Basic Concepts of Social Sustainability #0

July 08, 2014

#0, "Author's Preface"

Social Sustainability is a topic that has absorbed almost all of my time for the last seven years. The *Fundamentals of Social Sustainability, Designing Sustainable Societies, Democracies and Economies, (FSS),* is a summation of those seven years, in a rough, manuscript form. A major portion of the manuscript, "Sustainable Democracies," had its earliest beginnings while I was stationed in Viet Nam. One of my assignments there allowed me the time to develop some early thoughts about the benefits and problems of the American form of democracy. Most of those problems are addressed in FSS.

Over the years many of my friends have asked me to start a blog regarding social sustainability, but each time I demurred as it did not seem to be the right time. Now it does. The time is right because social sustainability as it is described in *FSS* has matured to the point where it is now conceptually complete and systemic in nature, so that one can approach the topic from any point in that systemic whole and find their way to the beginning or end.

"Basic Concepts of Social Sustainability" will provide the reader with just that. It is my hope that I can provide those concepts on a regular basis that will lead readers to understand social sustainability and to begin thinking about the basic concepts of social sustainability in their workplace, at home and in their local community.

As for format, I hope to provide these concepts in one page so that they can be printed, hole punched and collected in a 3-ring binder if some of you choose to do so.

Tomorrow's Topic: **Sustainability of the Homo sapiens Species**

Please share.

Basic Concepts of Social Sustainability #1

July 09, 2014

Title: **Sustainability of the Homo sapiens Species**

Paleontologists report that our species is between 40,000 and 500,000 years old. Compared to other species that is not very long particularly when compared to those that have existed millions of years. Alligators remain in existence even after 50 million years.

When we discern the differences between our species and others, several facts come to light:

* There are common traits that are universal to all people of our species regardless of race, gender, age, ethnicity or nationality, for examples;

* Our species is uniquely distinct from all other species on earth – we have organized into societies, built cities, developed commerce, religions, multiple languages, mathematics and smart phones.

* We have developed consciousness, the capacity to observe our thinking, to think about our own processes of thinking while we are doing that, and wonder if we are the only sentient beings in the universe.

* When we discern these things, we also realize that something in us has sustained our existence to the point where our species thrives to now dominate the whole planet. More than simply being incredibly fecund, we have the capacity to change even the physical environment of our planet, now perhaps to our detriment.

What is it in us that has so distinctly set apart from the hundreds of thousands of other species on our planet? What is it that makes us "human?"

Tomorrow's Topic: 3 Core Values of Sustainability

Basic Concepts of Social Sustainability #2

July 09, 2014
#2 **The Three Core Values of Social Sustainability**

What is it that has sustained our species for the last 40 000 – 500 000 years? The simple answer is "Life." Given that life is necessary, what is it about the Homo sapiens species that sets us apart from all other species? What has driven us to blossom into a species that appreciates truth, beauty, goodness, art, architecture, societies, friendship, love, homes, children, books, accomplishment, fulfillment and satisfaction? What is it that so distinctly sets us apart from all other species?

Three values have not only sustained our species but have urged us to thrive to the point where we now dominate all of the earth, perhaps to our detriment.

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. Quality of life is the primary value, with *growth* and *equality* being the subordinate values.

Growth — Growth is a subordinate value that contributes to the primary value, the quality of life. Growth is essential for improving our quality of life. It is self-evident that growth is essential to our existence and personal and societal fulfillment. To be human is to grow! Having children provides us with a very immediate perspective of growth.

Equality — Equality is inherent in the value of life. 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. 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.

The validity of these values is self-evident, just as "We hold these truths to be self-evident, that all [people] are created equal, … endowed … with certain unalienable rights (values) that among these are life, liberty and the pursuit of happiness."

These three values provide the basis for a value based **"unified theory of human motivation"** due to their irreducible nature, being universal and timeless in nature to all members of our species. (Eponymously, this becomes the Raphael UTHM, or RUTHM.) It is from these values that our needs make themselves known.
Tomorrow's Topic: Why Organizations and Societies Fail

Basic Concepts of Social Sustainability #3

July 10, 2014
Title: "Why Organizations and Societies Fail"

Let's begin with what we know from the history of human civilizations. We know of the Assyrians. Where are they now? How 'bout the Babylonians? And the Persian Empire? The Egyptian dynasties? How about the Chinese dynasties? Aztecs? Incas? Maya? Hmmmm. Ok, what about the Ottoman Empire? Roman Empire? English Empire? I guess I've made my point: Organizations, governments and all other organizations fail. Not just sometimes, but always! Why?

If you examine the history of our species, particularly for the last 10,000 years, you will see that our species has survived and thrived, but all organizations, all societies and all civilizations have all failed. ALL! Yes, there are remnants of past societies and civilizations, but none intact and functional as they once were.

The logic of social sustainability is quite simple. The three core values that have sustained our species are innate to our DNA. But, they are not innate to organizations that support societies and civilizations. Organizations fail because they do not have these three sustaining values embedded in their "organizational DNA" and in their decision-making processes. Survival is harsh, and humans have learned to adapt to survive. Organizations have not. Paleontology tells us one sure fact: adapt or die. For humans, we learn to adapt as a means to continue to fulfill the values that urge us forward in life. Organizations do not have survival or sustainability written into their intentions for existence, neither do most organizations have a learning process embedded into their functions to learn from what leads to success and what leads to failure. Humans are "learning machines" and learn to adapt to survive.

In order to create governments, corporations, companies, foundations and other organizations that become sustainable, they too must amend their intentions for

existence to include survival and sustainability to survive and to go on to become sustainable in the term of centuries and millennia.

Tomorrow's Topic: "A Hypothesis"

Basic Concepts of Social Sustainability #4

July 11, 2014
Title: "A Hypothesis"

If we embed the three core values (quality of life, growth and equality) that have sustained our species for over 40,000+ years into the structures of organizations, then would that give organizations the same sustainability as our species to remain viable in the term of centuries and millennia? I believe that they would.

Answering that hypothesis should inspire us to devise methods for creating solutions to that question. I believe that to create those solutions we must reframe our traditional thinking from cause-and-effect to create-causes-with-sustainable-outcomes. More questions come to mind:

● Because organizations are the primary engines of society, would sustainable organizations create sustainable societies? That would mean embedding and applying those three values into organizational structures to develop sustainable societies, sustainable democracies and sustainable economies.

● Of course wouldn't we also need a methodology to assist our existing organizations to redesign themselves to make consistent decisions to invoke actions that support social sustainability?

● What would that methodology look like? How would it work and who would exercise its use?

● Lastly, if it is really possible to design sustainable organizations, societies, democracies and sustainable economies, who would take the necessary actions? Who is ultimately responsible for the sustainability of our societies? If we know who they are, how will they be trained, what will they be trained to do and who will provide the training?

● Is it possible, then, to design social structures that have the potential to eliminate or resolve the problems of "social justice" and poverty? If that is possible, then surely sustainable peace cannot be far away.

● What are the consequences if we do not answer these questions to develop sustainable families, communities, nations and a global civilization?

**Tomorrow's Topic: "Individuals/families, Societies, Civilizations"**

Basic Concepts of Social Sustainability #5

July 12, 2014
Title: "Individuals/families, Societies, Civilizations"

In a previous post I explained that our species has sustained itself because of three values that are primary to survival and social evolution: quality of life, growth and equality. Although those values were not identified until recently, they have been active in the lives of billions of individuals for hundreds of thousands of years. Each person becomes enculturated by their family of origin in "what works" to survive and to improve their lives according to those values, as that family interprets them.

Societies develop from individuals and families who form clans, tribes and nations, and later began living in cities with organizations that supported the functions of those nations of people. Governments formed to coordinate what individuals and families could not. In a socially sustainable nation, the support system looks like this:
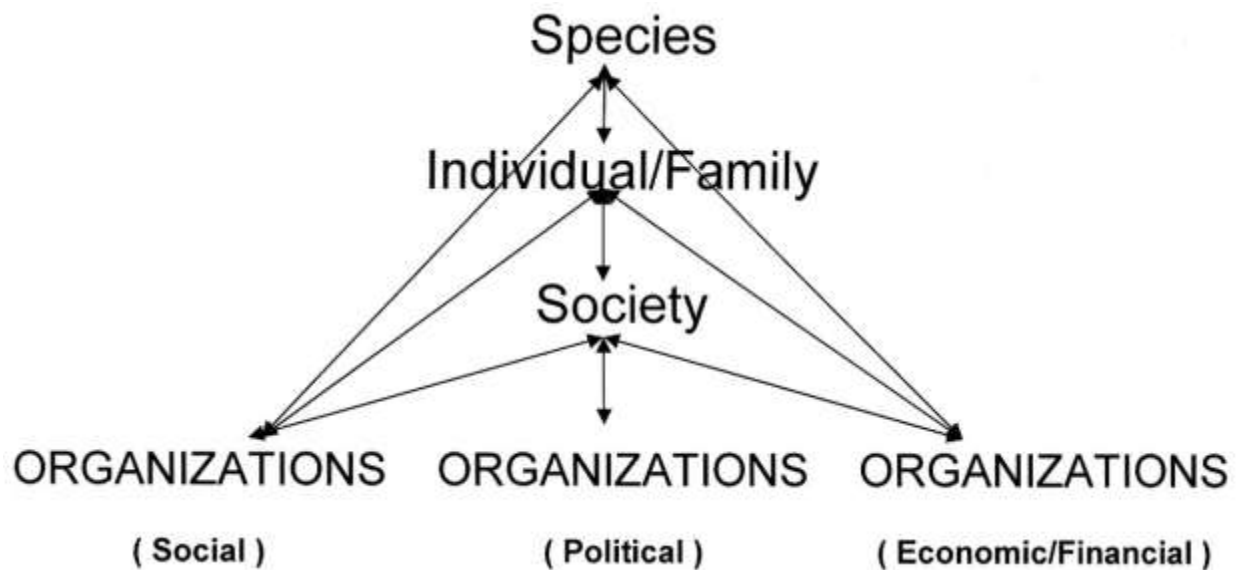
The order of survival is species first, then individuals and families. Large groups of people create societies; with social, political and economic/financial organizations supporting the survival of societies. Because organizations have not been designed to become sustainable, when tough times come organizations fail and so do the societies they support. To create sustainable nations, organizations must be designed with the intention and decision-making practices that support social sustainability.

Tomorrow's Topic: "Back to Basics"

Basic Concepts of Social Sustainability #6

July 13, 2014
Title: "Back to the Basics"
Survival presents us with the immediate contention of life now, the potential 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. As a society moves toward social sustainability it has begun the process of assuring it has a definite and stable future.

Understanding social sustainability begins with its fundamentals:

Sustain: To lengthen or extend in duration.
Sustainable: Capable of being sustained.
Sustainability: The ability to sustain.
Social Sustainability: The ability of a society to sustain itself indefinitely…, for 5 years, 50 years, 250 years, 500 years and more.
Material Sustainability —

● Is quantity-object based.

● The resource for material sustainability is the material environment – Natural resources: Petroleum, trees, water, air, arable land, mineral resources, etc.
● Material sustainability is improved by: **1)** increasing the quantity available; and **2)** decreasing usage, reusing and recycling.

Social Sustainability —

● Is quality-value based.

● The resource for social sustainability is the social environment: People – Individuals, families, communities — millions of us!

● Social sustainability is improved by: Improving the quality of people to participate effectively in social sustainability; which increases their value to their family, community, society and global civilization.

Social sustainability is improved by two efforts: Improving the quality of people to participate effectively in social sustainability, and improving the quality of their participation, which increases their value to their family, community and society; and secondly, by incorporating the three core values of social sustainability into the organizations of their societies.

Tomorrow's Topic: "Quality and Quantity, #7"

Basic Concepts of Social Sustainability #7

July 14, 2014
Title: "Quantity and Quality"
We will now begin to weave the political aspect into the fabric of these Basic Concepts that makes social sustainability a possibility in societies and nations. This will become a recurring aspect of future topics simply because other forms of government do not allow for the full expression of self-determination by its citizens. Remarkably, the authors of the *Declaration of Independence* got it very, very right because the words they used are very, very close to the three values of social sustainability:
We hold these truths to be self-evident, that all [people] are created equal, that they are endowed by their Creator with certain unalienable [values], that among these are Life, Liberty and the pursuit of Happiness.

Within this short sentence lies the first declaration of the universal and timeless values [truths] that chartered the first paradigm of democracy in the American United States. What these postings provide readers are the basic concepts of social sustainability that will enable citizens to design socially sustainable organizations within the three pillars of society: a sustainable society, sustainable democracy and sustainable economy.

What we will also be doing along the way is to uncover the assumptions of our beliefs that have undermined our capacity to think about topics holistically, integrally. One assumption we have failed to uncover since 1776 (238 years!) lies in the clause, "...all [people] are created equal,..." There is a truth and an assumption in that short clause.

For us to truly accept social sustainability as an intrinsic aspect of our culture, 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. The assumption in this clause is another truth that all school children know — we are truly unequal to each other and ever shall be. Yes, we are equal as a quantity of one to each other. The truth that 1 = 1 is incontestable. But, it is equally true that the qualities we bring to life are what gives us value to our family, community, society and our nation and sets us apart from all other citizens and the most important aspect of being a citizen in a democracy.

As a parallel, if two soccer teams have eleven players each on the pitch, what makes the difference of who wins and who loses? Of course, the better quality of players is what makes the difference. It takes more than numbers of voters to make a democracy become a sustainable democracy; it takes quality of participation.

Tomorrow's Topic: "Social Sustainability and Democracies, #8"

Basic Concepts of Social Sustainability #8

Title: "Social Sustainability and Democracies"

The three values of our species' sustainability provide a timeless and reliable gold-standard for measuring the contributions of our efforts for our own personal fulfillment and the progress of social evolution of our families, communities and societies... and all organizations of our societies. They also provide a timeless measure for all social actions that are detrimental or do not make a contribution to the sustainability of individuals/families, communities, societies or nations.

Consider the "Occupy Wall Street" phenomenon that swept through our and other cultures, and the "Arab Spring" uprisings. While these cultures, societies and movements are vastly different, they both failed for almost identical reasons. They both failed to have an inarguable basis for their protests. They had nothing to compare their protests to except the material circumstances of the 1%. What the three values provide is a universal and timeless QUALITATIVE basis for comparison for all societies.

These three values could have provided the protesters with a means to argue their cases from a position that is common to all people. While these three values are absolute and their application is universal, they are also relevant to all people of all circumstances. The motivation for a better quality of life for the Occupy Wall Street protesters is the same as the protesters in the Arab Spring Uprisings, even though the circumstances of the Wall Street protesters was far and away better than those in the Arab Uprisings.

This is not an irony, but one which is relative to circumstances: The three values are universal to all people, but our needs that emanate from them are relative to us, individually. As example, while many Americans chafe under the regulations of the US government, people in Central America and many other regions would be thrilled to live in such circumstances. This universal-relative factor is one that will continue to cause untold decades of social, political and economic/financial distress for all nations well into the future until societies, governments and economies realize that social evolution is perennial. Until those values become the basis for all social program planning, the relative needs of everyone will exaggerate racial, ethnic and cultural tensions.

Until democracies, old and new, incorporate the means to address social change peacefully, there will be protests, revolts, rebellions and revolutions, all of which will make peaceful social evolution impossible.

Tomorrow's Topic: "Equality and Quality of Life, #9"

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Basic Concepts of Social Sustainability #9

July 16, 2014
Title: "Social Justice, Equality and Quality of Life"

Equality is deeply connected to "social justice," "what is fair," and "the common good." Equality is something that many people around the world have difficulty thinking of in

egalitarian terms that directly affects how they view what is fair for everyone. The three values of social sustainability, (quality of life, growth and equality) provide a universal and level standard of evaluation and comparison for what improves the quality of life of others, and our self.

"Social justice" (*Wikipedia) is the ability people have to realize their potential in the society where they live. When people do not have an equal ability to develop their potential (grow) within themselves then they do not have the social capability to improve their quality of life. I think that goes to the heart of the Occupy Wall Street protesters. Social justice can now be measured using those three values of social sustainability. "Social Justice" has been one of those fuzzy philosophical identifiers used to compare socio-economic classes. Now it can be defined in universal terms, and applicable to families and communities of people.

Welfare is a form of social justice, a government program that is universally used in one form or another, yet often does little to improve the quality of life of recipient families. Welfare programs often perpetuate the very causes their ASSUMPTIONS were meant to remove. "Quality of life" now provides a means to measure the effectiveness of welfare programs; and those measures can be used effectively to decrease welfare payments and eventually remove recipients from welfare roles as their quality of life improves.

"What is fair" is something even very young children measure very quickly. Try giving one cookie to a child and then give half a cookies to another child! Protests, social tantrums and sit-down-and-cry get expressed very early. "Fair" and social justice look very similar, and are in some ways. To be treated UNfairly has been the basis for many racial, ethnic and gender complaints. Unfair treatment is easy to see, particularly if you have been the butt of some unfair practice. It goes to the heart – that "feeling place" – within each of us that tells us when bias and prejudice exist.

"The common good" has been very hard to define, until now. What is fair, what is socially just and what is the common good now can be defined very clearly using the three core values. To use those values we must ask, "Does our opinion, actions or intention have a positive, neutral or negative effect on the sustainability of others?"

Tomorrow's Topic: "Decision-Making and Social Sustainability"

Basic Concepts of Social Sustainability #10

July 17, 2014
Title: "Decision-Making and Social Sustainability'"

This post will begin a series that are related to decision-making. Of all activities of human expression, NOTHING would get done without decisions. How those decisions are formed is totally influenced by the values we hold dearest to our lives, and our beliefs/assumptions,

expectations/intentions and their fulfillment, which is measurable. Keep this process in mind as it will come up repeatedly in the future.

Decision-making that involves value judgments is a morality. Think of a morality as a software decision-making program. Concerning software, as external parameters change, more accurate results are needed that reflect that change. That calls for a decision-making software upgrade. As social architects our intention is to design a society that will stand the test of time by creating a social architecture that has its foundations buried deep in the values that have sustained our species for thousands of years.

Today we will explore the use of those values and the decision-making process outlined above to invent a timeless and universal form of morality that can be used accurately by any person now or 5,000 years in the future in any culture, nation, government or organization. I do not include religions simply because a socially sustainable morality is secular in nature.

A socially sustainable moral code proactively evaluates options, choices, decisions and actions in three ways: + Actions that contribute to the sustainability of another individual, family, or community have a positive moral value. ∾ Actions that neither contribute nor injure another's capability to contribute to the sustainability of their society have neutral value. − Actions that detract from social sustainability of that person, another person, family, community, or society have a negative moral value.

A socially sustainable moral code provides eminent clarity: To define the proactive behavior of individuals and organizations to promote positive moral behavior that contributes to the social sustainability of individuals, families and communities. To clearly define immorality — behaviors that **1)** Destroy the potential of (an)other citizen(s) to make a positive contribution to the sustainability of themselves, their family, community or society; **2)** Diminish the capacity of a person to make a contribution to society; **3)**Squander the resources of society as it works toward social sustainability; and those that **4)** Require society to come to the aid of an injured citizen to recover their capacity to make a contribution to the sustainability of themselves, their family, community and society; or, support them in their incapacity for their lifetime or until they are healed.

Tomorrow's Topic: "The Three Moral Imperatives of Social Sustainability"

Basic Concepts of Social Sustainability #11

July 18, 2014
Title: "The Three Moral Imperatives of Social Sustainability"

● No **individual** shall diminish or impede the social sustainability of another person, social entity or global entity without moral justification.

● No **social entity** shall diminish or impede the social sustainability of another social entity, individual or global entity without moral justification.

● No **global entity** shall diminish or impede the social sustainability of another global entity, social entity or individual without moral justification.

"Social" relates to more than one individual. **"Entity"** relates to any permanent or temporary social group and may be organized or unorganized. For examples, a corporation, governmental agency and the whole government would be considered permanent, organized social entities. A Tupper Ware® Party and a "Meet Up" cyber group would be considered temporary, unorganized social entities. **"Organized"** relates to a temporary or permanent group that has an organizational structure, even if that means a single organizing person as a sole proprietorship.

When these three Moral Imperatives are invested with the three values that have sustained our species they become timeless and universal guides that point to "the common good" that brings "social justice" into the domain of our daily decisions.

