporations. The third intention is to provide a sustaining model for balancing social equity, social justice, and "what is fair."

Today, (2017), there is immense criticism of the 1% who hold 80% of the world's assets. Yet, even those who are the very wealthiest individuals in the United States know and have acknowledged that this creates is an immense social problem of financial equity. If

we fairly examine this situation, these individuals generally are not individuals with pernicious acquisitive temperaments, but are truly good investors who have made incredibly astute decisions that have resulted in their greater wealth. In other words, the financial inequity is a result of the larger financial system. At present there is no plan to change this, and if there were, given the same traditional culture of profit-making and retention, no one would know how to go about a rational system of sharing the wealth.

The proposition of I4HS to make employees immediate entrepreneurs of its operation is a solution that has many benefits, but with several requirements. Employees would need to be trained and enculturated in the ethos and culture of business management, entrepreneurship, business decision-making, and investment strategies, just as any successful entrepreneur have learned.

- The primary dividends of such a sharing-strategy is to
    - Remove the divide between management and employees;
    - Educate an ever-increasing number of citizens in the culture of profit-making, company ownership and management;
    - Gain full access to the intelligence and creativity of employee-owners, and give knowledge-workers a sense of real ownership of their contributions;
    - Develop the team concept into its greatest application;
    - Reduce the 99-1% divide;
    - Move retained financial assets into productive use, whether in commercial investment or in the development of employee related programs;
    - And probably many others.

Philosophy.

The longest lived (sustainable) societies are those in which each individual is sustained as he or she contributes to the

sustainability of his or her family, community, and society; and, symbiotically, societies become long lived as they contribute to the social sustainability of the individual, their family, and their community. Such longevity is not possible without all organizations entering into that same symbiotic relationship with individuals and their host societies. Mutually, their social sustainability is maintained by devising, adapting, and implementing more mature and effective models of institutions and systems, from the level of childrearing to global organizations to accommodate perennially inevitable social, political, and financial-economic change.

Mission.

1. Develop methods that empower democratic citizens to engage social, political, and financial-economic change in ways that contribute to the stability, peace, and social sustainability of their families, communities, and societies.

2. Develop methods for citizens to become informed and educated concerning public social, political, and financial-economic issues; and the methods for them to develop socially sustainable options to those issues, and the means for sharing their opinions, preferences, and knowledge with their public executives.

Desired Outcomes. The work of the Institute is to "bend the culture" of mature, developing, and emerging democracies so that the issues of social justice, social equity, and the common good become balanced, and societies become stable and eventually socially sustainable. This means that citizens will also become more responsible to improve their quality of life, to grow into their innate potential to do so, and enjoy both developments with an equal capability as anyone else would or could.

It is my belief that there exist sufficient wisdom in the history of civilizations, societies, empires, dynasties, and nations to help us understand "what works" to support social stability and peace. Further, there are sufficient intelligent people who have the capacity to make wise choices to support "what works" for the peaceful sustainability of their communities, societies, and nations.

I also believe that all that is needed are unbiased, non-aligned, and unaffiliated processes that allow hundreds of millions of citizens of democratic nations to participate in option-development, preference-

sharing, and choice-making to support the creation of solutions for the benefit of the greatest number of citizens.

## 3. International Library of Sustaining Wisdom

### Intentions

1. The intention of the Library is to provide a functional, ongoing repository for a growing database of SS Wisdom; a globally accessible source for that wisdom; and the capacity to support online training in 11 languages in the practical applications of social sustainability.

2. The intention of the Library is to collect, store, organize, collate, catalogue, and make available, globally, all wisdom of human experience and research that contribute to the Social Sustainability (SS) of individuals, families, communities, societies, nations, and the global civilization.

The Library will be the primary source-researcher for I4HS sections, and as those programs become developed, to then serve the needs of external inquiries from local community Design and Validation Teams, and others of the public.

**Pre-Social Science Research.** It is my suspicion that there is a vast reservoir of historic wisdom of the failings and successes of past societies and civilizations lying fallow in the libraries of the world. The emphasis of this research is the discovery of findings that support social stability and the social sustainability of the individual, family, community, societies, nations.

**The Social Science Research Program** surveys published literary social research projects for historic experience, historic social research, and contemporary experience and social research of WHAT WORKS and WHAT DOES NOT WORK as validated by the criteria of the seven core values. Three areas are examined: Societal-social, political-governmental, and economic-financial based on the 7 core values.

