

# Creating Consistently Effective Humanitarian Programs

A Strategic New Model for  
Consulting to Philanthropic Organizations

By Daniel Raphael, PhD

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**Consulting and Teaching —**

If you or your organization would like to investigate and know more about the concepts in this paper and the papers listed in my BIO, please contact me. My schedule is flexible, and my audience is global.

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Daniel Raphael, PhD

— *opus unius hominis vitae* —



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## Contents

Introduction .....	5
Strategic New Model .....	5
Ultimate Values .....	5
Decision-Making .....	5
Human Motivation and Social Change .....	6
What's in It for Humanitarian, Philanthropic, and Consulting Firms? .....	6
Ultimate Values .....	7
Characteristics of these Values .....	8
Three Primary Values .....	8
Three Secondary Value-Emotions .....	9
Seven Values .....	10
Human Motivation .....	11
Values, Value-Interpretations, Hierarchies of Need and Social Change .....	13
Priorities of Decision-Making .....	14
Value-Adding Decision-Making .....	15
Seven Organic Values and an Organic Morality .....	16
Designing Consistent and Effective New Programs and Testing Existing Programs .....	18
Validating Historic and Contemporary Decision-Making .....	21
Conclusions .....	21
Bibliography .....	22
Social Sustainability Design and Validation Schematic .....	23
BIO .....	25

## Introduction

### A Strategic New Model.

Consulting to humanitarian and philanthropic organizations now has a strategic new model that will become the standard model for consulting firms and for humanitarian organizations. It is based on the universal, timeless, and organic values that are innate to all human beings. (See illustration page 7.)

### Ultimate Values.

Because values always underlie decision-making it is essential for humanitarian organizations to use a set of a universal and timelessly consistent set of values. Fortunately, the Homo sapiens species has an innate set of values that have every evidence of being embedded in its DNA. These were not discovered until 2008 simply because of their self-evident nature which obscured their presence. These become the “Ultimate Values” as the originating cause of human motivation. (See “Characteristics of These Values,” pages 8.)

### Decision-making.

Using a set of values as this then makes it possible to design humanitarian programs that are as applicable in Somalia as they are in Seattle. The local circumstances may be different, but the originating cause for the needs of people are the same.

Because decision-making is also based on beliefs and assumptions, expectations, and fulfillment criteria, using a universal set of values makes it possible to evaluate program results using this set of values as the criteria for performance. Beliefs, assumptions, expectations, and fulfillment criteria that are not in alignment with the ultimate set of values will quickly stand out as not making a measurable contributing to the humane welfare of program recipients. In other words, these values provide a standardization for the design and implementation of humanitarian programs, as well as for assessing program effectiveness.

## Creating Consistently Effective Humanitarian Programs

The decision-making of philanthropic and humanitarian organizations then becomes easier when these values are written into grant requirements for the objectives of grant applicants.

### Human Motivation and 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. *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.

### What’s in it for humanitarian, philanthropic, and consulting firms?

Humanitarian organizations. These values provide a standard for designing humanitarian programs that address the originating causes of personal and social distress.

Philanthropic organizations. These values provide a universal standard for assessing and developing accurate objectives of grant applications. While the standards are universal to all applications, they are easily adaptable to cultural differences.