When we apply these Three Moral Imperatives of Social Sustainability to our daily agenda of decision-making our social responsibilities become much clearer.

Example A , **Quality of Life:** Do my actions proactively improve the quality of life of another person, social entity or global entity? Or, are they neutral, neither benefiting or detracting from the quality of life of another? Or, are my actions detrimental to the quality of life of another?

Example B, **Growth:** Do my actions proactively contribute to the growth of another person, social entity or global entity? Or, are they neutral, neither benefiting or detracting from the capability of another to grow? Or, are my actions detrimental to the capability of another to grow?

Example C, **Equality:** Do my actions proactively improve the equality of another person, social entity or global entity to grow and to improve their quality of life? Or, are my actions neutral, neither benefiting or diminishing the equality of another? Or, do my actions actually decrease the equality of another to grow and to improve the quality of their life?

Tomorrow's Topic: "Traditional Moral Decision-Making"

Basic Concepts of Social Sustainability, #12

July 19, 2014
Title: "Traditional Moral Decision-Making"

As a decision-making program our traditional morality does not support the development of social sustainability. If it were a software decision-making program, it would have been upgraded or discarded long ago. Historically, the moral code of western civilization has changed little in 4,000 years when the Sumerian King Ur-Nammu of Ur (2112-2095 BC) wrote its thirty-two laws. It was designed as a *personal* morality within a small community. It was never codified as a *social* morality to guide the moral conduct of organizations or governments. Neither was it intended as a *global* moral code for nations in the international community.

The traditional moral code is reactive rather than proactive. It is punitively based. One of its assumptions is that punishment of immoral behavior will cause citizens to become moral in order to avoid the subsequent punishment(s). We know all too well from the history of 4 millennia that punishment is not an effective deterrent to immoral behavior. Tragically, it

assumes that punishment oxymoronically "rights wrongs." 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 missing is an evolved morality that empowers social agencies as the courts to serve the sustainability needs of society. Our historic moral code does nothing to improve our societies. It simply punishes the wrongdoer with the victim, family and community no better for the wrongdoer's punishment. In a society that is moving toward social sustainability, punishment has no value as a teaching tool, retribution or remediation for harm done.

Morality evolves: 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. References to some form of it is included in Hitopadesa, Hinduism; Leviticus 19:18, Judaism; Matthew 7:12, Christianity; Udanavarga 5:18, Buddhism; Analects 15:23, Confucianism; and, Traditions, Islam.

"Pay It Forward," Not "Payback" has much to say about the social and moral evolution of our species. It provides the most recent proof that morality can and does evolve; offers a proof that human consciousness is evolving to accept the holism of humanity; 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; and 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 from them.

Tomorrow's Topic: "Why a Socially Sustainable Morality is Needed"

Basic Concepts of Social Sustainability #13

July 20, 2014
Title: "Why a Socially Sustainable Morality is Needed"

The reasons a socially sustainable decision-making moral code is needs are several:

1) It is totally applicable to individuals, families, communities, states, nations, governments and all organizations. The traditional morality does not include organizations or governments.

2) It provides a definitive, proactive model of decision-making that clearly points to the long term benefits our decisions and behavior can contribute to each other, social organizations and global organizations. 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 the traditional morality. Traditional morality provides no incentive for proactive good behavior, other than to avoid getting caught.

3) A sustainable morality proactively assigns value to the individual as a social asset and value-contributor to their community and to the global community. It also assigns to the individual his or her responsibility to determine how they will live their life as a contributor. The traditional morality assigns no value to the individual.

4) A sustainable morality provides a consistent and reliable guide to strategic planners. Because it is based on the timeless and universal values of our species it becomes far easier to project into the future what short term goals and stages of development are needed to fulfill long term social goals. The traditional morality is not capable of contributing to strategic planning or even

short term planning.

5) Societies now have a rational argument for dealing with individuals and organizations that work against the common good or do not include consideration for social justice in their governmental or corporate policies. Having a moral compass to 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 organizations into complemental alignment. Then millions of decisions would be made every hour worldwide that would "Pay It Forward."

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

Tomorrow's Topic: "Culture Change #14"

Basic Concepts of Social Sustainability, #14

July 21, 2014
Title: "Culture Change" By Daniel Raphael, Ph.D.

What is proposed in these posts is not a social, political or economic/financial "fix" for any democratic nation. What is proposed is a slow but deliberate and intentional effort to change the culture of democratic nations to create social stability and sustainability — peace!

Culture change occurs spontaneously with individuals — individuals who are convinced that it is insane for their nations to continue as they have for decades, centuries and even millennia. "Insanity" is defined as, "Doing the same thing over and over again expecting different results." We do not need to examine history very closely to see that intrusion across national borders, conquering weaker or neutral nations, genocide and all of the other dimensions of war does not work. Currently, the world is experiencing ongoing, continual war in more than one region.

My intention for providing these posts is not to convince anyone that war is eminently destructive or that peace generates cooperation and sharing. My intention is to provide a learning process for generating culture change that results in sustainable families, child rearing, communities, business, governments and economies, health care and education just to mention a few areas where creative and sustainable solutions are vitally needed.

To change a culture from engrained self-destructive social, political and economic-financial practices there must be a relatively easy to understand and implementable process for reinterpreting "reality" in terms that brings sustainability to societies, governments and economies. A number of readers have read this material and agree that it is easy to read, but it is doggoned hard to understand. That's the definition of cultural dissonance. We may not like what we are doing that is destroying our way of life, but we are really uncomfortable with making any changes!

To make that cultural change, most of us must understand how to create a different outcome. Do you have an intention for your life for the future? For your family? For your community? For

your city, county, state or nation? If not, then for the sake of participating in the future, please do so. That's a beginning. If you are really creative you may even have several good intentions that contribute to the sustainability of your life, your family and your society.

Tomorrow's Topic: "Social Evolution of a Democratic Society, #15"

Basic Concepts of Social Sustainability, #15

July 22, 2014

Title: "Social Evolution of a Democratic Society" By Daniel Raphael, Ph.D.

To guide the conscious social evolution of a society, we must first be able to reframe our relationship to it, much like a planetary manager, to gain the perspective of being "outside" of society. Then we can view it by looking on to it, rather than being "in it" where everything is too close to gain an objective view of it all.

Earth's history of civilizations is littered with failures. All societies and all civilizations have failed. Ours will also. There is one possibility, however, that could very well change the dismal trajectory of all democratic nations. That possibility lies in having an ongoing consciousness to observe ourselves making similar mistakes as other societies in history; then have the presence of mind to ask, "What is necessary to transcend our existence so that democratic societies endure for centuries and millennia?"

I think the first step is to see our societies as "social organisms" in much the same way as we perceive the progressive developmental stages of an infant-becoming-an-adult. The development of a child is to become an adult, to make decisions that support his or her growth and the development of their innate potential. That means the child assigns to itself increasing levels of responsibility for the decisions that he or she must make so that they do grow into a fully responsible and powerful individual.

In this perspective, a self-aware, self-directed, self-organizing and self-adjusting society has never existed before. What we are asking ourselves to do is much like a child raising itself to become a fully responsible and fully actualizing adult! We have no previous successful democratic models to follow. We have no mentors or parental figures to guide us. The key to this proposition is to become self-aware — self-aware of "what works" and "what does not work" that leads to, or prevents us from, ongoing sustainability.

Without such a mentor or model, we will need is a reliable, consistent and universal guide for the development of sustainable options, choice-making, decision-making and action/implementation that points toward a sustainable future. This has not existed before. But, it does today. To create sustainable, self-monitoring and self-adjusting societies all organizations that support that society must necessarily begin to apply the three values that have sustained our species for 40,000 – 500,000 years. Profit-making and a consistently black bottom line will not assure a corporation that it will be in existence in 50 years. Neither are good intentions and good decisions by foundations and churches. More is not needed: Sustainable option development and actions.

Tomorrow's Topic: "The First Paradigm of Democracy, #16"

Basic Concepts of Social Sustainability, #16

July 23, 2014

Title: "The First Paradigm of Democracy" By Daniel Raphael, Ph.D.

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 democracy that had existed since the classic democracies of Greece, (507-336 BCE). Now, after 238 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 government is too large to ignore. One of the questions Basic Concepts of Social Sustainability will try to answer is, "Is it possible to design democracies to evolve in synch with citizens and the public?" Doing so would go a long way to prevent demonstrations, revolts and revolutions, which are otherwise inevitable.

In the early stages of an evolving democratic society democratic paternalism is an advantage until the public has become better educated, more informed and is technologically capable of ongoing "dialogue" with their public executives. If that paternalism does not yield to more frequent public participation as the public matures, the paternalist relationship between government and the public begins to take on a familiar and conflicted adolescent "parent-child" interaction. As with maturing children, that signals the time for citizens to take on more responsibilities in their own governance and become more fully, personally acquainted with the realities of democratic governance in the matters that sustain their communities, states and nation. Such a REALITY DEMOCRACY requires an "eyes wide open" approach to citizen participation and public executive decision-making with transparency of the facts supporting the decisions that take society in a chosen direction.

"Basic Concepts of Social Sustainability" necessarily describes the relationship between social sustainability and the evolution of democracies. The irony of this relationship could mean the difference between a democratic society that comes to its fullness and then withers and dies or one that continues for centuries. The difference will become apparent if "the government" and the public are of common opinion that "this is as good as it gets"; or, whether they are of common opinion that their democracy provides the foundation for democratic social evolution. Which do *you* think will lead to a sustainable democratic nation that will overcome the social, political and economic/financial vagaries and vicissitudes nationally and internationally in the centuries ahead?

Tomorrow's Topic: "The Second Paradigm of Democracy, #17"

Basic Concepts of Social Sustainability, #17

July 24, 2014

Title: "The Second Paradigm of Democracy" By Daniel Raphael, Ph.D.

The paternalism of the First Paradigm of Democracy was a mix of independence and the monarchial cultural carryover from the British Crown, and from the monarchial cultures of immigrants from other countries. While the restraints of monarchial rule became egregious to these New Americans it had always provided a protective, paternal and maternal shield to its subjects that protected them from the realities of intra-national and inter-national social,

political and economic/financial issues. That protective paternalism ("subordinates should be controlled in a fatherly way for their own good") is a deeply embedded attitude in the culture of state and federal governments, and continues to be the attitude projected to citizens and the public in general.

The "father knows best" attitude of government generally sets citizens apart from the process of governance, even when citizens have become better educated and informed; and, electronically connected to public issues – but not to their elected and appointed public executives. Citizens are now far better prepared to take on the realities of greater responsibilities to participate in option-development, preference-sharing and choice-making of public social, political and economic/financial issues than at any time before. Public participation supports the premises of democracy – the opportunity for self-determination by individual citizens and the public collectively concerning the myriad public issues of local, state, regional and national governance.

When we examine and discern the intentions of the new democracy of 1776, we find that in the last 200 years those intentions have been fulfilled: a full set of political rights, the same as a monarch; freedom *from* political, social and economic oppression; liberty *to* chose how to live one's life, to choose how to explore their potential as each person may determine for themselves, and to improve the quality of their life equally as anyone else. Those intentions for founding this democratic nation have been fulfilled –what will keep its citizens working for greater progress?

Alexis de Tocqueville's "Democracy in America"** says much about "the Great American Experiment" of democracy. Today it is no longer an experiment. It has proven itself. It has fulfilled its ideals, though our ideals continue to evolve as they become fulfilled, just as our needs do. What then are our new intentions to keep citizens and democratic societies striving to achieve more improved quality of life, of growth and equally, too? What would The Second Paradigm of Democracy look like, at least for the United States? Just as de Tocqueville witnessed the flourishing of this nation, if he returned two centuries later, would we be as proud of his descriptions?

**Ref: http://www.pbs.org/thinktank/transcript975.html

Tomorrow's Topic: "Time Out! #18"

Basic Concepts of Social Sustainability, #18

July 25, 2014

Title: "Time Out!" By Daniel Raphael, Ph.D.

Ooooops! I've had a couple of comments from readers that 350-450 words per day, every day is more than they can read, digest and reflect on, and would prefer to have them half the size and far less often. Fair enough.

Producing posts of this size is not prompted by over 40 years of working on the development of sustainable democracies, or half a million words in WORD folders and files relating to social sustainability and democracies. It is prompted by the draw of the future to provide peaceful, constructive and evolutionary alternatives to what seems obvious to me that will inevitably occur in the future by 2030… only 16 years away.

You don't need to have a prodigious memory of history to review the course of nations and societies for the last 8,000 years to know that very, very few alternatives were available to the public to motivate their government(s) to improve their performance and to become more humane. Violence is a theme that has been repeated thousands of times in hundreds of societies, and almost always by the underprivileged, unrepresented, propertyless and disenfranchised masses – those who yearn for a better quality of life, and to grow into their innate potential equally as the 1% does.

The Occupy Wall Street and Arab Spring demonstrations and uprisings were the squeaky wheel that will squeak again in another revolution of the wheel of prosperity-recession-prosperity-depression cycles. It will continue such until the axle of society breaks and the wheel becomes cocked to one side and the whole carriage of society comes to full stop and overturned.

Having had the uncomfortable faculty of prescience since my childhood, what is ahead will require us as individuals and collectively to seek alternatives to violent repetition. If there are no alternatives, then there will be violence. As these Posts reveal, there is now an alternative. My chore is to write and to bring social sustainability forward not only as a peaceful alternative, but an alternative that developmentally and evolutionarily brings about greater social stability — peace. My writing and your support are necessary to bring this alternative to the awareness of citizens in every democratic nation of the world. For those who pray for peace, do as Professor Abraham Joshua Heschel said in 1965 when asked why he would be marching in Selma, Alabama with Martin Luther King, Jr. He replied, "When I march in Selma, my feet are praying."

Tomorrow's Topic: "REALITY DEMOCRACY, #19"

Basic Concepts of Social Sustainability, #19

July 26, 2014

Title: "REALITY DEMOCRACY" By Daniel Raphael, Ph.D.

To make a comparison, the 2 Paradigm of Democracy is to the 1 Paradigm as democracy was to the monarchy. Seen another way, smart phones are to DOS as the 2 Paradigm is the 1 Paradigm.

We know what the 1 Democratic Paradigm is like – we are living in it. The motivations and intentions of the founders of the United States democracy have been fulfilled. Yet, the hunger for self-determination by democratic citizens is still burning within them. Something seems to be amiss: Many citizens in most democracies are dissatisfied with the performance of their governments. There seem to be very few options, as viewed by most citizens. They can either, a) strive to revise the entrenched bureaucracy from within it; b) use the recall and/or referenda to motivate change from a public citizen base; c) use some form of public demonstrations or protest; or d) resort to riot, rebellion or revolution — none of which are effective. The last option retards social progress, and often entrenches the existent powers.

What the 2 Paradigm of Democracy proposes is to create change rather than being a victim of change. We know that the three values that have sustained our species for tens of thousands of years are a reliable and timeless guide for the development of humane social, political and economic policies. We know, too, that democratic processes are no longer experimental but have been firmly proven and validated by over two centuries of experience. It is time now to consciously use those three values to design an evolved form of democratic process using

contemporary technologies, without violence or demonstrations. To move this nation and the democratic global community of nations into the 2 paradigm of democracy, leaders of all organizations must be taught and trained how to reframe their thinking from political processes that support democracy to social systems that support sustainable democracies.

Accomplishing such a task will require a totally new method of option-development, problem solving and decision-making — one that reliably supports the existent society and culture while introducing a way to engage the holism of society, solving problems that take most social parameters into context. In other words, we will intentionally create social change using the sustaining values of our species to design social programs with far greater assurance of the quality of what they produce. "The best way to predict the future is to create it," according to Alan Curtis Kay, 1971, at an early Palo Alto Research Center meeting. (Also attributed to Peter Drucker and Dandridge M. Cole.)

Tomorrow's Topic: "Problem Solving for Social Evolution, #20"

Basic Concepts of Social Sustainability, # 20

July 27, 2014

Title: "REALITY DEMOCRACY 2"

It was late last night when my phone rang. I'll paraphrase the conversation --

"Hello, Daniel? This is Brita Jorganson calling from Stockholm."

"Daniel," Brita continued, "you did not really answer the question in my mind about REALITY DEMOCRACY, as you call it."

Brita got right to the point, "What is REALITY DEMOCRACY, Daniel?"

"To put it succinctly, Brita, REALITY DEMOCRACY takes a lot of its definition and operation from "REALITY THERAPY," written by Dr. William Glasser, M.D., who redefined psychiatry by saying that the historical referents of a patient's condition are not relevant to their current treatment and healing. He said that the patient could not be healed except now in this moment and that the patient is responsible for their behavior and needs to take an active role in their healing."

"The parallels, Brita, are these – the patient is the people of a democracy who have historically relied on the doctor to heal them. The government is the doctor, who historically has acted as a paternal father figure taking on the responsibilities of the people, much like a caretaker. This leaves the people feeling left out of the processes of governance, dependent, and incapable when in fact they are ready to take on more responsibilities to exercise their rights of self-determination… except that early forms of democracy do not provide a means for the people to participate in developing options to public issues, to state their preferences or to make choices. This does not mean that they actually make the decisions. That is the responsibility of public executives, much as the doctor makes the final choices and takes actions as needed. As for ultimate responsibilities, the people are ultimately responsible for what their government does or does not do. Of course if there are no means to participate, then they are subject to the dictates of the government without being consulted."

I paused a moment, to gather my thoughts when Brita interjected, "Is that all? I mean, that is not all there is to it, is there?"

"No, but that is a beginning. The second essential aspect of REALITY DEMOCRACY is that it is immediate. Just as the dialogue between the patient and doctor is immediate, in a REALITY DEMOCRACY the "dialogue" between the public and their public executives is ongoing and immediate in "real time," not as it is now.

"In a REALITY DEMOCRACY citizens use the Internet to offer their options for action, their preferences, opinions and their preferred choices for action. Of course this would mean that there would have to be some independent, unaffiliated and non-aligned organization that would facilitate this connection.

"In a REALITY DEMOCRACY citizen participation is more immediate and more direct without changing any aspect of existent democratic processes. The real benefit is that citizens have a means to exercise their species-prerogative and political rights of self-determination, which helps to avoid demonstrations, riots and other forms of political violence."

There was silence on the other end of the phone. I thought that she had either gotten bored or disgusted when she took a deep sigh.

"So, is this a part of the 'Second Paradigm of Democracy' that you write about? ("Yes.") And then I can speculate that this is a peaceful form of political and social evolution? ("Yes.") Of course, Daniel, you can expect that many people in politics will embrace these concepts, but many will vehemently reject them. Correct?"

"Yes, certainly," I continued. "As citizens or public executives, we can never really escape our humanity, our fear of the untested and the need to bolster our flagging egos. These two factors are a part of any immature personality and frequently seek authority, control and power to make them feel more secure and sure. The situation of evolving democracies is difficult, even existentially ironic. For democratic societies to develop, mature and evolve, as children do to become responsible adults, in the case of democratic societies the child must not only develop and mature, but do so alone without a parental model to guide them. The only thing democracies can use to guide their maturity, social evolution and decision-making are the three values that have sustained our species for so many thousands of years.

"Contemporarily, social change takes place very rapidly, leaving the democratic process behind, and leaving the needs of the public seemingly abandoned. That is why the public needs to be involved on a real time basis, so that public issues are addressed quickly and responsibly. It will help take the guess work out of public policy development. The public and public executives cannot do this separately. They must be engaged together in the processes of democratic policy development in real-time mode.

"Does this answer your questions, Brita?"

"Yes, it does. However, it raises many more questions, which I am sure you probably have already considered. Thank you for your time. I'll be following your posts to see what else you come up with. I apologize for it being so late. Good night."

Tomorrow's Topic: "Problem Solving and Social Evolution, #21"

Basic Concepts of Social Sustainability, #21

Posted: Monday, July 28, 2014

Title: "Problem Solving for Social Evolution"

Now that we have the tools to create positive, conscious evolutionary social change, rather than being the victims of social change, we also need to know something about the process of "problem" solving and decision-making. It begins by having a different mind-set about "problems." Rather than seeing problems as situations that need to be "fixed," they are really opportunities for creating solutions. As an aside, fixing problems locks us into the existent paradigm. Paradigms represent a stage or plateau of social evolution with an arc of existence: a beginning, a rise in effectiveness and an eventual loss of functionality. The First Paradigm of Democracy in the United States is now well into its final development and is largely no longer effective to resolve social, political or economic and financial problems. A new democratic paradigm is needed, and it must be created rather than developed as a "fix" to the old paradigm. Creating change as this must occur peacefully, without violence to be effective.