Contemporary social science resources would include all published social science research, and ongoing social science research. Again, the emphasis is on findings that support the social sustainability of the individual, family, community, societies, nations, and the global civilization;

and, are in alignment, fully or partially, with the seven values of social sustainability.

**Translations.** The universal nature of the seven values dictates that the practices of socially sustainable training programs become available to at least 11 major languages: English, Spanish, Portuguese, French, German, Russian, Italian, Turkish, Modern Standard Arabic, Farsi, and Mandarin — 90% of the world population. (India and Japan already use English extensively.)

## 4. Training and Education

**Training** has responsibility to develop the training materials and training media to 1) train staff in the new field of social sustainability; 2) develop training programs for Local Community Social Sustainability Design and Validation Teams; 3) develop training materials and programs for Progressives. It would be ideal if it also became a training resource for Progressives by providing online, onsite, and in-house training programs to meet the political issue and campaign needs of Progressive candidates. We might even envision this school as becoming a training-for-candidate-selection to create a corps of professional grade public executives, whether elected or appointed.

It will provide training for citizens to confer and collaborate with other local community Design and Validation Teams around the world through the "Team Internet System." Local community Design and Validation Teams will need to be trained how to use data in the methodology of the Schematic, to formulate design-solutions to social issues.

**Education** has the responsibility to adapt training to pre-K, K-12, and community college level educational settings; and to strive to establish Social Sustainability as a recognized college and university level subject of study and research.

### 4.1. Training Development.

Training Development's In House Research Team will become the model for the development of training materials, processes, and settings that will be applied to other in-house SS Design and Validation Teams, and for offsite teams, and Local Community Team Training materials.

It is essential that the model (values, structure, and processes) developed by the Training Development Team becomes an effective and productive model as it will be replicated by thousands of local community SS Design and Validation Teams around the world. Computer simulation training in 11 languages will go far to support validated results from those local community Design and Validation Teams around the world.

**Team Internet System (TIS).** TIS is an Internet "public media" subscribership. TIS is co-responsible with the IT section to develop an effective Team Internet System (TIS) that enables Teams all over the world to network, collaborate, and contribute Validated Statements of Findings to the Library's growing database of validated SS Wisdom.

## 4.2. Family.

**The intention** of the Family Section of Training is to develop the means and materials to train and educate individuals and families as being the primary agents of multi-generational social sustainability enculturation, (See Ch. 7, page 61). Secondly, this section is responsible with Training Development to create training materials that teach parents and children of all ages ***how*** to enculturate children.

Teaching young adults and adults how to enculturate themselves and their children with the fundamentals of a socially sustainable family is key to the development of millions of integrated families globally.

**Family is the foundation of civilizations** — the first socializing and enculturating institution of next generations. It is here at this immediately personal and intimate setting that children-becoming-adults learn how live in a socially sustaining family that makes meaningful contributions, and the maintenance of socially sustainable communities and societies.

To teach pre-conception couples and individuals, as well as existing families, the fundamentals of the family as a socializing institution, how to socialize, and how to teach children how to teach their own children how to become socialized. Similarly, to develop training and educational materials to teach the young

adults and grown adults the fundamentals of enculturating children in the responsibilities of being a citizen in a democratic society.

4.2a. SS Family Enculturation Training.

4.2b. Population Management. Population management is given distinctive importance by I4HS in terms of the "universality" of population practices so that it could be taught to any race, ethnicity, culture, nation, or gender. Over-population in any society and nation is a very real threat that is now being felt by nations around the world. Political, military, and economic tragedies point this out very clearly as we are now seeing with the exodus of refugees and migrants from Africa and the Middle East.

4.2c. Family Curriculum Development.

### 4.3 Educational.

The intention of the Educational Section of Training and Education is to support family socialization and enculturation by developing training, educational, and curricular materials to inform, educate, and train the cultures of democratic societies how to become stable and eventually socially sustainable cultures.

The focus of this section is on the development of educational curricula for private, corporate, governmental, and public educational settings. The over-arching goal is to develop materials to educate the broad *organizational public* about the necessary realities of initiating, maintaining, and sustaining a stable, peaceful society; and, their symbiosis with the public.

### 4.4. Academia.

The intention of the Academia Section is to establish social sustainability as an identifiable academic pursuit within colleges and universities with curricular programs and research activities.