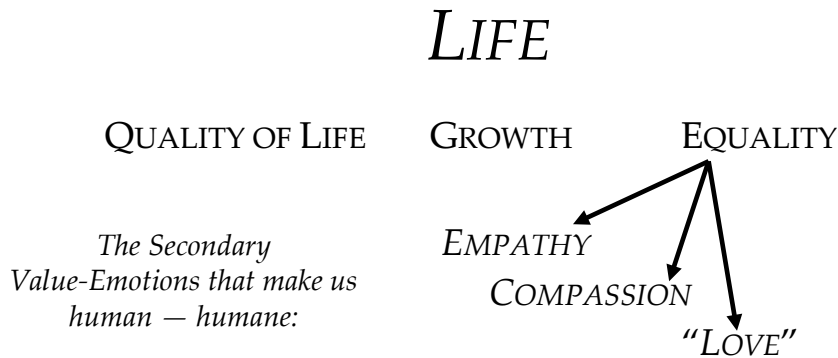
Consulting firms now have a strategic new model to present to humanitarian and philanthropic organizations. Teaching client organizations how to use these universal values in their decision-making processes will become a significant revenue stream. Foundations and other philanthropic organizations will want to inform and teach applicants how to use these values to design their application objectives to become successful. Firms that consult to humanitarian and philanthropic organizations will provide a global standard for all of their client organizations; and a model for other consulting firms. For donors, the universal and timeless global standards of these values provide the means to test recipient organizations and a means for understanding and evaluating the effectiveness of their contributions.



## Ultimate Values

The values that underlie the decision-making for the survival of our species can now be applied to the decision-making practices of organizations to sustain the survival of families, communities, societies, and our civilization. They represent the most authentic set of integrated values for making decisions concerning the welfare of individuals, families, communities, and whole societies.

It was not until 2007-8 that I came to the conclusion that there existed four values that were primarily responsible for the thriving survival of our species. Those values surfaced during an experimental team approach I was conducting to understanding the fundamentals of “social sustainability.” The ultimate value of course is *LIFE*, followed by *quality of life, growth, and equality*. It was not until 2014 that I came to a similar conclusion regarding the three secondary values, *empathy, compassion* and a generalized *love* of humanity. These secondary values emanate from the primary value *equality*, illustrated below.



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

— Dalai Lama

## Characteristics of These Values —

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

**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.

**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 11-13), as interpreted by the individual, and express themselves in a personal hierarchy of needs.

**Organic / Innate / Timeless** — Even though I cannot prove it, evidence suggests that these seven values are organic to our species and embedded in our DNA. They have motivated us, everyone, to yearn for the improvement of our quality of life and underlie the development of societies, civilizations, and all inventions. 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.

## The Three Primary Values —

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



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

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

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

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

### The Three Secondary Value-Emotions —

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*<sup>1</sup> – to reach out to the other and assist them in their plight.

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<sup>1</sup> <http://ccare.stanford.edu/stanford-compassionate-university-project/>

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.

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 —

Together, these seven values provide a reliable, universal, and organic foundation for making moral decisions among the many options that life offers us in every social situation. Together, they provide a holism to the continuum of life and living where one value does not exist in isolation by itself but is synergistically related to the other values. They become, then, central to a code of decision-making that supports improvement of the social sustainability in all relationships from the level of intra-personal to the relationship of nations. Because of that, they will become the central organizing elements for any community or nation to extend its social and moral existence into the realm of centuries and millennia.

What is remarkable about these seven values is that together they constitute an organic “code of decision-making” that will produce consistent results regardless of the culture in which it is used. Such a code makes eminent sense because its values are timeless and universal to all people.

In the social 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.*

With a consistent, timeless, and universal set of values, decision-making that is based on these values 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.

## 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<sup>2</sup>. 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 seven values. They have supported great contributions to the sustainability of our species by many individuals. Unfortunately, Schwarz's theory was published too late to be included in Dr. David L. Forbes' paper, "Toward a Unified Model of Human Motivation,"<sup>3</sup> that examined all major theories of human motivation. While Forbes' paper is incredibly extensive, it unfortunately did not celebrate any one theory of human motivation as being eminent above all others.

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<sup>2</sup> 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>

<sup>3</sup> Review of General Psychology © American Psychological Association 2011, Vol. 15, No.2, 85-98 1089-2680/11/\$12.00 DOI: 10.1037/a0023483

The synergism of the primary and secondary value systems gives us a complete picture, (page 7), 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 secondary value-emotions give each of us the humane 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 seven values become 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 over 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 *personally interpreted values* provide the basis for an evolving *hierarchy of needs* as 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. In terms of the Raphael Unified Theory of Human Motivation, *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.