Fortunately, the three values that have sustained our species offer a totally new method of option-development, choice-making and decision-making concerning social issues. It begins with our intention: To create a sustainable future by fulfilling human needs that develop from those values.** Those three values offer the capability to create a systemic integration of the three pillars of society: social, political, and economic-financial systems. This allows social action planners and everyone to see quite clearly what a conscious plan for evolutionary social change would look like.

Planning as this was previously not possible because planners could not agree upon the values that were important for everyone. Designing institutions and organizations for the three pillars of society using the three core values ensures that individual citizens and the public collectively can progress as they determine: As everyone progresses, society progresses. As individuals, families, society, politics and economics embrace the three core values, whole societies will become stable and sustainable.

Embracing the three values of sustainability generates sustainable options by asking,

a) "Does this option improve the quality of life of those who are affected by this option?";
b) "Does this option encourage and allow those affected to grow into their potential, equally as most any other person?"

The process of assuring sustainability may seem tedious, but it far surpasses the time taken to repeat the "trial-and-error" method of gaining experience, which also locks planners into a cycle of "fixing" problems repeatedly, rather than creating long term solutions.

Tomorrow's Topic: "Emerging and Developing Democracies, #22"

daniel.raphaelphd@gmail.com   ** **My thanks to Dr. Michael O. McCray, M.D., for his suggestions.

Basic Concepts of Social Sustainability, #22

July 29, 2014

Title: "Emerging and Developing Democracies"

Yesterday's Post #21, "Problem Solving for Social Evolution," provides an introduction to social planners of emerging and developing democracies. Using this problem solving technique, based on the three values of social sustainability, will consciously shorten the time needed to develop mature and stable democracies.

After a democratic government has been put into place it is time for social planners to formulate an intention for the long term development of their new democratic society, government and economic/financial sectors. Because social sustainability provides the longest lived vision for any democratic society, social planning must take into account the development of sustainable families, who will eventually provide society with middle class entrepreneurs and social leaders. Planning a sustainable society, government and economy is primarily concerned about embedding the three core values into all organizations so that the nation has a future that is continuing, without internal interruptions. Call it sustainable progress, because that is what it is.

In the early stages of developing a democratic government and society, it is vitally important that social and political planners clearly state their intentions for developing such a society and government. In the first place, it is immediately understood that the political and social rights of citizens must be firmly grounded in the constitution. This will provide the essential foundation for the development of a society that is moving toward stability and social sustainability.

That may sound as though the establishment of individual political rights is "taken for granted." It isn't, but planners must ask, "Then what? What will we develop once those political rights are established in our democracy? What is the continuing intention for our nation and societies? Is it to grow and mature so that we can eliminate internal social, political and economic dissension?" Answering that will require using the three core values of social sustainability to design social, political and economic/financial organizations that contribute to the stability and sustainability of that nation.

"It is by the decisions of individuals that our species will be improved or decline. It is by the decisions of organizations that our societies, nations and civilization will be sustained or fail." Please see the illustration in Post #5. This shows the relationship of organizations to societies, as the cause of societal sustainability or failure.

Tomorrow's Topic: "Schematic for Validating Social Sustainability, #23"

Basic Concepts of Social Sustainability, # 23

Posted: Wednesday, July 30, 2014

Title: "Schematic for Validating Social Sustainability"

For this Post, let us take on the persona of a child, a pre-teen. We begin with something every child knows: DISAPPOINTMENT! We have all been disappointed in some way. What causes disappointment? Why would we become disappointed? The primary reason we become disappointed is because our EXPECTATIONS are not fulfilled. When expectations are fulfilled, we are happy.

On a piece of paper please make 4 columns. The right column would be titled, "Criteria of Fulfillment." This is measurable. Our emotional feelings of disappointment or happy reflect the outcome. No iPhone under the Christmas tree or Hanukah menorah and we have tears and sobbing. What prompted those tears or happy smiles depend on whether our expectations were fulfilled… or not.

As you might guess, the third column is titled, "Expectations." This sets out the specifications for fulfillment. This is what gives the fourth column the capability of being measured.

The second column is entitled "Beliefs." It is our belief that because we do not have an iPhone and we have asked for one, and we are of the proper age to have an iPhone, and all of our peers have one, that we should get one for

Christmas/Hanukah/birthday or whatever occasion. Little do we know is that we have assumed that because every peer has an iPhone that if we ask for one, we will get one for this special occasion. But! we have not discussed this assumption with our parents. Ahhhh, assumptions are the fountainhead of much grief and anguish. So assumptions are undisclosed, assumed beliefs.

Our beliefs are something that are usually shared with most everyone, with few exceptions, so that we also accept our assumptions hold the same weight. But that is surely not always true. Our beliefs emanate from our values, at least how we interpret those values. Because this special occasion is something that is shared by most of our peers, our parents and our community, we KNOW the values of this special occasion involve generosity, sharing, giving, receiving, fulfillment of cherished wishes and desires and even sometimes our needs. Please write "Values" in the first column. Values drive everything to the right of the Values Column.

When we insert the values of social sustainability, (quality of life, growth and equality) into the first column, then everything to the right is validated (cross-checked) by those values as being socially sustainable or not. Easy peasy, huh?

Tomorrow's Topic: "Uncovering Assumptions, #24"

Basic Concepts of Social Sustainability, # 24

Posted: Thursday, July 31, 2014

Title: "Uncovering Assumptions"

As you may might conclude, using the Schematic is not easily explained in one page Posts. But you will get a brief understanding of it and how it works. As a learning device[1], the Schematic offers a workable antidote to the "fragmentation" that David Bohm[2] writes about in his book, On Dialogue. Fragmentation occurs because of the misunderstandings about the beliefs people hold for any topic. Dialogue, as Bohm defines it, exposes beliefs and assumptions that individuals may have. When they are not exposed, misunderstanding occurs

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[1] Senge, Peter M., *The Fifth Discipline, The Art and Performance of the Learning Organization.*
[2] Bohm, David, *On Dialogue*

leading to fragmentation in the dialogue. Because fragmentation can occur very easily, the methodology of the Schematic requires Sustainability Teams to diligently examine their beliefs and hidden assumptions. The Schematic answers that most pragmatic of all questions, "What works?" by exposing unproductive beliefs and their underlying assumptions that will eventually undermine social stability and defeat social sustainability.

Using the Schematic and the practices of disciplined dialogue give Team members opportunities to compare and reframe erroneous beliefs and assumptions. If you are examining the sustainability of a topic with one or two friends, you will find as you work through the Schematic that you probably have the same values for that topic, but your beliefs are different. It is at this point that the "fragmentation" of discussion will make further discussion difficult or impossible. This is the time to ask, "If we have the same values for this topic, what brought us to believe so differently about those values?"

At this point of the discussion begin an examination of the origins of your differing beliefs. Simply arguing that you are right and the other person is wrong in their beliefs is not productive. But by examining how and when you learned the assumed (hidden) beliefs and then comparing those assumptions will help you clarify each other's beliefs.

Revealing hidden assumptions is the best way to eliminate "fragmentation" as Bohm calls it. Working the Schematic this way will teach you how to have much more intelligible conversations in everyday life. You will be able to help yourself and others discuss a topic more rationally than ever.

Tomorrow's Topic: "UNconscious, Conscious, Consciousness, #25"

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[1] Senge, Peter M., *The Fifth Discipline, The Art and Performance of the Learning Organization.*
[1] Bohm, David, *On Dialogue*

Basic Concepts of Social Sustainability, # 25   Posted: Friday, August 1, 2014

Title: "UNconscious, Conscious, Consciousness"

Many of us believe that at the quantum level the universe brings events, people and circumstances together for a greater benefit of all. One particularly beneficial coincidence occurred when the authors of the Declaration of Independence wrote, "…we hold these truths [values] to be self-evident, that all [people] are created equal, … with certain unalienable rights, that among these are life, liberty and the pursuit of happiness." Though they were unaware of it, these self-evident "truths" are sufficiently similar, coincidentally, to the three values of social sustainability to establish a functional and potentially sustainable democracy.

1. **UNconscious social evolution of the United States** began with the efforts of those who signed the Declaration of Independence and those who drafted the Articles of Confederation and later those who ratified the Constitution of the United States. The signers of the Constitution were not aware at the time of the three values that have sustained our species, but hoped that these states would not only survive the vicissitudes of time but learn to thrive over the centuries. They were unconscious of the three core values of social sustainability, but clearly knew without any doubt that one must have life and the liberty that democracy provides to pursue what makes one happy – to grow into one's potential and then to strive to fulfill that potential with their life.

2. **Conscious social evolution** described in these Posts deals with the pragmatic efforts of citizens to intentionally and consciously use the three values that have sustained our species to guide the continued social evolution of our societies, democracies and economies. What is necessary to transform a potentially sustainable democracy into an evolving democracy with ongoing sustainability is the intentional and conscious application of those three values in the decisions and actions of citizens, their public executives and through the public policies of their government.

Conscious social evolution cannot take place outside of a democracy, and only in democracies that intentionally apply the three values of sustainability within the organizations of the three pillars of a functional society: the social, political and economic/financial.

3. **"**Conscious evolution**"** as described by Barbara Marx Hubbard, Ervin Laszlo, Andrew Cohen, the Dali Llama, Wayne Dyer, Deepak Chopra and others involves the efforts of people around the world to generate a change of **CONSCIOUSNESS** in the world to bring about peace, harmony and the oneness of all people. A consciousness as this provides a friendly and receptive seedbed for applying the concepts of social sustainability.

Tomorrow's Topic: "Liberal? Conservative? #26"

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Basic Concepts of Social Sustainability, # 26   Posted: Saturday, August 2, 2014

Title: "Liberal? Conservative?"

Post #24, "Uncovering Assumptions" did not post for some reason. I assumed it had. A good lesson so immediately poignant! And this points to an assumption that is obvious to only a few of us, and the reasons for this post: sustainability into the future cannot be assumed.

Though dualistic thinking is absurdly dangerous, it is the simplest way of showing contrasts and limited comparisons, and their usefulness. Here is a list of dualisms that are used by the vast majority of people. EITHER: us or them, them or us, left or right, right or wrong, liberal or conservative, good or evil, believer or atheist, citizen or foreigner, Republican or Democrat, winner or loser, saved or sinners, slaves or owners, sane or insane. The point of listing these few dualisms is to demonstrate that one dualism is completely missing: the dualism of either sustainability or UNsustainability. This absence tells us most people assume that social stability and sustainability are unquestionably assured.

When an "either-or" dualism exists, it sets up a contention between two topics. If there is no dualism, no contention exists. Concerning the dualisms of either social stability or social chaos and social sustainability or social decline are not even close to being a thought of contention in the minds of most people, except the Preppers. It is assumed that what exists today will exist tomorrow, which is probably more typical of citizens in mature democracies than emerging or developing democracies.

My point is that there is a high likelihood that the vast proportion of people in any democracy believes their society and nation is invulnerable, timeless and immanently sustainable. To date, we have not seen the destabilization of any mature democracy. The point of this Post is that it is timely for citizens to apply

dualistic thinking to the sustainability or UNsustainability of their democracy, the contention that develops could be very useful. Discerning the history of the democracies of the US, France, Britain and others we see that they have evolved into their maturity without losing any functions or rights of citizens. …they evolve, which means that if that continuing evolution becomes stalled with the three pillars of society (social, political and economic/financial) also becoming stalled, the outcome is not known. The contention should provoke these questions, "What would it take for a mature democracy to become UNsustainable? And, what is needed for it to evolve into social sustainability?" We can assume that the answers are already on the minds of strategic thinkers, but not for typical citizens in any of these democracies.

Tomorrow's Topic: "The Three Pillars of Society, #27"

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Basic Concepts of Social Sustainability, # 27

Title: "The Three Pillars of Society"   By Daniel Raphael, Ph.D.

NOTE: To access previous posts, please cut and paste this link into your browser –

https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

In the simplest terms societies develop from individuals, families, and multiple families or clans that are the beginning of primitive societies. The simple affairs of society become organized in three different functions: **Social** – family training, education, livelihood skill development, religious functions, etc.; **Politics and governance** – settlement of disputes, coordination between groups, establishment of common rights of property, etc; **Economic/financial** – systems of agreed exchange, debts, rules of bartering, invention of money, etc.

These are the three pillars of a functional society.

As societies become larger and more complex, increasing the size of organizations within each of pillar is insufficient to maintain the functionality of society. We see clearly that larger and larger governments with more laws,

regulations is not a solution to more complex social, political and economic/financial growth. What is needed is a qualitative, evolutionary development that inherently has the means to resolve complex societal and public issues. If this evolutionary development does not occur, then as organizations within the three pillars become more dysfunctional, society as a whole will also reflect that dysfunction – arguable generalities, of course.

When we discern functional societies, whether large or small, we see that agreed upon common rules of operation help everyone and every organization operate with little external control. Fewer agreed upon rules or values require more authority and control to maintain a stable society. When societies accept and implement the three values (quality of life, growth and equality) as the **rule of law** for all social, political and economic/financial relationships, then the size and functions of government will become smaller. (http://en.wikipedia.org/wiki/Rule_of_law) The other side of that equation is that more responsibility must then come to rest on the shoulders of each individual and organization to live in accordance with those values.

We all are familiar with those values. They are innate to our DNA! We only need to publicly recognize, accept and install them to determine "the common good" which makes social justice more immediate. Those values are encompassed in The Three Moral Imperatives of Social Sustainability (Post #11).

Basic Concepts of Social Sustainability, # 28   Posted: Monday, August 4, 2014

Title: "The First Pillar of Society"   By Daniel Raphael, Ph.D.

The first pillar of a functional society includes all social institutions and organizations; excluded are those that are political or governmental in some form, and those that are involved with controlling or managing the economy(ies) and those involved in financial business, which includes some aspects of profit-making organizations.

"Functional" in these Posts means that the institutions and organizations of each separate pillar of society (social, political, economic/financial) functions in a manner that helps support that society. Often we have seen where one pillar is dysfunctional while the other two pillars are functional. Historically, the social pillar has been fraught with difficulties involving social rights (racial, ethnic,

cultural, religious prejudice for examples) or sexual abuse within a social institution (religious, for example).

We know the dysfunctions of the social pillar far better than we know what promotes increased functionality. In the institutions of marriage and family, we know there are causes for divorce but we as a society have not done much to promote effective intimate partnerships. It is as if the total responsibility for the good functioning of an intimate partnership is placed upon the couple. If well functioning intimate partnerships are a healthy benefit to the well being of a community and society, then where are the proactive influences provided by society to support healthy, functional marriages and intimate relationships?

I use marriage and intimate partnerships as simply a friendly example to demonstrate that positive, proactive societal influences must become available to any and all individuals who contemplate entering into an intimate relationship and those who are in one already.

Social Sustainability begins in the family, but it is as though democratic societies have simply abandoned intimate relationships and functional family dynamics as a waste of time. No one teaches the "Do's and Don't's" of intimate relationships. Perhaps it is because there has been no universal and timeless standard to teach. The standard that is universal to all people is the three core values that have sustained our species. They provide a pragmatic guide to teach what works and what does not work to support relationships, whether personal or social. Posts # 10 and 11 are particularly relevant, with 12 and 13 are related and informative. They are available via this link:

https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, # 29   Posted: Tuesday, August 5, 2014

Title: "The Second Pillar of Society"   By Daniel Raphael, Ph.D.

The second pillar of a functional society includes all institutions of democracy and the organizations related to government and politics. Excluded are those that are social institutions and organizations and those that are involved with controlling or managing the economy(ies) and those involved in financial business, which

includes some aspects of profit-making organizations.

"Functional" in these Posts means that the institutions and organizations of each separate pillar of society (social, political, economic/financial) functions in a manner that helps support that society. Often we have seen where one pillar is dysfunctional while the other two pillars are functional. Historically, the political pillar has been fraught with difficulties involving efforts by individuals and groups that strive to gain positions of authority, control and power by illegitimate means. Bribes, kickbacks, favoritism, cronyism, blackmail and coercion have been used in the last 238 years, which work against the good functioning of society.

"Tongue in cheek," the moral and ethical low standard in politics has been to do whatever you can get away with without getting caught. Yet, statesmen and stateswomen have also demonstrated exceptionally high levels of ethical and moral service, though that usually does not become evident until years and decades later.

We should not confuse the institutions of democracy with politics. Politics has not set a good standard for emerging and developing democracies as the politics of mature democracies has not progressed beyond the appearance and behavior of small boys wrestling in the school yard. There is much grunting and dust being kicked up but not much getting done in the classroom.

Viewing 238 years of American politics, the increased education of the public and public awareness via an electronic media, and the discovery of the three core values of social sustainability, it seems timely to initiate an evolved process of democracy that builds upon what exists now. If we take Peter Senge seriously, we could predict then that when we change the structure of democracy, 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. (Senge, Peter M. *The Fifth Discipline – The Art and Practice of the Learning Organization.*)

Tomorrow's Topic: "The Third Pillar of Society, #30"

Title: **"The Third Pillar of Society"**   By Daniel Raphael, Ph.D.

The third pillar of a "functional" society includes all institutions and organizations involved with controlling or managing the economy and finance, which includes some aspects of profit-making organizations. Excluded are all social institutions and organizations of society, and democratic institutions and organizations and politics. "Functional" in these Posts means that the institutions and organizations of each separate pillar of society (social, political, economic/financial) functions in a manner that helps support that society. Often we have seen where one pillar is dysfunctional while the other two pillars are functional.

Historically, economic policies have been modified to enable the development and/or continuation of improving economic conditions for the nation. Stimulus incentives began their use with U.S. Federal deficit spending during the Great Depression of the 30's. This has been used repeatedly, but it is an unsustainable incentive. Continued boosting of an economy does decrease unemployment and provides good results in the stock market, but overuse of it is much like using nitrous oxide fuel injection into an already high performing engine. It can be used, but at the expense of sustainable longevity of the engine.

Deficit spending is "borrowing growth" from the future: It is eminently unsustainable with the high likelihood that one day the economy will have a huge correction. Huge induced growth or artificial growth, as we saw in the 2008 U.S. subprime mortgage crisis, caused a global recession that some nations still have not recovered from.

Financial institutions and organizations are the conduits of an economy. They work fine until someone or some board of directors of huge financial institutions violate the regulations that were designed to maintain a sustainable financial market place. Finance is a milieu where ego and fear can express as authority, control and power in its worst expressions. Unsustainable economic policies and financial manipulations as Ponzi schemes (Bernard Madoff) cannot be hidden forever.

The three values of social sustainability (quality of life, growth and equality) offer

the potential to define "What is fair?" in the most personal and in the macro-societal sense; and to define the parameters of social justice and social equity. Until this Third Pillar of society invokes the 3 values of social sustainability, individuals and the public will continue to be subject to the vicissitudes of economic and financial manipulations.

Tomorrow's Topic: "The Three Pillars of Social Sustainability, #31"

Basic Concepts of Social Sustainability, # 31

Posted: Thursday, August 7, 2014

Title: "The Three Pillars of Social Sustainability"   By Daniel Raphael, Ph.D.

The three pillars of society (social, political and economic/financial) are the necessary supports for any functional society. The more they operate as integrated systems the more that a society will become stable. When these three pillars become unstable and dysfunctional (social riots, political rebellions, economic meltdowns) society as a whole becomes less and less functional, and then dysfunctional as we see in Iraq (8.2014), and Libya, Tunisia, Lebanon, Gaza Strip, etc, etc. Societal collapse soon follows: Syria.

Rhetoric aside, what would a democratic society do in such a situation? Now that the building blocks of social sustainability are known, does any democratic nation have the democratic discipline to "bite the bullet" and accept the social adjustments that will be necessary to move a whole society toward social stability, peace and sustainability? The reality of life, whether as an individual or a society of over 300 million people, is often defined by only a few options that are tightly prescribed.

If a democratic nation were to be confronted by the likely possibility that it would fall into social disintegration due to the collapse of any one or all three pillars, would it have the democratic self-discipline to make the **conscious choice between "staying the course" or making the also difficult choice to move toward social sustainability? Such an existential decision as that has not confronted any nation since Winston Churchill led his nation to choose possible defeat and annihilation or accept defeat and become another nation under Nazi control. (**The operative words are "conscious choice.")