## 5. EMANATION — (EM)

The greatest need for a society to move into social, political, and financial-economic stability is a third player that does not take sides

politically, but acts as a facilitator between the public and their government without abridging any aspect of the Constitution or the rights of individual citizens to improve the effectiveness of citizen interaction with their government; while making a profit to become organizationally and financially self-sustaining. That may seem like a wildly impossible development, but the reality of profit-making social media as Facebook, LinkedIn, Twitter, and others begs us to create a "public media" with the same or similar means of income generation.

Primary Functions.

1. To develop unbiased public opinion research; educate the public.

2. To provide a public media subscribership for the public so that citizens can more directly participate in how decisions are made by their public executives to create the future they will have to live out.

The overarching intention of EMANATION is to facilitate free and unbiased public dialogue between citizens, "the public," and their public executives, "the government." The effectiveness of EM as a facilitator of that public dialogue is dependent upon remaining neutral, and unaffiliated with special interests, non-partisan, and non-position oriented toward any social, political, or economic topic or issue.

"EMANATION" is a *nom de guerre* for the operating organization for the program of "*the emanation process,*" (TEP) which encompasses the synergism of EMANATION and its subordinate operations. The emanation process provides a non-invasive, non-aligned scaling-up of public participation in the democratic dialogue between the public and their government. It oversees public opinion research concerning local, state, and national public issues; statistical analysis, interpretation, and publication of results; operation of an Internet Public Media Subscribership (EM21); and issue education for past and contemporary issues.

Philosophy. The best government is government by the governed, who 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 its performance in 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 respect the fundamental rights of equality that have proven themselves sufficient to promote the welfare of a nation of individuals and give example for other evolving democracies.

**5a. Public Opinion Survey Research.** EMANATION'S primary function is to measure public opinion through statistical social research: Random sampling of citizens and public executives to identify significant public issues; developing non-position educational information concerning significant public issues; sharing the results of those random sample surveys; develop and provide education materials to EM21 Internet subscribers; developing questionnaires for its subscribership to assess subscriber opinions and preferences regarding those public issues; developing and sharing data analysis and interpretations with subscribers, public executives, and media; followed by asking subscribers for their preferences to the options available to the resolution of those issues.

- Unbiased arguments are best served using neutral educational materials concerning those public issues, and that dispassionately examine the various sides of argumentation of those issues; while also pointing out the potential consequences of the various sides. Emanation, as a facilitator of fair and open public dialogue, provides unbiased articles, research materials, and Internet links that discuss the various aspects of public issues.

## 6. EM21 — An Internet "Public Media" Subscribership

The intention of EM21 is to provide subscribers with a non-aligned and unbiased site to learn about public issues without a political agenda other than expanding the influence of citizens to participate more directly in their governance. Subscriber's expanded influence becomes visible when their demographic data is used by EMANATION to make statistical projections onto similar but larger populations.

**EM21 subscribers have the options** of using both the statistical information and non-position oriented educational materials for those issues developed by Emanation along with the socially sustainably validated materials from I4HS Library to provide a rational argument in the public dialogue for movement toward social stability and social sustainability.

**EM21 options for networking.** As with social media, subscribers of EM21 can network with others who are interested in the same public issues. Those networks could then form into blocs of public opinion that are measurable by EMANATION. Obviously, subscribers within those blocs can link to the I4HS Library to discover validated designs, moral validations, and suggestions for policy analysis and policy formulation concerning those issues. If no designs are available, EM21 subscribers could contact Social Sustainability Teams through the Team Internet System (TIS) to develop socially sustainable designs or moral validations concerning those public issues.

## 7. Relationship between EMANATION and I4HS

Both organizations offer the public a source of interested but unaffiliated facilitation within the context of social evolution, social progress; and, offer non-positioned, validated social options for the resolution of those issues; and, unbiased educational information that discusses various perspectives on those issues.

The interaction of both systems results in a societal Type II learning system. Combined, they provide constructive input by citizens and public executives, with ongoing measurable public sentiment. The desired outcome is that greater wisdom is accumulated to make wiser decisions, knowing what supports successes while being fully aware of what causes policy failures.