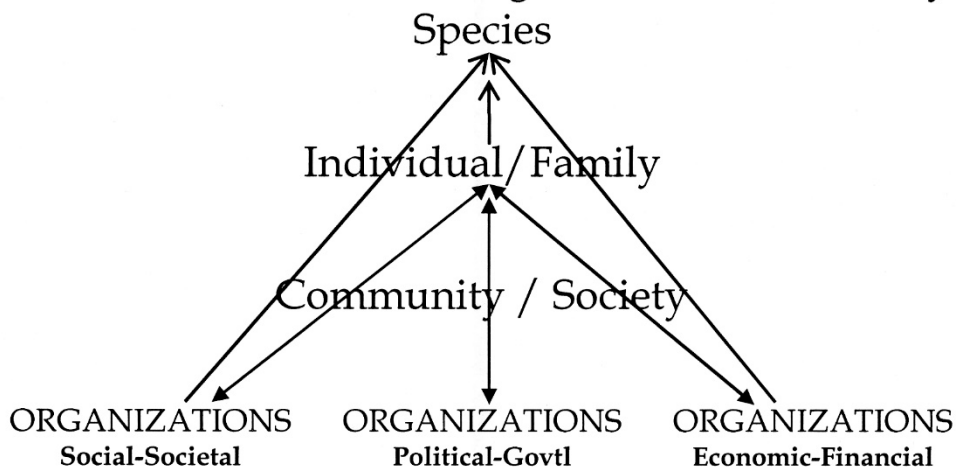
While individual interpretations of the three primary values of social sustainability may vary wildly from one person to the next, vast numbers of people provide slow-moving, ongoing trends that stabilize the movement of a society over time. *Social instability occurs* when vast numbers of people sense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

### Priorities of Decision-Making —

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

### Priorities of Decision-Making in a Sustainable Society



★ 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 decisions that are socially sustainable 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.

### Value-Adding Decision-Making —

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

My reflections about these values led me to make some generalizations about a two-tier unified theory of human motivation. First, these values act in us as a “need to” fulfill, urging us and prompting us to make an effort to fulfill those values. These generalizations relate to individuals specifically, and to all individuals generally. Generally, all individuals are motivated to fulfill the first tier, the primary values, (life, quality of life, growth, and equality), using their own interpretations to develop their personal hierarchy of needs.

Second, individuals are further motivated to interpret the fulfillment of the primary values using the secondary Value-Emotions of our species, (empathy, compassion, and “Love”). I suspect that the more socially evolved a person becomes, the more that these secondary values become evident. Those individuals who are less socialized compromise those values with the rationalization of their ego needs for personal aggrandizement and self-seeking conquest, or fear reactions.

### Seven Organic Values and an Organic Morality —

“Organic Morality” simply means that the seven values that are *organic* to our species form the basis for an organic, integrated decision-making code (*morality*) that

has the capability of sustaining the social existence of communities and societies.<sup>4</sup> Because this morality is based on the values that are organic to our species, it is a *humanist morality* and not associated with religions or social institutions.

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

**The best place to begin changing the course of democratic nations** is in the homes and families that produce the future's leaders, innovators, decision-makers, in all organizations. This morality is the organic guide for validating the best practices of child rearing and parenting, as well as educational, corporate, governmental, and economic planning and policy development at local-to-global levels.

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

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

**The historic, perennial failure of all organizations.** Using the organic morality of social sustainability bears down upon decision-making. Decision-making in the 3<sup>rd</sup> millennium will become far different from the decision-making of all preceding millennia of human history. Why? Simply because there will be no society or nation that will survive without making far more effective and proactive decisions that lead

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<sup>4</sup> For a much more in depth discussion of "Organic Morality" please visit: <https://sites.google.com/view/danielraphael> and download *Organic Morality, Answering the Critically Important Moral Questions of the 3<sup>rd</sup> Millennium*, (PDF).



organizations and societies to become self-sustaining, peaceful, stable, and eventually socially sustainable.