When that time comes, [3] it will be highly important those very few individuals, that 1% in every community, have the presence of mind to implement alternative, sustainable designs to reinvent their communities. That or stay the course. The secondary question becomes, "Will the public, as individuals, be invited to provide their preference?"

Tomorrow's Topic: "Social Architecture, #32"

Basic Concepts of Social Sustainability, # 32   Posted: Friday, August 8, 2014

Title: "Social Architecture 1"   By Daniel Raphael, Ph.D.

Starting your own company? You'll need a business plan. Starting a non-profit organization — you'll also need a business plan. And for both, you will need clarity to define your vision, over-riding philosophy, intentions, mission, goals and objectives. These are the factors that keep a company, corporation or a sole proprietorship on track for the long term. They help in the short term when developments become chaotic, when decisions require responses way too rapidly, and when at the end of the day, week, month or fiscal year you ask, "What are we doing this for?!!!" Planning is essential to fulfill objectives, goals and the intentions for starting any business.

What happens to small businesses that become huge in a short order and do not include a vision, planning or goals, but just let the flow of ever increasing sales dominate the whole process? Before long chaos reigns and the small business implodes when, if it had applied some forethought, it could have become immensely successful.

How did the "garage start-ups" manage to become so big, so developed and so successful? The answer is, "By adapting!" to the changing situations and conditions. They adapted from the exploratory developmental phase by planning in growth and the business infrastructure necessary to carry the vision, philosophy and mission forward. Different circumstances require different

3   *Sustainable Population Levels Using Footprint Data* Dell Ericson© 2000.
http://www.mnforsustain.org/erickson_d_determining_sustainable_population_levels.htm

3   Meadows, Donnela, Jørgen Randers, Dennis Meadows 2004. *Limits to Growth: The 30-Year Update.*, Chelsea Green Publishing Company and Earthscan.
3   Strauss, William and Neil Howe, *The Fourth Turning, 1997.*

plans.

The business of cities came into existence many thousands of years ago. Eventually it became necessary to design and build the physical infrastructures necessary for a city to maintain its existence: security measures, roads, water supplies, waste removal, and eventually separated residential and commercial areas, and so on. Governance and civil authorities came into existence to keep the peace inside and outside of the walls; and to collect taxes to keep the machinery running. Money lenders, then banks, loans and other financial institutions formalized some parts of the exchange process. And social institutions and organizations came into existence for those of like minds and interests.

And this was done without an overseeing social architect, without a vision, over-riding philosophy, mission, goals or objectives. Society just happened, "ker-plop!" Just like the little garage start-up that became hugely successful, cities, societies, governments, and economies seem to have come into existence without a vision, over-riding philosophy, mission, goals or objectives. Even the three pillars of every functioning society are not organized internally. And none now have an overriding plan for their continued existence, and no thought for their sustainability at any level. Now what?!

Tomorrow's Topic: "Social Architecture 2, #33"

Basic Concepts of Social Sustainability, #33   Posted: Saturday, August 9, 2014

Title: "Social Architecture 2"   By Daniel Raphael, Ph.D.

Social architecture for the New Era provides holistic designs for the integration of systems within each of the pillars of society; and, for the integration of those systems into the whole of the larger society. Those designs would provide for a self-supporting, self-reinforcing, even symbiotic relationship between the social, political and economic/financial institutions and organizations that supports their mutual stability and continuation, i.e., social sustainability of the individual/family.

Industrialists understand this type of holism and organizational integration in the form of vertical organized industries much like an automobile manufacturer that owns the iron ore mines, the ore processing facilities, transportation infrastructure for raw materials and for finished materials, sub-assembly

production, final product assembly, QA and QC assurance, wholesale distribution and then onsite retail sales. As most societies exist now, their social institutions are horizontally organized (oxymoron), separated, competitive, conflicting and lacking contiguous integrity.

Social architecture as has been explained in these posts strives to design the services of social institutions and organizations to follow the continuum of social sustainability of the individual from the pre-conception era through their childhood and on through their own family and career years, into their retirement and elder years until death. This type of social architecture lends itself to the functional design of social institutions and organizations to provide a continuum of proactive services to their service audiences that promotes the social, moral and ethical sustainability of the individual and most importantly their family of origin as the primary enculturating social institution. If the family does not enculturate the next generation to become socially functional and stable, then social sustainability for a whole society is deeply in jeopardy.

When curious readers begin to appreciate the family as the stepping stone for the next generation to become positive and contributing members of their own family, community and society, they often are taken aback by the lack or barely minimal preparations that parents give to their children. Social architecture that uses the values and principles of social sustainability does not take for granted that functional societies come into existence spontaneously, but only through carefully developed social designs that integrate systems of social institutions into a continuum that supports the integrity of the individual as they mature.

Tomorrow's Topic: "The Oneness of Us All, #34"

Basic Concepts of Social Sustainability, # 34   Posted: Sunday, August 10, 2014

Title: "The Oneness of Us All"   By Daniel Raphael, Ph.D.

Posts #32 and #33 discussed social architecture and the need to design and create social agencies that proactively support the continuum of development of the individual as a vehicle to develop socially sustainable organizations and societies. Those efforts will be more effective when social architects appreciate the three values that have sustained our species confirming a Unified Theory of Human Motivation (RUTHM).

These three values (quality of life, growth and equality) provide a proof that is over 40,000 years old that all people are one. These values are universally common to every person of the Homo sapiens species, and provide a rational scheme for the development of sustainable social institutions and organizations. Those universal values prove that "We Are All One."

A friend of mine, Bill, who is a very helpful critic of my writing, and a God-believer, called me with several questions he had developed as he read about the three values of our species. "Why do we have these values and not others; and, why are these values universally typical of our species and no other species?" I paused for the weight of his questions to sink into his mind before replying, "Think about that a moment. You are a God-believer, why would our species have these values embedded in our DNA?"

A few moments passed as he formulated the answers to his own questions. "I suppose it is because our species was prepared as a vehicle for God to experience Itself in each person so It could learn more about Itself in the process of living through the decisions we make. Although God is perfect, the thing that God does not have is the experience of living. God can only experience the process of life and living through each of us, as an organism that has the capacity to experience and develop its God-like qualities by becoming more socially sustainable. These three values were embedded in our DNA because they are the motivating factors that urge us onward to create a better quality of life, and to grow into our potential, which is to become more like God. Pursuing that goal would mean that a "better quality of life" is not limited to a better physical quality of life, but also a better quality of live involving the social, emotional, mental, intellectual, cultural and spiritual aspects of our lives — a holistic definition of the 'quality of life' at its fullest."

"That's a great answer Bill, one that many people probably could appreciate."

Tomorrow's Topic: "Social Architecture 3, #35"

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Title: "Social Architecture 3"   By Daniel Raphael, Ph.D.

It is a mistake to think that existing hierarchies in any of the three pillars of society will initiate the New Era that fosters the development social sustainability in social institutions and organizations. This will truly be the era when the one can affect the all more powerfully than ever before. That may sound remarkable and even unbelievable. Yet, when an era of immense social, political and economic/financial change occurs, all bets are off on who will influence those changing events more than the current players.

If a person understands the potential for guiding the outcome of large-scale changing events then that person has an incumbent responsibility to begin. But, to anticipate those events and have a potential solution before the chaos beings, one that benefits the larger public on the other side of the chaos, that would be a prescient development of immense value. Preppers around the world, whether they are wealthy or not, know that something is in the future that will cause a great deal of social, political and economic/financial chaos. Almost all of them have a sense that it will affect them personally where they live, and have prepared for personal survival.

From the footnotes of a previous Post, future macro-chaos scenarios are already well establish and validated by demographers, economic and military forecasters. Yet, none have created any preparatory planning for the recovery after the chaos and destruction. Much like the ****Mont Fleur Scenarios**, which anticipated the end of apartheid in South Africa, we could develop at least four scenarios for how nations will react to what is to come. I have seen no evidence that any source has prepared projections for the chaos that will occur by 2030 and before 2050, other than post-apocalypse movies.

  **LINK: http://www.universitiesuk.ac.uk/aboutus/whatwedo/PolicyAnalysis/

UKHigherEducation/Futures/Documents/MontFleurScenarios.pdf

It does not take much effort to come up with three scenarios for how nations will react when that chaos occurs; but, the key to designing a probable scenario that has the capability of reconstructing societies, communities and families, social, political and economic/financial institutions and organizations that have the capacity to be self-directed, self-organizing and self-adjusting will require foundations that go very deep into the strata of human existence. What better

place to begin than the values that have sustained our species for so many tens of thousands of year?

Tomorrow's Topic: #36, "A Murmur of Birds" Part 1

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Title: "A Murmur of Birds — Self-Directed, Self-Organizing and Self-Adjusting Societies" Part 1/3   By Daniel Raphael, Ph.D.

Introduction. For a society to become socially sustainable, it must also become self-directed, self-organizing and self-adjusting. Yet, how is that possible when changing conditions are endemic and perennially affect all social organizations and are the primary reasons that precede the failure of societies?

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. As intelligent as humans claim to be we have not yet mastered the ability to adapt our societies to changing conditions. Until now, we have had no means to tap into the collective awareness, experience and intelligence of individuals within our societies as other species do. Nature offers us two examples that may give us hope that the societies of the human species may one day become as adaptive.

A Murmur of Birds. Have you ever seen a group of birds wheel and turn in the sky as one entity? That's a murmur of birds. How is it that they are able to do that? Scientists have determined that the organization of a group of birds, fish, and insects for example is determined by their density and proximity to each other.[4]   Usually the pattern is one of disorder, where each individual is going in their own determined direction. The second pattern is that of a torus that occurs when the group moves from chaotic motion to moving in a circle. The third pattern occurs when the group begins to move in a distinct direction where each individual moves in concert with all others.

This behavior is not solely limited to other species. Humans also have the capability to "swarm" when conditions are right, particularly in hazardous situations as when a fire breaks out in a crowded room. What is remarkable is that this action has the appearance of being self-directed, self-organizing and self-adjusting that requires no authority or top down leadership to initiate. What is missing in our societies, when there is no threat to survival, is an intentional process that initiates positive and constructive social action. Also what is missing is a methodology for sharing the awareness of those few individuals who are first alerted and then inform the larger population; and a means for harvesting the

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[4] Yong, Ed, "As One," WIRED – 21.04, April 2013, p. 104-.

collective intelligence of the larger society and shared with everyone who then can guide the course of their individual life, along with everyone else.

Cellular Communication. Multi-cellular organisms are able to adapt to a changing environment because small clusters of cells are poised to sense and become aware of changing conditions. For example, in the early spring a moth inside its chrysalis is alerted to the warming of longer daylight hours from a cluster of cells that first sensed those changes. Those cells send signals to the rest of the organism sharing the awareness that temperatures and sunlight are sufficient for it to begin breaking out of its winter sanctuary. Similarly, in the autumn when temperatures begin to fall, hornets begin the process of generating a type of anti-freeze to withstand the freezing temperatures of winter. It was first alerted to this change from the signals of cells that are attuned to temperature changes. On a larger scale, ants that scout the forest for food return to the nest to signal the colony that food is available, whereupon thousands of worker ants go to the site and return with the bounty of the discovery. And similarly for bees and their hive.

Cellular communication occurs in multi-cellular organisms and within hives of bees, colonies of ants, flocks of birds, schools of fish, and many other creatures. Each individual is prepared to provide a "first awareness" communication with the larger organism to alert it to abundance or potential danger. The larger organism, whether a large animal or a whole colony of bees, has a far greater chance of surviving a changing environment when clusters of cells first sense that change and signal an alert to the rest of the body. This is the heart of adaptability that enhances survival. What is obvious in nature seems so foreign to our human social institutions and organizations: Groups of individuals are on constant lookout for opportunities and threatening developments. They are the first to become aware, sending out their signals that are acknowledged as legitimate to alert the rest of the organization. The survival of all is recognized as essential for the individual to survive. No top down authority structure is needed to make this work, and work well.

Tomorrow's Topic: #37, "A Murmur of Birds — Self-Directed, Self-Organizing and Self-Adjusting Societies"   Part 2/3

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Title: "A Murmur of Birds — Self-Directed, Self-Organizing and Self-Adjusting Societies"   Part 2/3   By Daniel Raphael, Ph.D.

Commonalities of Our Species. If we view our societies as multi-cellular, biologic social organisms and capable of learning how to become adaptable, we must come to know without a doubt what values are essential to our survival, existence, maintenance of existence, social stability and social sustainability. With a clear understanding of those values, we as individuals and as small groups are similarly prepared to raise a signal to our community and society to know without a doubt when opportunities arise and when violated would threaten our survival.

The Innate Values of our Species. To harvest the awareness, intelligence and experience of millions of individuals in our society, much like the cells in a plant or animal, we must fully KNOW the intrinsic unifying values of our species that are common to each and every individual no matter what race, ethnicity, nationality, or gender. As discussed before[5] that unity of oneness lies in the three core values that have supported the thriving survival of our species for over 40,000 years. Those values include a persistence to improve the quality of our lives, to grow, and to compete for appreciation of our lives as being of equal value as any other individual.

Another commonality is the motivation of individuals to work for the good of their family, community or society as they perceive the benefit they can contribute directly to others and indirectly to themselves. It is common, too, to see a whole community move cohesively for the good of itself and individuals when that society becomes aware that a necessary action is needed to bring about positive and constructive outcomes.

What has been missing to provide a consistent and conscientious forward movement in societies over the duration of time is consistent and conscientious input from its members about the changing conditions in and around it. Without the means of an "early alert" notice from its members to meet the challenges of its changing environment, societies become complacent, assuming that "everything is fine." This is particularly dangerous in times of rapidly changing circumstances typical of our world today.

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[5] Raphael, Daniel, *Fundamentals of Social Sustainability– Designing Sustainable Societies, Democracies and Economies.*

Methodology. What has been missing is a methodology for individuals to share their awareness and a means to gather their intelligence, knowledge and experiences. That would require the ability of millions of individuals in a large society to participate independently in developing the collective good according to their individual determination. While this may appear to be impossible and monumental, it is actually very possible and doable. What is needed is a strategic plan with the pragmatic means to move those millions of individuals as a society to become self-organizing, self-directed and self-adaptable much like a murmur of birds. The culture of technologically developed democratic societies has already prepared those millions of individuals to begin working together as a murmur of birds toward their mutual survival, social stability and eventually their mutual social sustainability. Such oneness cannot be initiated by any top down authority, but must be a personal choice made by individuals who understand the necessity of working toward the survival of their society and community, and themselves.

When we see the commonality of the three core values of social sustainability to all people, we should soon realize that national boundaries and even languages are insignificant impediments to the potential benefit that can be achieved. When millions of people in the transnational community of developed democracies begin to alert each other to threats to the stability of their nations, and have a means to begin collecting and applying their wisdom, experience and skills for creating solutions, then what is proposed will make eminent good sense. What is proposed is applicable to all language groups and easily adaptable to all developed democratic nations.

Four Synergistic Systems. What is proposed are four interactive, synergistic systems that engage the dynamics of social sustainability; and are adaptable to address the issues and topics of economic and political sustainability.

If we are to design a society that is self-organizing, self-directed, and self-adjusting we will have to design it with systems that empower it to learn from itself to improve the quality of life of individuals and the whole society, and has feedback processes in place that empower that society to learn from its successes and mistakes; that support that society to grow and evolve into a socially sustainable society; that appreciates each individual as an equally valuable asset of society, its communities and to themselves; and, empowers each individual to participate in choosing the options of survival, existence, social stability and social sustainability for their society, community, and ultimately their own lives.

Tomorrow's Topic: #38 "A Murmur of Birds — Self-Directed, Self-Organizing and

Self-Adjusting Societies" Part 3/3

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Title: "A Murmur of Birds — Self-Directed, Self-Organizing and Self-Adjusting Societies"   Part 3/3   By Daniel Raphael, Ph.D.

Specifically — 1. Just as a multi-cellular organism has an early warning group of cells that are attuned to changing conditions, so does every society already have many individuals who are sensitive and aware of influences that could harm their family, community and society. Just as every multi-cellular organism has a system that connects those cells to the larger organism, so too do our societies have a system that connects those people – the Internet.

What will make those early aware individuals effective and to validate their awareness is to connect them locally with others like them who have the same interests and awareness. They could become a voluntary local team to share their awareness and to discuss those topics and problems through a productive process. If designed correctly, a team could have several functions. Further, several teams could link together as a system of teams for discussing their early awareness of problems of topics that appear to threaten their community or the whole of society.

If we project this concept further we could envision a "social sustainability team system" (**SSTS**) of hundreds of local, independent teams connected by the Internet into a system of teams. This system would allow Teams to discuss, compare, share, and collaborate on public issues and topics of social sustainability. With a source of social sustainability wisdom, the development of this Team System would bring about a citizenry that is self-informed and self-educated about social topics and issues and capable of designing socially sustainable social policies, for example.

2. Every multi-cellular organism that has a system of early awareness cells also has a system that connects them to its brain, which interprets the information and sends out signals to the rest of the organism. What is envisioned for a similar system that collects the information and wisdom of the teams is what I call the Institute for Human Sustainability (**I4HS**). It is a repository for the collection, cataloging, collation, summarization and publication of sustainable wisdom that emanates from teams within the SSTS. I4HS also gathers historic wisdom of social stability and sustainability as well as contemporary social science research results along the same lines. One of its main functions is to publish "What

Works" that supports social sustainability for individuals, families, communities and societies; and, available to any society, via the internet.

I4HS's second function would be to make training available to citizens who wish to form and participate effectively in the roles of a local SS Team; to participate in the SS Team System; and to access and use the resources of I4HS.

3. In the early autumn a large flock of geese go through a type of consensus development that eventually generates in the flock rising into the skies as chevrons of geese in migration. In a system of hundreds of local social sustainability teams there obviously will be discussions that reveal there are divergent opinions about what to do, how to proceed, and what options are available. Topics become political!

In a community or society there must be a means of measuring the opinions and sentiments of all of the public, not just teams and team members. For a sustainable society to develop there must be consensus about the topics that are important and the options for their resolution. In other words there must be some sort of unaffected, dispassionate, unaligned process for objectively measuring those opinions, sentiments and preferences. I call that organization, Emanation.

Emanation has two main functions: The first is to provide a continuous and ongoing observation and measurement of public opinion about all public issues of concern to the public and to public executives. It uses scientific opinion research methods to legitimate public opinion without taking a position on any issue. These data then become available to subscribers and to the public.

4. The second function of Emanation is to develop and maintain an Internet connected public media subscribership I call "EM21" that functions similarly as social media. The commonality of a particular public issue is the loci of interest to subscribers. EM21 subscribers can network with each other through their common interest in a specific public issue; and, connect to Emanation to become self-educated with non-position based educational information concerning those issues. This empowers subscribers to network for form "Issue Affinity" groups that may develop into self-informed, self-educated networks. Some issue affinity groups may wish to work with a Social Sustainability Team to develop social action agendas to educate/influence state and federal legislators concerning the social sustainability of particular public social issues. Some issue affinity groups may wish to morph into Implementation Teams to develop socially sustainable social action programs; while others may morph into political social action groups. What is essential is that Emanation's objectivity must not become

compromised by position-oriented involvement with those public issues and groups.

It is vitally important that the work of the I4HS, SSTS, Emanation and EM21 must remain unaffiliated with any social, political, economic or other position in order to provide neutral sources that *facilitate* the interaction of position-based dialogue. EM21 is designed to provide a venue for position-based dialogue, for political discussions that argue the positions of options for moving a community, city or nation forward along its path of social evolution, while also having available social sustainability wisdom from the I4HS library and from Emanation's own library of unbiased, objective educational materials for public issues.

Summary. What we see in these four systems is the capacity to tap the collective knowledge, wisdom and decision-making preferences of citizens to guide the course/direction of their communities and societies. The result is the development of informed, educated mass public opinion that forms a socially sustainable base of public participation in the course of their governance. These independent systems together behave much like a murmur of birds, helping communities and societies find their way forward without obvious organizational leadership or authority.

Tomorrow's Topic: #39, "A Note from the Author"

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Title: "A Note from the Author"   By Daniel Raphael, Ph.D.