EMANATION will use many of the resources of the I4HS Library as the activities of I4HS and EMANATION will almost always involve three topic areas: societal-social, political-governmental, and economic-financial. The Library's research teams will be primarily interested in these three areas for historic and contemporary materials that contribute to social sustainability to those areas; as well as validated findings from hundreds of local community Social Sustainability Design and Validation Teams.

**I4HS, through its Library and Training programs,** provides Emanation with 1) a base of wisdom from historic sources and contemporary social research sources for the development of unbiased, non-partisan information and data to develop unbiased, non-judgmental, and non-partisan articles about contemporary public issues. 2) I4HS provides a training function to local community Design and Validation Teams that

choose to initiate work on developing socially sustainable designs as solutions to those public issues.

**I4HS and Emanation Combined.** The Institute empowers and enables local citizens in hundreds of local Teams to design socially sustainable social processes, organizations, and social policies, while EM21 facilitates public discussion and option-development of those public issues.

**Answering "What works?"** then becomes a bottom-up political and social process of moving communities and whole national societies toward social sustainability. "What works?" can only be answered by hundreds, thousands, of local Design and Validation Teams in democratic nations using the ageless values of social sustainability that have supported the sustainability of our species for tens of thousands of years, and have empowered us to thrive as a species. These values support ongoing social stability and also create social and cultural evolution leading to social sustainability. "What works?" becomes very visible within a maturing democracy when democratic processes and democratic institutions are designed to become *sustainable* social institutions.

...To enjoy privilege without abuse,
to have liberty without license,
to possess power and steadfastly refuse to use it
for self-aggrandizement —
these are the marks of high civilization.

# 3

# Economic-Financial

The social evolution of the economic-financial pillar that supports a functional democratic society is the most difficult to bring about. Yet, ironically, this pillar provides an opportunity for us to understand how a divisive, socially and politically immature democratic nation will be transformed into one that is stable, peaceful, and a very good place to live.

Reshaping public education policy development will occur quickly compared to that of the economic-financial sector. Education can be brought into alignment with the values and long term intentions of social sustainability in a relatively short period of time. Five to ten years would provide sufficient time for public education in the United States to turn itself around to become an incredibly capable contributor to future generations of socially and emotionally healthy citizens.

For the economic-financial sector to do the same will require that those children who grew up with public education oriented toward the intentions of social sustainability become the financial advisors, investors, and managers in that sector. This demonstrates the trans-generational culture change that will occur across the broad cultures of democratic nations. And, it begins with educating and training parents-to-be, parents, and pre-teens in the skills and knowledges using the "best practices" of parenting and child rearing that produces children who leave home with social confidence, competence, and a strong sense of social responsibility.

As we observe (June 2017) the incredibly skewed antics of the stock market, and the many investment bubbles, ego and fear are in obvious evidence by hoarding, greed, and pride, for examples. They are responsible for making the near future seem very unstable. The market of Wall Street and beyond is driven by the unreasonable interpretations of the seven values that have sustained our species. Those interpretations have gotten so far away from sustaining our species,

families, and societies that they will bring about the destruction of our economies, societies, nations, and families.

Because the wisdom that is available from past failures and successes is not being retained in a centralized "Library of Sustaining Wisdom," the financial crashes of the past will continue to be repeated again and again. When the financial culture of a nation, as the United States in our immediate era, fully supports prosperity at any cost (sorry for the oxymoron), and when the financial institutions that were installed after 1929 to protect our national economy were put into place to support the continuance of increasing prosperity are now subverted, then that nation and the world are truly doomed to a financial collapse that has never been seen before.

Globally, the only recourse is to wipe debts out of the equation, as there will never be time enough for a recovery to pay off those debts. That is the only solution to continue the advance of prosperity. Yes, it is an ironic solution. It is even more radical than the Central Banks persistent buying assets to prop up national and the global economies. Yet, when you consider "buying assets" in order to continue the development of prosperity, Central Banks could buy debts and do something similar – rather than injecting more money into an already indebted economy, it is removing debts as a means for saving the assets that already exist. Of course, this action would have to occur in all economies by all financial institutions and individuals who hold debt. Otherwise it will not work.

The eventual global financial collapse will require a multi-generational effort for financial recovery. That will provide the time necessary to install the values of social sustainability, along with the social conscience, ethics, and morality to move highly fallible nations, societies, and economies toward over-arching stability and onward toward self-sustaining practices that bring about social sustainability.