That necessity becomes imminent when all millennia and centuries are examined for any society that became self-sustaining. History is very clear: All prior decision-making of all, nations, civilizations, organization, administrations, dynasties, empires, governments, and administrations, and all of their policies have ended in failure.<sup>5</sup> We can expect the same result for our contemporary existent organizations including any local or national democratic governments, whole nations, and any other organization from a sole proprietorship to multi-national global corporations.

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

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

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

**The quality, value-based decision-making** of this morality offers individuals the option of giving organic interpretations to their world. People are valued because they have the capacity to add quality-value to their community and society. Being valued, the community and society provide services to the individual and family all along the “continuum of life” to improve the capability of their social decision-making. With this in mind, it becomes easier to see how this morality acts not

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<sup>5</sup> Diamond, Jared 2005 *Collapse — How Societies Choose to Fail or Succeed*. Viking, Penguin Group, New York.

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

By investing in the social sustainability of the family <sup>6</sup> 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.

### Designing Consistent and Effective New Programs and The Testing Existing Programs —

What follows is a procedural outline for developing programs that are consistent with the values that underlie all human activity and all human decision-making. It is also a useful tool for validating existing programs and their objectives to determine which will provide results that are consistent with those values, and which will not.

The procedure is provided in a one-page format that I call "Social Sustainability Design and Validation Schematic," on page 23.

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?**

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<sup>6</sup> Pearson 2016.

Also, Raphael, Daniel (2017) *Clinics for Sustainable Families and the Millennium Families Program*  
See BIO.

The top half of the Schematic is used to identify the topic or issue that is being examined. 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 criteria 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 our beliefs, relative to the topic being examined, provides a visible means of developing commonality and productive unison of action, when we compare our beliefs with other people.

**Examining 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.<sup>7</sup> Conscientiously using the Schematic will eventually reveal and identify those assumptions.

Once the assumptions are exposed, then they 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.

**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 due to their own value interpretations. 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. 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.

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 individuals 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.

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<sup>7</sup> David Bohm, Peter M. Senge, and Chris Argyris have much to say about how 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.)

## Validating Historic and Contemporary Decision-Making—

The seven values make it possible to take on the task of understanding all historical events and the decisions behind them. 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.



## Conclusions

Having read through the text, perhaps the most immediate conclusion readers will come to is that there is a huge degree of cultural dissonance between the traditional values of humanitarian efforts and the values described here. And it is not just the simple clarity of the values that have sustained our species for so long, but the innumerable social developments that have empowered the formation of thriving societies. Now we must embrace these values into organizations so that the social fabric of our culture and nations become socially sustainable into the coming centuries and millennia.

That same dissonance offers us a challenge to overcome in order to build on the successes of our democratic cultures. When we know that all historic civilizations, societies, and cultures have come and gone, relying upon tradition to carry us forward does not seem to offer us a safe way to proceed. Once a person appreciates the clarity and permanence of these values as a sound foundation to build the future of our social existence, doing otherwise would seem to become a waste of resources, human potential, and above all negates the hope of improving the quality of life of others.



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

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

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

-----  
 10.                  9.                                  8.    7.    6.

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

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## BIO: Daniel Raphael, PhD

Daniel Raphael is an independent and original thinker who is a Viet Nam veteran; with 18 years experience working in adult felony criminal corrections; father of three and grandfather of three children; former volunteer fireman; small business owner, inventor, manufacturer of a household sewing machine product; self-taught theologian; holistic life coach since 2003; principal of Daniel Raphael Consulting since 2003; 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.

Remarkably, he has had an almost prescient sense of the future since his early childhood. This skill and his deep meditation practices have enabled him to become an effective holistic life coach and spiritual counselor, and have given him insights into the lives of his clients, and into the macro perspectives of the world. These gifts have been useful to him to see the necessity of social sustainability.



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‡ Downloadable PDF document from: <https://sites.google.com/view/danielraphael>

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