Many new readers of these Posts have come on board without having had the benefit of the earlier Posts that explained the values and principles of social sustainability. Beginning tomorrow I will post 1 article each day for 12 days. These represent very brief views into the much larger work from which they are drawn, "Fundamentals of Social Sustainability – Designing Sustainable Societies, Democracies and Economies."

After these 12 articles have been completed I will try to teach you how to use those values and principles to interpret social issues. A parallel situation exists when a new mathematical explanation of physics comes into existence. Once it is invented, then it is time to use it to explain previously unexplainable phenomena. We will attempt to review social policies of democratic societies that not promote sustainability; and, some of the Supreme Court rulings that not consistent with the values and principles of social sustainability.

I have begun to add documents to my Dropbox account for your access and duplication, if you wish. New documents will be added when the need arises. Reinterpreting these topics and other contemporary social issues will help you understand why contemporary societies are headed toward a downward spiral, and how these reinterpretations can point toward the healing evolution of those same societies. NOTE: When LinkedIn and Facebook software are not able reproduce illustrations in the Posts, I will copy them to the Dropbox account and provide you with a link to them.

● **Cumulative File of prior Posts:**

https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

● **Fundamentals of Social Sustainability — 12 Articles (PDF):**

https://www.dropbox.com/s/g1hweiebd285pcc/FSS%20-%20ARTICLES%201-12.pdf

● **Schematic for Validating Social Sustainability (PDF).** This is the fundamental tool you or your local community Social Sustainability Design Team can use to validate new and old social topics, policies, laws, political positions, special interests, etc.

https://www.dropbox.com/s/s1axnjct5vfr1xz/Schematic%20For%20Validating%20SS%20-%20Landscape.pdf

Tomorrow's Topic: #40, "Introducing Social Sustainability in 12 Articles"

"Hypothesis as Introduction?"

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Title: "Introducing Social Sustainability in 12 Articles"

By Daniel Raphael, Ph.D.

Hypothesis as Introduction

If we can discover what has sustained our species for over 40,000+ years, could we then embed that into our social institutions, organizations and processes to give them the same sustainability to remain viable in the term of centuries and millennia?

The following articles offer very brief explorations into the topics of my new book, *Fundamentals of Social Sustainability – Designing Sustainable Societies, Democracies and Economies* (unpublished).

- What is it about our species that has sustained it for so many millennia?

- Could we use the answers to that question in the design of all things social to create sustainable societies, sustainable democracies, and sustainable economies?

- Wouldn't we also need a simple decision-making methodology to assist us individually and as social organizations to make consistent decisions and take actions that move us in the right direction toward social sustainability?

- And, wouldn't we then need a methodology that takes advantage of those decision-making rules to invent and design social processes and institutions to become socially sustainable? What would that methodology look like? How would it work and who would exercise its use?

- Lastly, if it is really possible to design sustainable societies, sustainable democracies and sustainable economies, who would take the necessary actions? Who is ultimately responsible for the sustainability of our societies? If we know who they are, how will they be trained, what will they be trained to do and who will provide the training?

- Is it possible, then, to design social structures that have the potential to eliminate or resolve the problems of "social justice" such as poverty? If that is possible, then surely sustainable peace cannot be far away.

● What are the consequences if we do not answer these questions to develop sustainable families, communities, nations and a global civilization?

Tomorrow's Topic: #41, "1. What has Sustained Our Species for over 40,000 years?"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

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Title: "1/12. What has Sustained Our Species for over   40,000 years?"

By Daniel Raphael, Ph.D.

The Homo sapiens species has survived and thrived for over 40,000 years. What is it that has given us this incredible urge to continue generation after generation? Despite wars, famine and diseases our species now fully occupies the whole planet. Some scientists have said that it is our large brain and opposable thumb, while others have said it is our capacity to adapt, invent, and join in working teams to overcome immense challenges. The answer is much deeper than that. The answer involves the values that are specific to our species and none other.

Those core values are: **Quality of life,   Growth,   Equality.**

The values of our species drives us through the entirety of our lives, whether that means our physical, social, intellectual, emotional, mental, cultural or spiritual life. Remarkably these values are universal to all members of our species of every nationality, race, ethnicity, gender, culture, age or religion. As our species is so highly social, our original hypothesis needs just a bit of tweaking: If our species has been sustained by these values for so many tens of thousands of year, then can these values be embedded in the design of organizations so they also become sustainable and capable of contributing to the social sustainability of our species for tens of thousands of years?

A well educated man asked me just a few months ago, "What proof do you have that these three values are core to our species' existence?" I replied, "They are self-evident similarly as those stated in the *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."* These values are self-evident because human existence is impossible without them. Everyone wants a better quality of life in all regards; we want to grow, we need to grow; and we want to be valued equally and to live equally as any other person. When these are withheld from us, we will move heaven and earth to fulfill them.

Conclusion: Three core values = species sustainability.

Tomorrow's Post: #42, "QUALITY OF LIFE, the Primary Value of Social Sustainability"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "2/12. QUALITY OF LIFE, the Primary Value of Social Sustainability"

By Daniel Raphael, Ph.D.

Once survival is assured, the primary value that has promoted the advancement of personal, social and civilizational improvement is our urge to improve the **QUALITY OF LIFE.** Though our immediate consideration is usually for us personally, altruism and self-sacrifice have played a substantial role in the development of an improved quality of life for families and communities. This value and the other two are universal solely to Homo sapiens. No other species exhibit these values, not horses, pigs, bats, elephants, or porpoises, for example.

Example: The time is tens of thousands of years ago. The setting is the rock covered shelter or cave that you and your kin live in. You wear fur-skin "clothing" and moss–filled footwear. You and your family do not have fire. One day you and your kin come upon a small clan of individuals who are sitting around a campfire. You like the feeling of the fire, but you are chased away when you try to secure a burning limb.

That evening you approach your neighbor's camp to see how they make fire. As the hours pass the fire slowly dies out as the evening rains soak the fire. Still waiting in the chill of dawn, you observe your neighbors make fire when the small sparks blaze up. Going to your own shelter, you secure the rudimentary tools you need to make fire. After a day of trial and error experimenting you finally succeed. Now you and your kin can stay warm, cook the meat you have killed, and live more easily during cold nights.

Another example: In those early millennia our species were nomads who secured their living by hunting and gathering. We would secure our drinking water at streams and lakes; and defecate and urinate wherever it was convenient. As our species became sedentary, we still gathered our water from streams, but we learned to dig latrines in the dirt in which to leave our bodily solids and fluids. Later, we built houses, dug wells and used hand pumps to secure our water, and built outhouses. The trek to the pumphouse and to the outhouse in cold weather was inconvenient. Decades later we had "indoor plumbing" with pressurized water delivered indoors by pipes, and our outhouses moved indoors to the "water closet."

Examples of improving our quality of life by learning from experience and growing in our skills could also be extended to transportation, cooking, and hundreds more.

Tomorrow's Post, #43, "3. Growth, a Secondary Value of our Species' Sustainability "

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "3/12. GROWTH, a Secondary Value of our Species' Sustainability "

By Daniel Raphael, Ph.D.

GROWTH is a subordinate value that contributes to the primary value, the quality of life. Growth is essential for improving our quality of life. It is self-evident that growth is essential to our existence and personal and societal fulfillment. To be human is to grow! Having children provides us with a very immediate perspective of growth. As the child grows physically, mentally, emotionally, intellectually, culturally, socially and spiritually they become more human. We did not become who we are without growing. The marks of growth are inherent in children who are full of energy, enthusiasm, curiosity and inquisitiveness! An improving quality of life cannot be attained without growth.

Do not confuse sustainable growth with social sustainability. Just because a society or corporation has continued growth does not mean that it has become impervious to decline and death. Growth in terms of its contribution to sustainability is related to the *quality* of existence. "Bigger" and "more" do not assure longevity. Quantitative growth has limits while qualitative growth can push the limits of the infinite. For a social organization, whether a corporation or a whole society, to become sustainable it can only grow to the limits that it contributes qualitatively to those it serves.

Quantitative growth is dependent upon success, but qualitative growth that assures sustainability is dependent upon *learning from successes and failures*. Learning is an organic function of qualitative growth and development. Yet, learning is not a universally embedded function in the operation of most organizations.

Now, let us complete the original hypothesis:

> *If we embed the three core values that have sustained our species for tens of millennia into the design of social organizations, then would those organizations become socially sustainable "learning organizations" with the same sustainability as our species?*

Ironically, corporations, governments and even the democratic process of nations do not include "growth by learning" as an operational process to assure their longevity! No wonder huge financial institutions and governments fail! Do any of them have a working "library of sustainability wisdom" they can call upon to

ensure their longevity? Do any algorithms exist that analyze and organize such data? And, if they do not, can they be written?

Tomorrow's Post, #44, "Equality"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "4/12. EQUALITY, a Secondary Value of our Species' Sustainability"

By Daniel Raphael, Ph.D.

EQUALITY is the third value that has supported the sustainability of our species. In a previous example, I used fire as an improvement to the quality of life of our primitive ancestors. One group had the comforts of fire while the onlooker did not. Between them, the quality of life was unequal. Those who did not have fire wanted it.

It was the ancient story of the "haves" and the "have-nots." Eventually, in the course of improving their quality of life (standards of living) fire moved from the outdoors to indoors to become a fireplace, then a woodstove, then a gas or electric stove, and now microwave ovens and flux heating ovens. The inequality of the objects that we own is easy to point to, which has caused some societies to become highly materialistic.

Being less obvious, the inequality of political and social rights of individuals took many decades to become equalized, but in reality they only made each of us more equal as quantities of one. Culturally we still have not come to value individuals of our society for the quality of the contributions they could make to themselves, their families, community and society.

Culturally, our competitive nature has caused us to view others as separate from ourselves. Our competitive nature has become our preferred, cultural and unconscious method to improve our quality of life. Unfortunately we have come to see others as objects to be used or simply "in the way." Has competition outworn its effectiveness to improve our personal, social, and corporate quality of life? I think so.

The option to competition is cooperation. In a cooperative society we see the value of each person as an equally valuable social asset who can contribute to the stability and longevity of our communities — and, yes, to the whole of our global civilization.   When we see others as social assets whose quality of participation can be improved, then we will have come a long way to see equality as one of the important values of our species' sustainability. When we appreciate ourselves as having the quality-value as anyone and everyone else, we will see an improvement in our self-worth and self-esteem that will increase our quality-value as a contributor to the quality of our own life, family and society.

Tomorrow's Post, #45, "5. How do We Measure Equality, as Quantity or Quality?"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, #45   Posted: Thursday, August 21, 2014

Title: "5/12. How do We Measure Equality, as Quantity or Quality?"

By Daniel Raphael, Ph.D.

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".

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."   The document is 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 238 years we have blindly accepted that each of us is a quantity of one equal to every other person as a quantity of one. The "one person, one vote" sense of equality is so deeply engrained in our American culture that it has created an extreme individualism that brings out the worst of our competitive nature, and an intolerable social separation. Seeing our selves so separately creates a social separation that ignores the valuable qualitative contributions that others can bring to a cooperative relationship.

The opposite of being a "quantity-object" is an individual who has "quality-value." "Quality-value" is not such an odd concept to accept. 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 on our 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, and our communities in the same way? When we do, we will begin to see that equality is a matter of choice to make decisions to increase the social value of people in our societies by improving the qualities of their participation.

Equality: Is it measured in terms of quantity or quality? When we are valued for the quality of our participation then the value of our presence as one becomes invested in every aspect of our social existence.

Tomorrow's Post, #46, "6. Can We Embed the Three Core Values in Social Structures?"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "6/12. Can We Embed the Three Core Values in Social Structures?"

By Daniel Raphael, Ph.D.

Now that we have discovered the reasons for our species' sustainability in these three values, it is time to pour them into the forms of our social organizations to create a sustainable society. Is it too much of a leap of logic and reasoning to hypothesize that if these three core values can be embedded in the design of social organizations and institutions, would they become sustainable in the term of centuries and millennia?

Our species has invented everything that is around us, yet we have not built a better family design, neighborhood design, health care design, educational design and jurisprudence design, for examples. Asking "the why? question" is irrelevant. A far better question is, "What do we need to do to invent better social designs?" Asking that question assumes we want, desire and need better, healthier, more productive and more effective social designs. So, do we? For the sake of developing these concepts into systems of social holism, let us assume that everyone wants to design better social organizations, institutions and social policies.

Though some things do not exist, their existence seems obviously necessary. Consider that we do not have a "library of sustainability wisdom" that has secured every scrap of wisdom from history that pertains to societal stability, longevity and continuity. Considering that prior and contemporary civilizations have recorded thousands of tragedies and triumphs in hundreds of societies, where is the "library of sustainability wisdom" that contains the history of "what works" to support successful, stable and enduring societies, governments and corporations? The defeats are always highly visible, but where are the infallible social, government and business rules that tell everyone, "Doing this will cause failure!" It seems to me that it is far past time to organize, catalogue, collate and publish "the wisdom of history" that would allow us to make far wiser decisions and actions.

Now that we have identified the values that are universal to our species, the next step is to invent a methodology, a moral compass of social sustainability that explicitly incorporates those values into the options for decision-making for all activities of human existence. Using such a compass of sustainability would provide a consistent underlying method to organize all human efforts at all levels

of all societies, which all societies today do not have. Then societies will become sustainable.

Tomorrow's Post, #47, "7. The Moral Compass of Social Sustainability"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "7/12. The Moral Compass of Social Sustainability"

By Daniel Raphael, Ph.D.

It seems reasonable that in order to make decisions and take actions that are consistent with our species' continued sustainability, the three values must be applied to all aspects of human social existence. A methodology that includes them would create a "moral compass of social sustainability." We will use this to interpret social issues.

Considering that "social" exists at three levels:

Personal,

Social Entities at community and societal levels, and

Global Entities at national, international and global levels…… their interaction creates "nine spheres of socially sustainable moral decision-making":

Personal: 1. Person to person; 2. Person to social entity;

3. Person to global entity

Social Entity: 4. Social entity to social entity; 5. Social entity to individual;

6. Social entity to global entity

Global entity: 7. Global entity to global entity; 8. Global entity to social entity;

9. Global entity to individual.

Introducing the three values of our species' sustainability produces "twenty-seven questions to discern moral social sustainability." As example, consider the nine positions of a Personal Morality of Social Sustainability:

Personal: A personal morality of socially sustainability asks nine questions: Does my decision improve or diminish the quality of life of another [individual, social entity, global entity]? Does my decision improve or diminish the potential for growth of another [individual, social entity, global entity]? Does my decision demonstrate equal value for another [individual, social entity, global entity]?

When we replicate this process for social entities and global entities, the morality of social sustainability leaves very few exceptions. The traditional morality our societies have used for over 4,000 year old was never designed to guide the behavior of corporations or governments. It was designed solely as a person-to-person morality. A moral compass based on the values that have sustained our species would provide a universal guide for all activities for all individuals and all organizations whether local or international, including governments and corporations. It would provide a means to organize all human decisions and activities to assure the continuity of our species and our societies while also addressing the social justice of individuals and families.

Tomorrow's Post, #48, "8. Wouldn't We Need to Examine more than Just Values?"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "8/12. Wouldn't We Need to Examine more than Just Values?"

By Daniel Raphael, Ph.D.

To make moral decisions concerning social topics of a society, we must fully understand everything that emanates from each value, including their related beliefs and assumptions, expectations and criteria of fulfillment of those topics.

Values: Quality of life, growth and equality. These are the values that have sustained our species for tens of millennia; and, they are irreducible.

Beliefs: What emanates from our values? Beliefs! Lots of them.

Assumptions: An assumption is a statement or interpretation of a value or belief that is assumed to be true and from which a conclusion can be drawn. The reasons why one individual holds beliefs about a core value so differently from another person is due to unexamined assumptions that the person holds as true. Most people have not had their assumptions questioned by someone, nor have they examined them. If we are to design social structures that are sustainable into a long future, then it is imperative that our methodology helps us reveal all aspects of our beliefs, particularly our assumptions, about all things relevant to the topics and designs we are endeavoring to create.

Expectations. Every belief and its subordinate assumptions have inherent expectations about how and what we must do to fulfill and satisfy that belief and the value it relates to. If we have a specific belief, then we also know what we are expected to do to satisfy that belief.

Criteria of Fulfillment. Every expectation of every belief has specific measurable actions and behaviors that fulfill those expectations. The primary question we must ask in order to make rational decisions is, "Do these criteria help or hinder the fulfillment of the three core values of our species' sustainability?" The values listed above (**Values:**) become the validating criteria for the SS contribution of these fulfilled expectations.

Designing a sustainable social process, organization or even a social policy that contributes to social sustainability may seem tedious and require rigorous attention to detail, but it is a procedure that need not be repeated when it is completed accurately, and validated by these three values. Our next chore will be to invent a methodology that incorporates all of these elements of values to help us begin developing sustainable societies using validated designs.

Tomorrow's Post, #49, "9. A Methodology for Designing Stable Social Structures"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, # 49   Posted: Monday, August 25, 2014

Title: "9/12. A Methodology for Designing Stable Social Structures"

By Daniel Raphael, Ph.D.

The schematic below puts the three values and subordinate elements into relationship.

LINK for this form:

https://www.dropbox.com/s/s1axnjct5vfr1xz/Schematic%20For%20Validating%20SS%20-%20Landscape.pdf

~ Schematic for Validating Social Sustainability ~   Project: _____ Page: _____

1. **Global Statement of Project:** _____

2. **AREA OF SUSTAINABILITY: a. <u>Social</u> or b. <u>Material</u> ? (Circle one)**

3. **State the social project being designed for sustainability (e.g., family, childrearing, community, education, health care, economy, commerce and trade, governance, or other) :** _____

    OR

    State the material project being designed for sustainability: _____

    _____

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

5. **STATEMENT OF INTENTION (briefly):** _____.

    -

9. VALUES	8. BELIEFS	7. EXPECTATIONS	6. CRITERIA FOR FULFILLMENT (See #1)
	(and assumptions)		(This should be measurable.)
We value….	*We believe….	*We expect….	We observe ….

*Quality   _____

 of Life

*Growth   _____

_____

*Equality   _____

_____

_____

◆

When all beliefs and their underlying assumptions, expectations and criteria of fulfillment are validated as being consistent with the three values, then the Project can be validated as supporting or contributing to the social sustainability of the larger goals of this project. Validation or invalidation should be documented and forwarded to a "library of sustainability wisdom," where it would be collated with similar topical (in)validations; and become available to others who are working on similar or related topics.

Tomorrow's Post, #50,

"10/12. Who Will Exercise this Methodology for Sustainability?"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "10/12. Who Will Exercise this Methodology for Sustainability?"

By Daniel Raphael, Ph.D.

Almost all social innovations begin at the local level, initiated by someone who senses that the time and circumstances are right to support the innovation. Designing sustainable social processes, organizations and social policies is not any different. When we ask, "Who is ultimately responsible for our social existence?", the answer once again comes back to us as individuals in our communities.

A good place to start is a local team setting. A local team provides a miniature representation of a community and society, where varying beliefs and assumptions can be exposed and examined openly by several people for validation by the three values. The configuration of such a "Social Sustainability Design Team" may look like this:

>   5-11 members – Optimum for an interactive team setting.
>
>   Facilitator – Facilitates effective dialogue of the team.
>
>   Recorder – Records the significant discoveries and lines of inquiry.
>
>   Consultant – Keeps the team focused on the long-term aspects of its inquiry.
>
>   Inquiring Members – Ask diligent and probing questions.

The initiator who solicits others to join the team and orchestrates the organization of the team and its topic(s) may not become the facilitator of the Team. His/her function is to organize a team of individuals who have a common interest, then develop the team into a bonded group who have learned they can depend on their teammates.

Time, place and setting are important as this is a person-to-person activity where the full participation of the members will be needed to achieve positive outcomes. Remote connections via video conferencing are discouraged because so much of the interaction in the team is subtle and non-verbal. This work becomes very personal when members rely upon their experiences, education and wisdom, as demonstrated in prior experimental work using this team configuration and methodology.

Who will take responsibility for creating innovative solutions to local social, political and economic problems? The answer lies with self-initiating local leaders, that 1% of every population who are self-starters, who seek to create solutions rather than fixing the same problems over and over again.

Tomorrow's Post, #51, "11/12. Who Will Train and Form Sustainability Teams?"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "11/12. Who Will Train and Form Sustainability Design Teams?"