Do not worry too much about what is surely going to occur, as it is unstoppable and is unpreventable given the previous spineless will of character to install truly long term preventions. The only rational actions to take are to begin the process of developing the means of recovery that will bring peace and stability on all fronts to future generations. It is for that process of recovery that I have developed this book, and the holism of its remedies.

# Appendix

# 81 Degrees of Socially Sustainable Moral Decision-Making

## Introduction —

**The three tables** below illustrate 81 Degrees of Socially Sustainable Moral Decision-Making involving the individual person, organizations, and associations of organizations.

**Individual (I).** The individual is the key to a moral society. It is the individual who carries morality into their family, employment, organizations, the branches of government and its agencies, and into corporations. It is the individual whose decisions and actions result in positive, neutral, or detrimental outcomes to him/herself, other individuals, organizations, and society.

**Organizations (O) and identifiable groups of individuals**. Organizations would include, for example, a home owners association, places of employment, all governmental organizations, non-profit and philanthropic organizations, and all corporations whether registered or not, and a local chess club. All have the capability to make positive, neutral, or detrimental moral decisions.

**Associations of Organizations (AO)** would include for example the national association of governors, international associations of national governments, any international organization including multi-national corporations, and many more. All have the capability to make positive, neutral, or detrimental moral decisions.

**The first table** illustrates how each of these 3 participants interact with each other to produce a total of 9 relationship interactions.

I=Individual, O=Organization, AO=Association of Organizations

3 Responsible Participants = 9 Interactions

1

| | | |
|---|---|---|
| | Individual | |
| I-I | I-O | I-AO |
| | Organization | |
| O-I | O-O | O-AO |
| | Association of Organizations | |
| AO-I | AO-O | AO-AO |

**The second table** shows the 9 interactions of the first illustration as being affected by the 3 core values to produce 27 moral interactions. Because these values are universal to all people, the morality of social sustainability becomes universal to all organizations. In other words, in the first cell an *Individual* can make decisions and take actions that affect the quality of life, growth, and equality of another individual, organization, or association of organizations. In the second and third cell, it is the same for *organizations*, and *associations of organizations*.

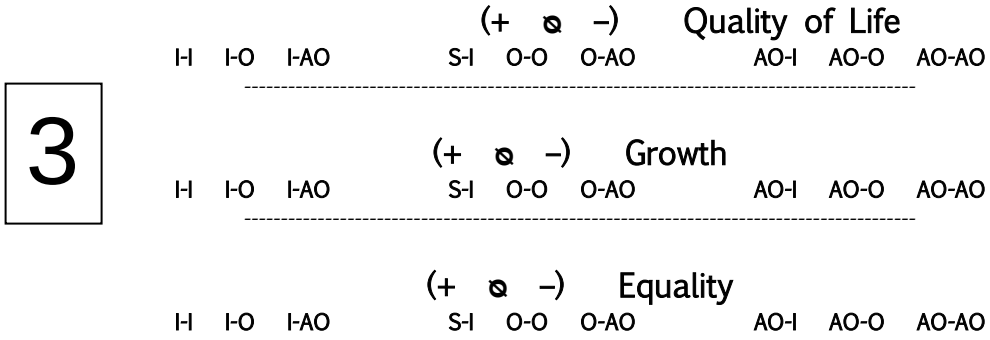
9 Interactions X 3 Values = 27 Moral Interactions

2

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | | Quality of Life | | | | | |
| I-I | I-O | I-AO | O-I | O-O | O-AO | AO-I | AO-O | AO-AO |
| | | | Growth | | | | | |
| I-I | I-O | I-AO | O-I | O-O | O-AO | AO-I | AO-O | AO-AO |
| | | | Equality | | | | | |
| I-I | I-O | I-AO | O-I | O-O | O-AO | AO-I | AO-O | AO-AO |

**The third table** offers 3 valuations { + ⊘ − } to qualify the 27 moral interactions in the second illustration to produce 81 moral interactions. Each decision-maker has a potential to make decisions and take actions that affect the quality of life, growth, and equality of others by making value-adding { + } moral decisions; neutral value { ⊘ } amoral decisions; or devaluing { − } immoral decisions.