By Daniel Raphael, Ph.D.

Several ironies need to be considered by anyone who wishes to train Sustainability Design Teams and members. First, potential users will almost immediately discover that the three core values do not support personal self-interest, special interest, partisan, or influenced special interest agendas. The three values only validate actions that benefit sustainability. It will require ingenious business innovations to become sources of ongoing income and profit within these processes.

Second, because pursuing socially sustainable options to social action projects does not have a profit motive, who will be interested? Almost no one, yet everyone may be interested because pursuing socially sustainable options in social action programs benefits everyone! In the beginning, producing the training would require deep pockets and an altruistic inclination to approach the training project as a gift to society. An organization that seeks to investigate a social topic of its choosing must as well be an altruistic organization.

If one were to take "social justice" and poverty as major social action projects to investigate using these sustainability tools, the roots of poverty would be disclosed very quickly. The remedies will take a bit longer to create. Because all facets of social sustainability are holistic in nature, what will develop in attempting to move a society through the rigors of a culture change that removes poverty will also install long-term social stability — peace. Does there exist an organization that already has an altruistic mission, global organization and incredible intellectual resources and compassion as its motivation to begin this work?

Perhaps the Catholic Church is a candidate. It has incredible human resources plus it currently has a head of state who has an interest *"…to resolve the structural causes of poverty…."* **   Surely this would help the Church organize and focus its energies on its visions for the future, rather than wrestling with its ghosts of its past. And as surely, the Leadership Conference of Women Rights may be interested.

Paragraph 202, APOSTOLIC EXHORTATION, *EVANGELII GAUDIUM* OF THE HOLY FATHER **FRANCIS TO THE BISHOPS, CLERGY, CONSECRATED PERSONS AND THE LAY FAITHFUL ON THE PROCLAMATION OF THE GOSPEL IN TODAY'S WORLD

Tomorrow's Post, #52,

"12/12. Culture Change — Innovating the Structures of Society"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, # 52   Posted: Thursday, August 28, 2014

Title: "12/12. Culture Change — Innovating the Structures of Society"

By Daniel Raphael, Ph.D.

Innovating structural changes in society probably will not occur from the top down. Hierarchical organizations strive to achieve ongoing success by supporting their existent structures. Also, most citizens are very comfortable with their society as it is, even considering the many compromises that a complex and unorganized society requires. The structural changes that will occur when social sustainability is initiated will create culture change; and culture change is always accompanied with culture shock.

Social sciences have researched past cultures, societies and civilizations with increasing diligence giving us a clear perspective of past cultures that have formed our contemporary civilization. Today, we have the awareness of our existence as a continuation of past cultures. And, we are aware of ourselves observing ourselves making the same mistakes as past nations, societies and civilizations, yet without the prescience to ask, "And then... ?"

The last 50 years has provided us with futurists who have predicted dire circumstances for this century.**   Numerous reports*** suggest that our time is limited to fix our global problems, or to create innovative solutions.

Whatever occurs will surely cause a culture shock as we have never experienced before. For nations that are already experiencing social, political and economic disintegration it will be just another cataclysm. But for nations that have enjoyed many decades of reasonably social, political and economic stability their collapse will be unlike any previous experience.

What do we choose? Do we choose culture shock due to social disintegration or culture shock due to social, political and economic innovations? Or are we going to hedge our options and say, "Forget about it!" It truly is a choice. If you are under age 70 and reading this, you will be one of those who will make that decision.

** Strauss, William and Neil Howe, *The Fourth Turning*, 1997. Broadway Books, Doubleday Dell Publishing

*** *Sustainable Population Levels Using Footprint Data* Dell Ericson© 2000.
http://www.mnforsustain.org/erickson_d_determining_sustainable_population_levels.htm

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

Tomorrow's Post, #53, "SS Interpretations of Social Issues, #1"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, # 53   Posted: Friday, August 29, 2014

Title: "SS Interpretations of Social Issues, #1"   By Daniel Raphael, Ph.D.

In arithmetic and mathematics we know that the rules are consistent. 2 + 2 will always = 4. If you do the math in Saigon, Saipan, Singapore, or Saint Louis 2 + 2 will always = 4. We take that for granted. The rules provide us with a means to predict what will occur when we go to the grocery store or when engineers design buildings in one nation and construct them in another. Inconsistencies in the rules of mathematics would make our personal and commercial life almost impossible. Of course people have been known to add the numbers and end up with an inconsistent result, fully believing they are right. Such occurrences are obviously incongruent with the rules, aren't they?

On the other hand, the "rules" of social conduct whether for an individual, national government or international corporation are quite inconsistent. In fact, there are no agreed upon rules for social conduct. That is why societies, organizations and governments peak, decline, collapse and eventually disappear. Is it any wonder that we have so many difficulties managing our own societies without a global standard for consistent social behavior?

What would our world look like if we applied a set of social rules for personal and social conduct that had the consistency, conceptual integrity and predictability that is as universally applicable as the rules of mathematics? Let us discern this a bit more closely. In the economic and financial industry, the math is as predictable as they are for geometry, physics and chemistry for examples. Yet, this industry has immense difficulties making sound decisions using those immutable laws of mathematics in finance. Why? The financial travesties of the 20th and 21st centuries have not been due to the use of consistent financial mathematics, but the result of decisions made by financial managers who chose to make those decisions, usually for personal benefit.

What I have proposed in the last 52 Posts must surely seem radically impossible to imagine, yet it is actually quite easy to design a system that can produce consistent results. If we are going to re-interpret any social issue so that consistent results can be achieved by anyone of any race, ethnicity, culture or nationality, then those results would be universally applicable to anyone and everyone. (Here I want you to think of using this system for judicial interpretations.) That is what a Unified Theory of Human Motivation based on the three core values of social sustainability could provide, as I proposed in Post #2. Is anyone ready for peace? Or, do we want to keep sending our children to die in unending wars?

Tomorrow's Post, #54, "SS Interpretations of Social Issues, #2"

Basic Concepts of Social Sustainability, #54   Posted: Saturday, August 30, 2014

Title: "SS Interpretations of Social Issues, #2"   By Daniel Raphael, Ph.D.

What has been missing from all societies since the beginning of clans and societies is a universal and timelessly consistent means of evaluating social behavior of individuals, families, communities, societies, governments, and all social, political and economic/financial organizations. "How we have always done it" and "common law" and even statutory law are no longer sufficient to define behaviors in highly complex populations in a world of many nations and the concerns of billions of people. Until now, there has been no existent, uniform standard of defining, estimating, validating or fair way of judging one person's behavior in one nation in the same way in another nation. The decision-making process produced from the three values of social sustainability actually does provide that degree of timeless consistency.

When laws, social policies and social expectations are based on the universal standards of the three sustaining values of our species, which have proven consistent to sustain our species' existence over tens of thousands of years, then legal interpretations will be uniform from one court to another, from one state to another and one nation to another. These values will form the basis for interpreting contemporary social issues in forthcoming Posts.

Although these values have sustained our species for millennia, do not expect political interests, whether in communist, totalitarian, dictatorships or democratic nations who have their own social, political and economic/financial agendas to use these values for their interpretations of social issues.

Nations that chose to move toward social stability and sustainability will experience difficulties during the transition era from traditional decision-making that led to familiar and comfortable outcomes to decision-making that leads to socially sustainable outcomes. That era will be difficult but not permanent.

Tomorrow we will begin examining social references outside of the three sustaining values that do not support a socially sustainable society. Our first re-interpretation deals with same-sex marriages. We might as well bite the bullet as we begin to heal the social wounds that our painful attitudes, opinions, biases, prejudices and bigotries have caused for so many millennia. They are not relevant to the sustainability of our species, and are detrimental to the stability and social sustainability of every society.

Tomorrow's Post, #55, "SS Interpretations of Social Issues, #3"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, # 55   Posted: Sunday, August 31, 2014

Title: "SS Interpretations of Social Issues, #3"   By Daniel Raphael, Ph.D.

There are three values that have sustained our species: Quality of Life, Growth and Equality. These values are intrinsic to our species and embedded in our DNA. They define who we are as humans. They are not associated with any external values or outside references. This point is primary to future SS interpretations.

For example, the values that have sustained our species for tens of thousands of years are not associated or determined by any religion, political philosophy, philosophy of any fraternal or sororal association or macro-economic philosophy. These values are not associated with the church you go to, your political affiliations, the type of corporation you own or work for, your culture, ethnicity, race or gender. NOTHING EXTERNAL is of influence to the logic and reasoning of the three values of social sustainability. External influences will have no effect upon the sustainability of our species or our social sustainability except when they are in agreement with those values to support their effective functioning.

Reciprocally, belief systems, philosophies, values and expectations whether of a social, political or economic/financial nature will not support social sustainability unless they incorporate those three values into their philosophical base and operational decision-making procedures. Doing so will give organizations that support society the same capability of adapting to changing outside conditions with the same capability as our species, and with the same capability of enduring for many centuries and millennia. Consider the following interpretation regarding same-sex marriages.

Regardless of whether the same sex couple is two men or two women this social issue is treated the same by the values of social sustainability. Consider: Does the marriage of two people of the same sex decrease your ability or my ability to achieve a better quality of life? Will their marriage decrease our ability to grow into our individual potential? Will their marriage decrease our equality to pursue a better quality of life and to grow as any other person? "No," to each question.

In reality, when we use these values to interpret this social issue, we can reciprocally interpret that any refusal to allow these two people of the same sex to marry and enjoy these three values, *as they interpret them*, in fact violates their right of self-determination.

Tomorrow's Post, #56, "SS Interpretations of Social Issues, #4"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, # 56   Posted: Monday, September 1, 2014

Title: "SS Interpretations of Social Issues, #4"

By Daniel Raphael, Ph.D.

Cultural dissonance. Were you put on edge when you read the re-interpretation of same-sex marriage in Post #55? If so, that is the appearance cultural dissonance between the value system of the traditional democratic culture that you hold in your mind, and that of the first evidence of a socially sustainable democratic culture. That edgy feeling is actually a good thing. It is good because it is evidence of disagreement (dissonance) between the old culture of our enculturation and the values of a sustainable democratic culture.

On the other hand, if you saw the logic and rationality of the SS re-interpretation of that social issue, then you are well prepared to engage forthcoming re-interpretations of other social issues that give our society so much grief.

Speaking of social grief, this is also evidence that there is a cultural dissonance within our existing democratic social issue belief systems. It is evidence that within the democratic society of the U.S. there is a dissonance, disagreement, between two conflicting cultures. One side says it is "right" and the other side "wrong." The fundamental reality of this situation, which is very typical of whether we are talking about same-sex marriage, gun-control, right to life, right to death or any other hot-button social issue, is that none of the sides have a universally common basis for their arguments. The cultural disputes that often become open, physical confrontations will continue until opposing parties realize that their arguments are just so much rhetoric. Without a universal standard to point to that supports their argument and also demonstrates the unsupportable arguments of the opposition, there will be disputes into the future without ceasing.

Until there is cultural harmony through the agreed use of the three core values of our species' sustainability as the fundamental "global standard" of social validation, these social issues will continue to flood the judicial system into the foreseeable future. Unfortunately, the courts will be no better off either until they, too, accept this global standard for their interpretations. All of this traditional "monkey-motion" gets nothing done that is sustainable, and takes a lot of energy away from other social issues of far greater importance to the social sustainability of every democratic society.

Tomorrow's Post, #57, "SS Interpretations of Social Issues, #5 "

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, #57   Posted: Tuesday, September 2, 2014

Title: "SS Interpretations of Social Issues, #5"   By Daniel Raphael, Ph.D.

Personal Rights of Sustainability — Societal Rights of Sustainability. Now that you have a personal appreciation for the cultural dissonance between our traditional democratic enculturation and that of the culture of social sustainability on a personal level, let us take this one step farther. In the case of same-sex marriages, it was a case of redefining personal rights between differing value systems. Yet, both represent a dissonance that has not yet been explained or appreciated — between the rights of self-determination at the personal level and the rights of society to protect its sustainability. Because no one represents society, the protection or society can only be assured by everyone who conscientiously makes decisions that proactively support the sustainability of society.

In the light of socially sustainable values, a society has a greater value for being sustained because society is the whole population plus sustaining organizations. In the perspective social sustainability, society is valued greater than that of the individual person because it carries the weight of their collective cultural heritage for all of the future generations. Only a society that teaches social sustainability to individuals/families is capable to enculturating current and future generations with the wisdom that has been earned throughout its history. For a socially sustainable society to come into existence, each individual must make decisions that benefit the sustainability of the whole of society, as well as individually.

This may seem a bit odd until we come to appreciate that a society is the vehicle that carries our culture into the future. We as individuals must make decisions that proactively support the sustainability of society. Organizations are as responsible for contributing to the sustainability of society as every individual/family. Societies are the catalyst for the continuation of our species (individuals/families) and organizations. Societies are none dimensional and immeasurable, but act as an energetic field of consciousness where individuals and organizations can interact to produce the transcendence of a culture and nation. This will not occur until individuals WITHIN organizations apply the three values that have sustained our species in all of their daily organizational and corporate decisions.

Because our contemporary culture does not recognize the "right of societal sustainability," over time the decisions of individuals/families and organizations that do not support societal sustainability will have a detrimental effect on the sustainability of nations, as we are seeing today.

Tomorrow's Post, #58, "SS Interpretations of Social Issues, #6

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, # 58   Posted: Wednesday, September 3, 2014

Title: "SS Interpretations of Social Issues, #6"   By Daniel Raphael, Ph.D.

"The only thing necessary for the triumph of evil is for good [people] to do nothing."

This quote by Edmund Burke (1729-1797), says much about the eventual demise of democratic societies. Without an enculturated morality of social sustainability that clearly discerns the value of every decision by individuals and organizations as either (**+**) contributing proactively to the sustainability of individuals/families and society, (**◓**) neither constructive or detrimental, or (**–**) detrimental to the sustainability of individuals/families and society, then the sustainability of society is very much at the hands of individuals who either take no action automatically to aid the sustainability of society or whose decisions are detrimental to that end. In either case, the "evil" that Burke predicts will surely bring about the moral and social decline of a democratic society, as we are seeing today.

The process of interpreting social issues in terms of the values of social sustainability involves decision-making, a process and responsibility that most people in democratic societies will accept in the future. Such decision-making is critical to achieve social stability, a precursor for social sustainability. Until citizens and organizations appreciate the difference between "doing business as usual and traditional" OR "doing business that proactively sustains individuals/families and society" then the fate of our great grandchildren will be forfeit.

Consider education and Edmund Burke's quote. Education (pre-K/12) is much like the "good people" in his quote. It is a "good institution" but it is doing nothing intentionally, consciously or proactively to make a contribution to the sustainability of democratic societies, communities or individual/families. In the last 50 years it has become listless without power; it is directionless without a rudder, compass or pilot; it has become irrelevant as a change-agent of our democratic culture. Education across America must answer two questions: 1) What is the purpose of education? and, 2) "Why teach social sustainability?" We will examine these questions in forthcoming Posts.

Tomorrow's Post, #59, "SS Interpretations of Social Issues, #7"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, #59   Posted: Thursday, September 4, 2014

Title: "SS Interpretations of Social Issues, 7"   By Daniel Raphael, Ph.D.

We finished Post #58 with two questions that education pre-K/12 must answer in this decade: **1) What is the purpose of education?** and, 2) "Why teach social sustainability?"

Re-interpreting education as a social issue using the values and principles of SS will not only provide education with a purpose and focus to last millennia, but will also become a significant source of personal meaning for educators. Now that the values of our species' sustainability have become self-evident, the answers to the questions above also become self-evident.

● Please see the illustration in this link:

https://www.dropbox.com/s/6uswplfj16bbqjw/SS%20Society%20IIlustration.pdf

Here is where the three values of our species become the core of all education systems, pre-K/12, in all democratic nations. 1) Quality of life, 2) growth and 3) equality will come into play in the educational system throughout the entirety of our lives in the New Era. Education will become the primary means for enculturating citizens for living in a society that is moving toward social stability and then to social sustainability. Education will occupy a premier position in democratic societies as it prepares all citizens with remedial classes to engage the incredible culture change that will take place.

What is the purpose of education, pre-K/12? Its purpose is to prepare each person with the capability of making socially sustainable decisions that improve the quality of their lives, to grow into their innate potential, equally as anyone else would. Specifically, the purpose of education is to 1) support the sustainability of our species; 2) support the sustainability of the individual/family to become the primary enculturating institution for the sustainability of our species, the children they produce and for the family as an institution of social sustainability; 3) to prepare for the enculturation of all organizations (social, political, economic/financial) with these values so that organizations become capable of contributing to the social sustainability of their common societies, individuals/families and our species.

When we interpret education as a social issue, the prospect and project of re-writing curricula becomes far more focused and purposeful. Education, training and skill development that support social sustainability then becomes a revitalized industry.

Tomorrow's Post, #60, "SS Interpretations for Social Issues, #8"

Cumulative file link:

Title: "SS Interpretations, #8"   By Daniel Raphael, Ph.D.

Reality Education. The institution of education, at least in the United States, is fairly typical of other social institutions in this country. Most are not self-disciplined institutions — they do not take responsible action to correct faults, even when those faults are blatant and persistent; and they do not re-design themselves as learning organizations. If we use William Glasser's model of psychiatric therapy described in his book, "Reality Therapy," (especially pages 1–42) and define social institutions in the terms of being a "person" then what we see in education and politics and government are institutions that seem incapable of self-disciplining themselves to adapt to the changing reality of society.

What also seems typical in this second decade of the 21st century is the existence of intransigent positions within these institutions that are in opposition to almost anything that is not in keeping with their narrow personal, professional or political interests. As I discussed in Posts 19 and 20, concerning Reality Democracy, the positions seem extreme to the point where parties within education and within a political party would be willing to "go down in flames" as long as the other party failed, too… … disregarding the common interests of their respective audiences.

The rational alternative is to *create solutions* rather than trying to fix the old social (educational), political and economic/financial paradigms. Fixing is not an option any longer. Compromise, conciliation and mutual agreement are no longer viable options, at least as seen from within the positions of those institutions.

Education in a socially sustainable society will provide systemic continuity throughout the lives of citizens beginning before their birth with the procreative couple. Educating and training young adults in preparation for being partners and parents will be necessary to reinforce the family institution as primary enculturating institution of SS. Because the values of social sustainability are common to all people for all time, they are neutral and are not political or religious in nature. "Family values," within the context of socially sustainable values, takes on a completely new meaning when we strive to strengthen the family as a species-sustaining institution of enculturation. Partners and parents are strengthened in their own social sustainability practices as they inform, educate and train their children to practice those same values; and, this begins before their first child is born. Species-value enculturation then becomes

everyone's business, as learning, training and education will take place in every family.

Tomorrow's Post, #61, "SS Interpretations, #9"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "SS Interpretations, #9"   By Daniel Raphael, Ph.D.

Who will teach family enculturation? This, too, will begin at the local level. I do not anticipate that the educational hierarchies of 50 states and over 1,600 local school districts will initially take on the work of enculturating future generations of socially sustainable families and individuals. For that to occur, far more must be done than these one page Posts, which simply point to the need, and provide the three core values of our species as the starting point for the development of information, training and educational instructional materials. Hopefully the instructional materials needed to train and teach families how to instill socially sustainable enculturation in children will be well developed before more paramount social concerns erupt than at present.

The discussion of teaching social sustainability within the family will become a topic first for couples who have not yet had children, and those who already do. Because the "Continuum of Social Sustainability" follows the life of every individual from a time before birth until their death, the learning process will eventually become standard knowledge of the societies that choose to develop sustainability. At each stage of the Continuum there are specific skills that enhance survival, existence, a stable life and sustainability. Historically and culturally grandparents in extended families have taught these skills. As democratic societies have become more and more complex, with a multitude of activities for every age group outside of the family, no one teaches those life-skills any longer.

You can anticipate that whenever a school district has decided to teach the fundamentals of social sustainability, that it will repercuss in every other social institution in that district and surrounding districts. Because of the consistency and integrity of the three values of social sustainability, they will become the standard to estimate, validate and judge every other social institution and organizations. The reason is simple – the social ethics, morality and social standards that are practiced today are grossly inconsistent. We can also anticipate that as education takes on the habits of self-discipline and consistency, that education will become the premiere social institution of the times and future. The development of "Reality Education" will have as its secondary function to inform and educate the principles of every other institution to become self-disciplined and socially responsible.

Tomorrow's Post, #62, "SS Interpretations, #10"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "SS Interpretations of Social Issues, #10"   By Daniel Raphael, Ph.D.

Reinterpreting education using the three values of social sustainability will initiate a cultural transformation. Reinterpreting education as one of the most significant social institutions of a democratic nation will affect every other social institution and millions of organizations.

Considering such an impact, what intention for education would be applicable to all nations and all people? (Ref. Post #5.) The universal intention for education, particularly pre-K/12, is first to inform, instruct, train and educate to sustain our species; second, to do so similarly for the individual/family's sustainability (and this includes developing the family into a SS enculturating agency of our societies). The universal intention of education at the university and post graduate levels is to enculturate students and graduates with the values and principles of social sustainability, particularly for those who go on to occupy positions within the social, political, and economic and financial organizations, because only socially sustainable organizations are capable of supporting a sustainable society. Fulfilling these intentions will create a systemic synergism where all organizations work toward the sustainability of our species, individuals/families and society.

This may sound complicated, but in actuality it offers a systemic integrity and synergy to all social institutions and organizations that does not exist today. We have lived inside our culture for so long that we inherently accept its incongruous complexities as "just the way it all works." But, in fact, it is not working very well. Many social institutions and organizations have antagonistic perspectives toward cooperation and the preservation of the larger structures of our societies.

Such intentions would empower education as a social institution to become truly an effective partner to the adaptability of society so that it can move toward social stability and sustainability. In a systemically connected society, the intention of education is to prepare each individual/family to become a socially sustainable social asset of society, and an effective member in any group or organizations. That means education supports the individual to become a disciplined and responsible person who exercises their self-determination to improve their quality of life, to grow to express and fulfill their innate potential equally as anyone else would, without violating the right of self-determination to equally become socially sustainable.

Tomorrow's Post, #63, "SS Interpretations of Social Issues"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, # 63   Posted: Monday, September 8, 2014

Title: "SS Interpretations of Social Issues, #11"   By Daniel Raphael, Ph.D.

"It's none of anybody's business" will be the most frequent comment by people who read these posts concerning matters involving the family and raising children and what they are taught at school. Comments as this, whether delivered with vitriol or as a passing opinion, reflect the extreme individualism that has developed particularly in the culture of the U.S.

As nations have become more and more populated, there has developed more and more friction between individuals, groups and interests. Life has become more complex. Environmentally, our large numbers and ever higher standards of living have compromised our quality of life due to our abusive habits of domination toward our earth. Material sustainability has become a necessary influence to help us make rational compromises with our natural environment so that we can continue to live without fear of polluting our air, water, food sources and the playgrounds of our children.

Social sustainability offers necessary compromises so that everyone, equally, can enjoy a higher quality of life and to grow into their innate potential as anyone else would. This requires compromises in our social habits, attitudes, values and opinions. "It's none of anybody's business" in a society that has chosen to move toward social stability and social sustainability is rephrased to become, "It's everybody's business." Social sustainability is not a "go it alone" choice where competition for resources of all types, whether material or social, creates separation between individuals and society.

In a society that has chosen to move toward social stability and sustainability, all options, choice-decisions, and decision-actions become everybody else's business, but only to the extent where our individual, group and organizational actions interfere or become detrimental to the quality of life and to the development of the potential for growth to others. In a socially sustainable society our interactions are far more finely tuned to become sustainable than they are today.

What is taught in school is everybody's business because education has an almost immediate effect upon everybody's sustainability, locally and globally. It's everybody's business because we will need our collective skills to survive in the years to come.

Tomorrow's Post, #64, "SS Interpretations of Social Issues, #12"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "SS Interpretations of Social Issues, #12"   By Daniel Raphael, Ph.D.

Health care in a socially sustainable society. Having gritted our teeth and bit down on the SS Interpretation of Education, let us now engage an interpretation of this vital social function of society. This interpretation will take us deep inside the philosophy of social sustainability and require several posts to explore. Because health care is such a "touchstone" social issue, it will tell us a lot about the unsustainability of our societies today. Again, the three core values of social sustainability, (Quality of Life, Growth and equality) will be applied to reinterpret this social issue.

Quality of life provides a measure for individuals, and as individuals in society. Our social environment provides the context for our evaluation of the quality of our life as we compare ourselves to others. The state of our health is as obvious to us as it is to others. When you get on the city bus and find yourself next to a person who has lost many teeth, skin that is unhealthy, with discolored whites of their eyes and straw-like hair, what is your reaction? Do you dismiss them as a disposable person, or one who is of equal value as yourself to society?

In a society that is moving toward social sustainability, every individual is valued equally as any other person regardless of external references. Every individual has a potential within them that is waiting to be explored and developed or is now in development. Everyone has the capability of making a contribution to the sustainability of themselves and society. When external references are withdrawn from our valuation of others, we then have the capacity to evaluate the potential of other people much more accurately.

Healthcare in its broadest terms in a socially sustainable society has as its first priority to sustain the species. That means to ensure the best in utero, birth, family and social and emotional environment as possible to procreate the best innate advantages for the next generation. Its second priority is to prepare the individual/family for the arrival of their first and subsequent children that will support the holistic health of every generation to become more a more healthy contributor to the new generation.

Healthcare in this regard is not isolated to the physical welfare of the person, but also to their mental, emotional, intellectual, cultural, social and spiritual welfare. Healthcare in a socially sustainable society takes on a holistic approach to the whole person to support the wholeness of society. This will involved many peripheral social issues.

Tomorrow's Post, #65, "SS Interpretations of Social Issues, #13"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, # 65   Posted: Thursday, September 11, 2014

Title: "SS Interpretations of Social Issues, #13"   By Daniel Raphael, Ph.D.

Healthcare as a cultural change agent in a socially sustainable society begins with the procreative couple many months before their firstborn child. If healthcare is to fulfill its first priority, then it must address the health concerns of the next generation long before that generation is born. As a "system," healthcare must be concerned about the overall health of society. It may not seem obvious, but a sustainable population is far more easily cared for than a growing population. A growing population requires an ever larger service delivery system with increased costs.

A socially sustainable society has as its first priority is to sustain the species. Because of the symbiosis between the individual/family and society, it is the responsibility of society to ensure that the family is an effective enculturating institution that assures the sustainability of its children who will also become parents who support social sustainability. It is the responsibility of these enculturated children to become effective members of government, corporations, foundations and all organizations to enculturate those organizations with the values, option-development, choice-decisions and decision-actions that support the social sustainability of society. In this regard, holistic healthcare is an integral system to the larger system of society. It sets the holistic sustainability standards for the health of individuals/families, societies and all organizations.

Not so obviously, the sustainable health of a society is inversely proportional to the size of that population. This was one of the primary dictums of Dr. Albert Allen Bartlett, Professor Emeritus, University of Colorado, Boulder, Colorado who shared his mantra about over-population for over 40 years. Is over-population a social problem? political problem? or an economic/financial problem? It is all three. Now, please connect to Dr. Bartlett's YouTube video:
http://www.youtube.com/watch?v=VIAirIdbdhU

As you can see, population growth is an immediate concern for healthcare in a socially sustainable society. Unsustainable population growth, whether by birth or immigration whether legal or illegal, jeopardizes the very existence of that society. Undisciplined population growth jeopardizes the social sustainability standards of the three values that underwrite long enduring societies and civilizations, the quality of life of each individual, their ability to grow into their potential to make a contribution to society equally as anyone else. Tomorrow, we will discuss population management.

Tomorrow's Post, #66, "SS Interpretations of Social Issues, #14"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, # 66   Posted: Friday, September 12, 2014

Title: "SS Interpretations of Social Issues, #14"   By Daniel Raphael, Ph.D.

Population management is not a euphemism for population control. In a society that has chosen to move toward social stability, population management is near the top of social, political and economic/financial concerns. While having sex expresses a highly private and intimate relationship, the consequences in births are shared with the rest of society. In reality what seems so private becomes a shared obligation and responsibility of everyone in a society that supports social sustainability. The situation becomes more grievous when social and material resources become more and more scarce. In a society that is moving toward social sustainability few if any person would voluntarily decrease their quality of life or any opportunities to develop their innate potential equally with another person being added to the population. The inverse relationship between social and material resources and an increasing population is not readily apparent to short-lived humans, but in the term of a society that has the potential to endure for centuries and millennia, that inverse relationship becomes critical.

Population management – Every person's responsibilities. Unrestrained population growth reflects the highly undisciplined nature of most democratic societies at the level of the individual. Whether we are aware of it or not, when children are born that child becomes everyone's obligation and responsibility. This moral truth is as valid in today's nations as it will be in a socially sustainable nation. When a family increases over the size of 3, every added child shares the social and material resources with everyone else, as though those resources were unlimited, and everyone in the nation agreed to it. If you want a view of the reality of limited social and material resources upon large families, see BBC World News for its coverage of the emigrants from Syria.

In a society that is moving toward social sustainability, the personal responsibilities of reproductive individuals is to limit their reproduction to the number needed to replace them. This maintains the steady and stable state of the population necessary to sustain society, but not so much that the resources of society are overwhelmed.

If that is the socially sustainable moral responsibility of reproductive individuals, what is the moral responsibility of society, and the organizations that support society?

Tomorrow's Post, #67, "SS Interpretations of Social Issues, #15"

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Basic Concepts of Social Sustainability, # 67   Posted: Friday, September 12, 2014

Title: "SS Interpretations of Social Issues, #15"   By Daniel Raphael, Ph.D.

Population Management – Society's Responsibilities. In a society that is moving toward social stability and then to social sustainability, population management is everyone's moral responsibility. Of all the factors that lead to the increased prosperity of a nation and also to its eventual decline and collapse, it is population increase that is the determining factor. (Ref. *Guns, Germs and Steel;* and *, Collapse*, by Jared Diamond.)

Robin Williams quipped, "Reality… what a concept!" That pretty well sums up the situation of modern democratic nations, particularly the United State's culture of ignoring social problems. If you don't admit them, they don't exist. But unmanaged population growth, which also includes immigration whether legal or illegal, siphons social and material resources away from existing populations.

The SS moral responsibility of population management in a society that is moving toward social sustainability requires a degree of holistic transparency that may be breathtaking to many. Society (population plus social, political and economic/financial organizations) must 1) recognize the limits of population increase: three children per reproductive couple; 2) ensure that population management instructional materials are universally made available to every individual long before they reach reproductive age; 3) that each individual has been instructed regarding the necessity of population management; and the methods to achieve that end; and, 4) that population management devices, medications and procedures are easily available at low/no cost to every person of reproductive age. In a society that is moving toward a balanced and stable population, organizations in each of the three pillars of society are encouraged to take proactive measures to assist individuals to limit their reproduction.

Socially, it is essential that education and training of the individual/family be provided to reproductive couples before their firstborn child arrives. **Politically,** it is essential that there are no statutory limitations upon education to prepare the individual/family to enculturate their children with the responsibilities of population management. **Economically/financially**, it is essential that organizations such as profit- making corporations and foundations make proactive decisions and actions that make it possible for all reproductively capable individuals to have access to low/now cost devices, medications and procedures.

Tomorrow's Post, #68, "SS Interpretations of Social Issues, #16"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, #68   Posted: Sunday, September 14, 2014

Title: "SS Interpretations of Social Issues, #16"   By Daniel Raphael, Ph.D.

Population Management – The Privilege of Reproduction. Assumptions are the curse of rational decision-making. Whether assumptions are made by an individual where the decision has no effect upon anyone, or assumptions that are made by society that affect everyone, assumptions require exposure. It is not so much that assumptions are bad, but the effects of using them unconsciously, unaware of their existence, is what causes so much harm. So it is with an already large society that continues to produce children without conscious decisions by either society or reproductive couples.

Producing children is an assumed part of life. If you are in an intimate partnership and you are of reproductive age, then children are an *assumed* item on the agenda of that relationship. That assumption is so deeply engrained in the human culture worldwide that it goes beyond being a "right" of adulthood. It is so deeply engrained that producing children is not even given space in the constitutions of democratic nations – so deeply "given" that of course having children is obvious. Perhaps that is one of the main reasons that no society, organizations, nation or civilization has ever had the initiative to think this social issue through to its end; and for which all have failed. Perhaps that is why no society, nation or civilization has ever transcended the failures of all prior nations and civilizations.

For any society to successfully move toward social stability and ongoing peace every assumption of human existence must be scrutinized for their proactive contribution to the social sustainability of that society. That includes unquestioned and unlimited reproduction. This is one of those thorny problems that I mentioned would come into existence when a society has chosen to move toward social sustainability.

When a society chooses to "bite the bullet" of moving toward social sustainability the transition era of the first and second generations will be one where truly thoughtful, disciplined thinking and action will be necessary. These two generations will need to do something no other generation in the history of Homo sapiens has ever done before – to consciously design the future it wishes to live in for the millennia ahead.

The decision to move toward social sustainability will automatically include social issues that support a sustainable society, such as determining who receives the Privilege of Reproduction, and who does not. How is that going to work?!!!

Tomorrow's Post, #69, "SS Interpretation of Social Issues, #17"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "SS Interpretations of Social Issues, #17 "   By Daniel Raphael, Ph.D.

CONTINUED: Population Management – The Privilege of Reproduction.
Thinking in terms of the cultural norms of social sustainability is a bit of a challenge to most readers. It is much like using solid geometry rather than Euclidean Geometry it requires a different inner vision of what it encompasses. Always, in the terms of social sustainability, our thinking is consistently guided by the three core values that have sustained our species. We will use them for examining the privilege of reproduction.

● **Quality of life:** The quality of life and joy that children bring provides the vast majority of reproductive couples with the experience of having their own family. The decision to bring a child into a family concomitantly takes into consideration the quality of life of the child will experience for its whole lifetime. When children are born with a DNA related congenital defects, the quality of the child's life, *and their parents,* will never be of the quality to grow into their potential with an equal capability as parents with children without that genetic defect. The family's quality of life is degraded.

It seems remarkably primitive to me that a developed society would not automatically provide DNA screening and counseling to every person so they could make an informed decision whether to have children or not. What procreative couple would willingly bring a child into their lives when they knew that the child may die of a DNA related congenital defect by age 22, for example? The emotional, social and financial costs are staggering.   Having a child who has a very high probability of life with the best options for its development, then becomes a privilege that every parent would want.

Voluntary Eugenics. When most people read or hear the word "eugenics" their usual first thought is of the immensely immoral efforts of Hitler's Nazi regime to bring a super Aryan race into existence to dominate the world. But given that social sustainability begins with a personal choice-decision, *personal eugenics* becomes a highly moral and disciplined social choice. Voluntary personal eugenic decisions are made by millions of people every day. Birth control, whether by "the pill," vasectomy or fallopian tube plugs, is personal eugenics practiced every day by reproductively capable people.

When a society, the public, has chosen to move toward social sustainability, it has chosen to accept limitations of reproduction; and has chosen to bring the most capable children into that society. It becomes a privilege, then, to become a

parent knowing your child will be accepted by society and empowered to grow into their potential.

Tomorrow's Post, #70, "SS Interpretations of Social Issues, #18"

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Basic Concepts of Social Sustainability, #70   Posted: Wednesday, September 17, 2014

Title: "SS Interpretations of Social Issues, #18 "   By Daniel Raphael, Ph.D.

The humility of social sustainability. Interpreting social issues using the values and principles of social sustainability provides a level social playing field for every individual. Yes, arrogant, condescending people who exhibit their opinions, prejudices and bigotries will still be among us, the social equality of people will become a moral issue and highly visible.

When the public has chosen to move toward social sustainability, numerous social policies will need to be amended to balance social justice and social equity. As I mentioned in an earlier Post, the amendment of social policies will not occur simultaneously or overnight, but developmentally. While those societies may have chosen to move toward SS, that must be accomplished developmentally. Yes, *creating solutions* will require innovating new social policies, rather than "fixing" old unworkable social policies, implementing them must be done developmentally in a staged progression.

While implementation of new SS social policies may seem surreal now, given the population size of most democratic societies, after those populations are decimated rebuilding healthy and sustainable societies will require a humble approach to designing social policies that appreciate each citizen as a social asset. Money, position, social standing, political leverage, and economic power will be leveled by the three core values of social sustainability. Privately and in social circles of contemporaries those influences will still be visible and exercised, but as social policies are formed each individual with or without social status will be provided with the tools to unlock and develop their innate potential, equally as anyone else. In such a decimated society, everyone will be needed to rebuild what was lost, but within the parameters of the three values of social sustainability for creating a sustainable society, without exceeding those limits, which would jeopardize its sustainability.

What I have been providing in these Posts are the philosophical and conceptual frame work for preparing citizens who remain to create truly sustainable families, communities and societies, with sustainable organizations in the social, political and economic-financial pillars that support sustainable societies. These ideas are needed now to familiarize people with the possibilities of creating societies that remain sustainable for centuries and millennia.

Tomorrow's Post, #71, "SS Interpretations of Social Issues, #19"

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Basic Concepts of Social Sustainability, #71   Posted: Thursday, September 18, 2014

Title: "SS Interpretations of Social Issues, #19 "   By Daniel Raphael, Ph.D.

Population management – A Horizon of Options. The options of population control options in the past have been associated with social, political, economic, racial, ethnic and cultural agendas at the expense of "less important" groups. For a society that has chosen to move toward social sustainability, population management options become non-lethal, non-prejudicial and non-political PERSONAL options for the personal management of procreation. It is important the everyone's intentions are very clear.

In a society that has chosen to move toward social sustainability, birth control devices, medications and medical procedures become topics for open discussion, education and training and eventual personal decisions by every individual BEFORE they become capable of reproduction. For some, birth control is sufficient. For others who have produced one, two or three children, sterilization would be desirable. For those who know that they would produce DNA defective children, the options would be to become sterilized early or wait for DNA manipulation and *in vitro* fertilization to produce a child or children without the DNA defect.

In a society that has chosen to move toward social sustainability, the connection between shared sexual pleasure and procreation of children is separated, giving sexually active individuals the potential to develop a meaningful sexual relationship with their partner without the guarded caution of producing unplanned children. In such a society the intention of the individual and their right of self-determination has moved the reproduction of children into highly

transparent, conscious and deliberate choice-making and decision-action, rather than as unpredictable reproduction.

In the era of social sustainability development the relationship between the individual and society becomes symbiotic, and each is responsible for their individual *and* mutual social sustainability. That means that in order for future generations of our children and grandchildren to become sustainable, we now must take on social responsibilities that first support the sustainability of society as a whole, and second the sustainability of themselves and family; symbiotically society accepts its reciprocal responsibilities. What this means pragmatically is that society must educate and train individuals how to prevent/delay procreation; and all individuals must accept that training and education and practice birth control effectively — that includes EVERYONE who is capable of reproduction. Such a symbiotic relationship requires the appropriate transparency of sex education to pre-sexual children, and greater transparency to older individuals. Why? While our sexuality is none of anyone's business, reproducing children past the limit of replacement becomes everyone's business because added population decreases material and social sustainability.

Tomorrow's Post, #72, "Cultural Relevance"

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Title: "Cultural Relevance of SS "   By Daniel Raphael, Ph.D.

Let's take a break from "SS Interpretations of Social Issues" and open a new topic.

The focus of most of these Posts has been to prepare societies and our global civilization for recovery after the current spate of cataclysms comes to a halt. That global view, however, ignores the fact that many societies have already experienced cataclysms of their own. Consider the social, political and economic/financial cataclysms that are now affecting the populations of Syria and Iraq. Consider, too, the similar destruction in Africa: Algeria, Libya, Egypt, Chad, Sudan, Mali and others.

Not too far back in history indigenous societies and cultures in the United States suffered similar, culture-killing cataclysms as well: Apache, Blackfoot, Cherokee, Dakota, Flathead, Hopi, Iowa, Kiowa, Lakota, Nez Percé, Navajo, Osage, Pawnee, Seminole, Tulalip, Ute, Yaquina and Zuni to name only a few.   We also must add several million slaves who were uprooted from their cultures and societies in Africa. The rest of the world could look much the same after 2030.

For the majority in those shattered cultures and societies their lives are still much like a post-apocalyptic scene of social destruction and chaos, with the three pillars of societal functioning, (social, political and economic/financial), being almost non-existent. Native Americans and African Americans have the most to gain by accepting, adopting and promoting their social, political and economic/financial equality using the three universal and timeless values that have supported our species: quality of life, growth and equality. They are universal to our species which includes everyone.