27 Defining Interactions x 3 { + ⊘ – } Valuations =
81 Degrees of Moral Decision-Making




## Moral, Universal, Uniform, Consistent, And Integrated Moral "Common Law" —

While 81 degrees of moral decision-making may seem tedious, any moral issue that becomes defined by them will take on the characteristics of the values that define the 81 Degrees. It is predictable that such a moral definition would provide the moral integrity that is necessary for any court, organization, or governmental agency to assess the potential moral benefit or potential moral detriment of a case in its rulings, opinions, executive decisions, and policies, for example. The 81 Degrees also provide the means to assess the benefit or detriment of past policies, statutes, bylaws, commitments, or decisions.

With the 81 Degrees no one and no organization is exempt from making socially sustainable moral decisions and their implementation. Adopting the 81 degrees provides that every individual and every organization has well defined moral obligations in a society that has chosen to move toward social sustainability. With this type of morality all executives of all corporations are morally responsible for his or her decisions and the effects of those decisions. This makes the corporation as responsible and liable as the executive. If an individual is morally culpable in the corporation, then the corporation is morally culpable. If the corporation is morally culpable, then those who made the decisions that resulted in the corporation's culpability are personally culpable as well. The only protection for a corporation would be the publication of its acceptance and full adherence to the 81 Degrees, while forbidding any and all of its

employees and contractors from engaging in decision-making that violates any of those 81 Degrees,; and training them so they do understand.

81 degrees of moral action ensure that all decisions of individuals and organizations are accountable for the sustainability of the existing generation and all future generations. These 81 degrees ensure that future generations have as much right to their sustainability and existence as we do today. For companies and corporations that waver to voluntarily leap to this moral level, the Social Sustainability Design and Validation Schematic (page 31) will provide them with a very rapid method of becoming morally competitive with other corporations that have already made that their chosen route of growth.

There really is no room for delaying or distancing oneself, government, or corporation from the responsibilities of accepting the necessity of making decisions and taking actions that lead to the sustainability of society. It takes everyone acting together to sustain peace and to maintain social stability. But it takes a thoroughly unified, integrate, and universal morality for a society to begin its slow evolution to the social state of peace and stability, with generational perseverance to become socially sustainable.

## No Wiggle Room

Because there are no integral, unified, and universal ethical and moral standards of Old Era politics, a huge amount of wiggle room exists for the influence of corporations to take influential control of Congress and state legislatures. If we were to use the 81 Degrees of Moral Decision-Making to assess any infractions of traditional politics in any democracy, we could make lists many meters long. Traditional Old Era politics has been and still remains a means for public executives, including those who were appointed, to grant “special” favors to big campaign contributors, lobbyists, and many others who are not in alignment with the 81 Degrees.

The “wiggle room” that has been available to public executives as a public trust has been eroded to the point where the trust of the public for their public executives to make moral, socially responsible decisions has vanished — a valid definition of Old Era politics. Now there is no trust. Using 81 Degrees of Moral Decision-Making, politicians and all those who are hired, appointed, or elected to public office could be held

to the exacting standards as a teller at the bank, for example. The "wiggle room," the sweetness of being able to "fudge" the moral responsibilities of office holding needs to be gone forever.

One of the arguments for implementing the New Era morality of social sustainability will be that decisions that affect the public and future generations of citizens are far too important to leave in the hands of easily manipulated members of congresses and parliaments. The aggregate intelligence of the publics of democracies is far too great to squander on an antiquarian limit of elections day every two years! Today's technologies are easily powerful enough to provide citizens with the opportunity to include their choices, options, and preferences for social policies without the fickle nature of "public opinion" from high-jacking proven democratic processes that protect social, political, and economic stability.

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

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**Bachelor of Science**, With Distinction, (Sociology).
Arizona State University, Tempe, Arizona.
**Master of Science in Education**
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Western Oregon University, Monmouth, Oregon.
**Doctor of Philosophy** (Spiritual Metaphysics),
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Masters Dissertation: *A Loving-God Theology*
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". . . anticipatory democracy
is the only kind of democracy possible in a period of high speed social,
technological and political change.
Failure to anticipate will lead to
tragedy in America.
By the same token long range thinking
that is unconnected to the ideas,
energy and imagination of our whole population,
long range thinking that is merely top down
and
not equally bottom up,
could also produce the end of democracy.
It is only by combining
long range strategies for tomorrow
with the involvement of millions
in formulating goals that we can assure ourselves that
there will be an America in [2200]."

Alvin Toffler, author of *Future Shock*,
December 1975,
US Senate Subcommittee on Environmental Pollution.