The possibility of developing social stability, let alone social sustainability, may seem like sci-fi fiction, but it would be far better than the sci-fi, post-apocalyptic reality that most of them are living in now. The progress of these two large groups is dependent upon that unique 1% of their citizens to intentionally and consciously begin using and promoting the fundamental values and principles of social sustainability.

● Do you know someone who is a cultural leader in any of the Native American populations? or, an African American who is a cultural leader? If you do, provide then with the Dropbox link that is provided at the bottom of every post. Remarkably, these large minority groups, as well as the burgeoning Hispanic

minority, could become the social, political and economic/financial leaders of every nation, particularly in North and South American democracies.

Tomorrow's Post, #73, "Minority Advantage, #1"

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Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "Minority Advantage, #1"   By Daniel Raphael, Ph.D.

The major dilemma of most racial and ethnic minorities is that they do not have a universal measuring guide for arguing their case in court, in legislatures, congress concerning their political, social and economic inequalities. Now they do when they use the three core values of social sustainability to compare their "inequality" to the "equality" of dominant majority groups.

Quality of life. If members of your ethnic group are living in a yurt, hogan or wikiup, not by choice but by economic necessity, when they would rather live in a traditional structure but with running water, electricity and/or natural gas, and sewage lines then they have a case to argue their inequality. The interpretation of "quality of life" is determined as the individual specifies. To measure the quality of life of one's home is defined by the individual, as they choose.

At this time the minimal socially sustainable definition of a home is one that protects the inhabitants from the weather. It is able to keep them warm in cold weather and moderately cool in hot weather. It has running water and is connected to sewage drain lines, electricity and natural gas (if available). And it provides a reasonable square footage per person with "personal space" for them. What the house looks like is irrelevant. Those facilities could be available in a yurt, hogan, wikiup or a dugout sod house as was used even during the Great Depression, or a contemporary stick construction home. Additional amenities beyond those minimums do not increase the quality of life of those who live there. What is important is that these minimums be available to each individual.

When these minimums for the quality of life, as described above for a home, are not available, society and all other people, suffer too. Society suffers when children are raised in conditions with less than the minimum quality of life standards, who will eventually enter society as adults with the incomplete development of their innate potential. They may enter society as socially, economically and politically abused (neglected) individuals with a chip on their shoulder. Sound familiar?

Consider the minimal social sustainability quality of life standards for nutrition, health care and educational development, (physical, mental, intellectual, emotional, social, cultural and spiritual). In a society that has chosen to move toward social sustainability the symbiotic responsibilities of society and each individual become very clear.

Tomorrow's Post, #74, "Minority Advantage, #2"

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Basic Concepts of Social Sustainability, #74   Posted: Monday, September 22, 2014

Title: "Minority Advantage, #2"   By Daniel Raphael, Ph.D.

The major dilemma of most racial and ethnic minorities is that they do not have a universal measuring guide for arguing their case in city council, agency hearings, courts, legislatures and congress concerning their political, social and economic inequalities. The three core values of social sustainability provide the universal leverage to argue their case of social injustice and social inequity. Now they are able to compare their "inequality" to the "equality" of dominant majority groups.

This argument comes with a methodology — the Schematic for Validating Social Sustainability that can be used step by step to illustrate those inequities:

https://www.dropbox.com/s/s1axnjct5vfr1xz/Schematic%20For%20Validating%20SS%20-%20Landscape.pdf   This argument also comes with a rational social sustainability morality for decision-making that empowers minorities to rationally argue their case.

As the legal systems of all democratic nations are founded on the archaic morality of decision-making that is over 4,000 years old with many erroneous assumptions, anyone who comes before a court of law or legislature will be plowing new ground, ground that will remain fertile, vibrant and alive for millennia ahead. The morality of social sustainability is founded on the innate values of our species that have proven over the course of far more than only 4,000 years, but of 40,000 to 500,000 years of our species existence to be a consistent, credible and reliable witness to their validity.

Though the traditional morality of the legal systems of democratic nations has been adequate for societies in past centuries, it is proving more and more inadequate to provide consistent interpretations, conclusions and findings to legal questions and cases; and, is proving more intractable every year as our societies develop more complex relationships between individuals, corporations, governments, society and the environment. It is a manmade morality and arbitrary. It is not based on the values that have sustained our species for so many tens of thousands of years.

Applying a socially sustainable morality using the three core values of our species would create a sustainable, uniform, universal and timeless system of laws. See:

https://www.dropbox.com/s/ooo6bnj7bl1s7q0/SS%20-%20Article%207%20of%2012.docx?dl=0   Using the combination of the methodology of the Schematic and a socially sustainable decision-making moral

system would go far to help create social justice and social equity that is fair for all people – the common good.

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Title: "Minority Advantage, #2, Ctd"   By Daniel Raphael, Ph.D.

The history of the relationships between the U.S. government and Native American populations is a clear demonstration of cultural bias. "Might makes right" conquered frontiers, and it destroyed the cultural and social continuity of almost all native populations. Today, those who have a social and cultural conscience wonder how to equalize those disparities.

The history of violent and unremorseful acquisition of Native American lands is obvious, as is the criminal harvesting of African tribes for slaves for the Americas and Europe. There is no going back to undo what has been done. The history of signatory, tenuous and superficial compensation is a shameful history, especially for immigrants who came to America after having suffered the same from Tsars, Kaisers, Princes, Kings, Dukes and dictators. History again repeats itself, even in a democracy.

Those who have struggled in agency meetings and conferences, minority action groups, and department strategy meetings know already that the cultural measures of equality are inadequate. There has never been a conscientious and effective effort to truly balance the values of destroyed societies with the ones that remain. There simply has been no adequate measure for doing so! Can equality be legislated from the position of those in despair or from the position of the dominant society? Neither is adequate. Both are biased.

In such difficult situations, the fair position is that which supports the common good of all, a position that is neutral and yet compassionate for all. That position emanates from the three values that have supported our species for tens of thousands of years. Those values urge us to ask, "What policies are needed to generate a developmental progression that results in a higher quality of life for each minority?" "Who would be given the task to write that progression?" Obviously, it must be the minority, based on their interpretations for a higher quality of life that does not decrease the quality of life of anyone else. We must also ask, "What policies and resources are needed to support the exploration of the latent potential within the population of this minority, so that individuals grow?" Lastly, "What are the minimal standards needed to fulfill the quest for cultural equality for each minority, compared to the dominant majority population?" In the end, equality will only be achievable when these three values are used to weigh the scales of quality of life and growth in all societies.

Tomorrow's Post, #76, "Minority Advantage, #3"

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Basic Concepts of Social Sustainability, #76   Posted: Wednesday, September 24, 2014

Title: "Minority Advantage, #3"   By Daniel Raphael, Ph.D.

What will give minorities the advantage in such cases is that their inequalities are historically and egregiously evident, and they still exist! The burden of proof that prior reparations by the government are still inadequate to restore those minorities to a quality of life commensurate to the dominant society is evident in reservations and ghettos throughout this and other countries. Fortunately, many already have a great deal of experience in the courts and with developed legal and financial support.

I expect to be called a "bleeding heart liberal," but the values that support positions as this are neither liberal nor conservative. They are both. The values that urge equal treatment are the same values that every individual carries within them that they also hold dear for their own lives and their children. It may be said that inequalities are the result of "human nature." Yes, that is true, but the volitional choice of destroying cultures and societies, whether made by an individual or government, is a moral choice that is destructive to all societies. It is also "human nature" to be compassionate and humane. Some of the most ennobling acts of all time by humble and brave individuals were acts of choice, reaching a higher good, giving example for similar choices.

Most people have forgotten that the Americas were first populated by minorities who designed and implemented a "first generation" democratic system of governance. I suspect that it will be minorities again who will design and implement the "second generation" of democracy for this nation. Who better than the people who first lived here? Using the three core values of social sustainability to support legal minority cases does not call for compromise, but of simple agreement to the timeless values that have sustained our species for over a quarter-million years. That is a standard for all advocates who seek equal treatment, universally in every nation.

Advocates who adopt these timeless standards to weigh human conduct will be up against 4,000 years (Post #12) of an antiquarian morality and is embedded in national and state/provincial laws and supported by common law. The challenge for minority leaders and cultural creatives will be to confront this inadequate system of laws with one that is based on the timeless and universal values to all people of all nations.

Because the interpretations for "quality of life" are influenced by cultural and ethnic roots, it will be interesting to see what minorities determine as their standard for quality of life in the 21st century. As you can see, there is a lot of

thinking, designing and discussion ahead for minority and majority populations as they engage the timeless values of our species that will become the standard measure of equality.

Tomorrow's Post, #77, "Minority Advantage #4"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "Minority Advantage, #4"   By Daniel Raphael, Ph.D.

The last advantage for minorities in their struggle for equality is actually in the very corner they have been boxed into over the last two centuries. Minorities struggle – always. Minorities suffer – a very fundamental axiom of Buddhism. When struggle is combined with suffering, there is perpetual angst, the angst of never being capable of confronting and overcoming the majority. The reasons are obvious – the majority controls the hierarchy of authority.

Because of that, minorities and others who are outside of any established longstanding hierarchy have no other choice than to *create* a solution. Compromise only provides for two opposing sides *within the existing hierarchy* to come to a solution; but, compromise is not available to those who are outside of the hierarchy. They cannot compete for power as they are not considered contenders or shareholders.

On the other hand, by its very nature creating solutions does not require inclusion into the "inside group," and is much more effective because of that. In the case of minorities who seek social, political and economic/financial equality, as they define the three core values, with majorities, creating a solution(s) using the three universal and timeless values has the capability of becoming actualized – i.e., ultimately a satisfactory solution that both can agree upon. This can only be possible because the solution(s) that is created was created using elements (species values of sustainability) that are common to both the majority and the minority, elements that also cannot be argued out of existence, but in fact are self-evident truths and undeniable. (Ref. Post #2)

Yes, I know that the dynamics of these three powerful values may seem nebulous and strange to most readers. I've found in my workshops that these values seem to only come alive when students pragmatically engage the process of redefining social issues that are important to them individually, expanding that to include their family, then their community and eventually our global civilization. Most people are intrigued by these values and are curious to know more, but only a few (that 1% again) are inquisitive enough to try to understand a sustainable reality outside of their own cultural box. Ignorance is comforting, insular, familiar… and deadly. When I write that I am thinking of the great wheat bonanza of the first 30 years of the 1900s when farmers could earn three years income in one on wheat by plowing up the immense grassland of the prairies. The "Dust Bowl" that resulted became one of the most catastrophic environmental calamities of all history. Ignorance is deadly and not sustainable.

Tomorrow's Post, #78, "The Majority Disadvantage"

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Basic Concepts of Social Sustainability, #78   Posted: Friday, September 26, 2014

Title: "The Majority Disadvantage"   By Daniel Raphael, Ph.D.

Perhaps the most egregious, longest lasting and most pervasive "minority treatment" that has ever existed in the history of Homo sapiens is the treatment that has burdened a majority!!! Women. Women are the the majority population in almost all democratic nations of the world. (Ref. http://en.wikipedia.org/wiki/Human_sex_ratio). Yet, they are distinguished almost universally as "less than" men in respect to their career advancement, earnings, positions of authority, control and power even though they are in control of most of the money in the world. Check out this link: http://www.businessinsider.com/infographic-women-control-the-money-in-america-2012-2

What you are seeing in all of this is a global culture of a majority that does not act as a majority. The problem facing women as the dominant decision-maker in personal and family decisions is that their area of influence is within the family. Historically and culturally, women have been the dominant enculturating influence in the home. So why is almost every generation male-dominated in the social, political and economic-financial pillars of our societies? I propose that it is because women have a self-enculturating tendency to accept the subordinate role in the management and operation of the three pillars of society. Being a male, I could easily be wrong.

Fortunately for all civilizations for all time (maybe this is too inclusive?) women generally have provided the INSIDE structures of society while men have provided the OUTSIDE structures of society. It appears the fortitude and influence of women, not men, have helped humankind to evolve socially. Women seem to express and nurture from the heart, while men do so from the head. In some ways this is a natural and complemental relationship. But, as societies develop more complex relationship interaction between individuals, organizations, society, culture, corporations and government, the innate skills of the world's majority population must bring those social and familial skills into play in those evolving relationships. As a global group, men simply do not have the innate social presence of mind, maturity and skills, to do so.

Somehow men and women who are cultural creatives, those who are well balanced between their female-male energies, those who can discern their more effective innate resources will begin to appreciate what women naturally bring to any social environment. Only by engaging the innate, complemental skills of both women and men will our children, their eventual families, communities and societies become sustainable. Women must initiate this effort, as men surely will not. As a gender, men are not inclined to be socially sustainable. It's time to "Women-Up!" ladies.

Tomorrow's Post, #79, "Cultural and Intentional Minorities"

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Title: "Cultural and Intentional Minorities"   By Daniel Raphael, Ph.D.

When we discern the character of minorities it becomes clearer that minorities are always defined by those in control, who may actually be a minority. Minorities, as immigrants, usually strive to become accepted into the fold of the majority, or develop their own "majority enclaves" so that they become accepted, at least within their own cultural community. First generation minorities usually follow these patterns, with individual exceptions. Second generation minorities usually have become enculturated by the majority population leading to cultural assimilation.

In the case of women, their exclusion from the ranks, status, positions and associations of men is cultural. Women are a "cultural minority" rather than an "intentional minority" where deliberate and intentional exclusion takes place. Ethnic and national minorities are intentional minorities, receiving intentional and conscious exclusion by the majority population. Women's minority treatment is an endemic part of the global male culture. It is a cultural "given" that women are treated as lesser than and less than of equal status and treatment. This is the case of women across the globe. I have not seen policies or laws that say, "Women are to be ignored." (Period) Rather, the bias against women is really not evident except when it is exposed through comparative processes that reveal women do not receive "fair and equal" consideration. And that is where women must begin to exert themselves.

I do not expect that women will ever received the respect, support and "fair and equal" consideration they have earned, deserve, and are more than worthy of receiving as equal partners in the management of families, states, nations and global organizations and in life with men. Do not expect that the old paradigm of "good ol' boy" cliques with their exclusion of women will be overturned. Women will not be able to achieve gender equality until they take the reins of _creating_ SS families, communities, governments and economies. It will begin as always with that remarkable 1% of every population who will initiate learning how to become the local, national and cultural innovators of sustainable families and societies. This is particularly poignant for women of western democracies.

As the Dalai Lama said January 25, 2010 at the Vancouver Peace Summit, "The world will be saved by western women." Yesterday I provided women with the

injunction "Ladies, Women-Up!" I am amending that today, to "Western women, stand up for your sisters around the world who are intentional minorities."

[This Post is dedicated to Marthe Muller, Chief Operations Officer, South African Women in Dialogue (SAWID), Pretoria, S. Africa, who has demonstrated an exemplary model for standing up for her minority sisters.]

Tomorrow's Post, #80, "Predatory Business Models"

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Basic Concepts of Social Sustainability, #80   Posted: Friday, September 26, 2014

Title: "SS Interpretations of Social Issues, #21"   By Daniel Raphael, Ph.D.

Yesterday I opened the "2014 State Ballot Information Booklet" from the state of Colorado. One ballot measure stood out. Today we will begin an examination of Colorado's "Amendment 67, Definition of Person and Child. Amendment 67 proposes amending the Colorado Constitution to: specify that the terms "person" and "child" in the Colorado Criminal Code and the state wrongful death statutes include unborn human beings." You can anticipate that this interpretation will take several Posts to discuss. Relevant major topics will be emphasized in bold. As we unfold this social issue you will begin to grasp the dynamics of rational, intentional and purposeful social change, using the values and principles of social sustainability.

The historic and existent relationship between government and citizens individually and collectively. In a society that has chosen to move toward social stability and later sustainability, the right of self-determination (Post #17, 20) is fundamental to the responsible symbiosis of citizen-governmental interaction. (The connection is self-determination and responsibility.) Because the paternalism of the English monarchy toward the colonies, the new democracy of the United States assumed that this was the appropriate relationship between a democratic government and citizens. The assumption of that dependent relationship was very appropriate and workable for the nation and the populace, *at the time*. But given the immense educational, cultural and social evolution that western democratic citizens have experienced, that dependent-fatherly-dominating relationship is insufficient to lead the public into a more responsible partnership. It is a reactive, rather than being proactive to lead and prepare citizens for responsible decision-making for public and personal issues.

This Amendment, if approved by the public, would again reinforce the dependency relationship between government and individuals. If approved, the public would be saying that citizens as individuals are virtually incapable of making responsible decisions concerning sex education, birth control, public education of all of the facets of this topic, pregnancy and abortion, responsible parenting and childcare. I would have to agree with that statement as the topic is generally understood by citizens today. Their agreement with this Amendment would say to me that they are simply ignorant and do not have the information available to make the decision; and, that the dependent, paternal father-child

relationship between government and citizens has become an enculturated and internalized false assumption.

Tomorrow's Post, #81, "SS Interpretations of Social Issues, #21 Ctd"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, #81   Posted: Tuesday, September 30, 2014

Title: "SS Interpretations of Social Issues, #21 Ctd "   By Daniel Raphael, Ph.D.

Needed: Redefining the citizen-government relationship. If we were to step back from public protests concerning "hot button public issues" and reinterpret those protests, we would begin to see that protests are generally a symptom of an archaic and conflicted relationship between citizens and their government. Because there has not been an intelligent and rational process to redefine that relationship, as it exists collectively and individually, it is neither a responsible nor an irresponsible relationship, but an **a-responsible** relationship. Public issue resolution is fraught with confusion because the relationship between citizens and their government is over 200 years out of date! Again, (Posts #36, 62) adaptability was not built into the U.S. Constitution. And as it exists, it does not lend itself to adaptability or redefinition of the public-government relationship to become a co-responsible symbiotic relationship.

Paternal surrogacy. Now, let us return to Colorado Amendment 67. You will soon see how absurdly askew the relationship between citizens and their government may become: If the paternalistic relationship between government and citizens remains as it does today, then citizen approval of Colorado Amendment 67 would put the government in the position of becoming the surrogate parent of any children born to mothers (and fathers) who would otherwise have chosen to abort the pregnancy. Those parents or parent may have a legal case to demand child support from the public, via their government, who violated the mother's and father's right of self-determination. In a society that is striving to bring stability, reason and the "common good" into play in all things, that is a highly immoral position for everyone. And, if such a case were to come before the court, would the court require support of the child through college, much as many divorce decrees now require of both parents? Hmmmm.

Proactive social policies. In an evolved, responsible symbiotic relationship between the public, its government and individual citizens, all public social policies are designed to be proactive, rather than reactive. That is, public social statutes would be designed to create solutions to social issues rather than reacting to them as symptoms. We already know that reactive statutes and social policies eventually become a patchwork of "fixes" that create further complexity. Such symptom-fixing social policies and their subsequent "fixes" never LEAD the public into responsible option-development, choice-making and decision-making at the individual level.

Tomorrow's Post #82, "SS Interpretations of Social Issues, #21 Ctd"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "SS Interpretations of Social Issues, #21 Ctd"   By Daniel Raphael, Ph.D.

Designing responsible, proactive statutes and public policies. A society that has chosen to move toward social stability and then to sustainability would see abortions and unwanted children as a symptom of an earlier unresolved social problem. Such a society would have already become aware of the painful reality that unplanned and unwanted children have on functional, loving and nurturing family dynamics. Each additional child makes the family less and less sustainable and functional because there are less and less human, financial and social resources available for every existing child, the new child, parents and their local community. Over-population beginning in the family **setting, (with** or without a husband/father being present), and extended globally, is the primary cause of material and social Unsustainability.

When we recognize the linkage of "the one affects the whole," as described above, we have begun to see that contemporary statutes and social policies have less and less relevance to the functionality and stability of societies.

When we recognize this connection and the embellished ramifications of Colorado Amendment 67, we begin to see how over the decades national and state statutes and social policies (approved by the public or their representatives) have reinforced the paternalism of government while decreasing the personal, social, political and economic responsibilities of citizens. It is bewildering and infinitely confusing to listen to the two political parties in the U.S. Many ordinary voters ask, "What are the conservative and liberal points of view?" During this 2014 mid-term election year I have not heard one rational question or answer relating to "Does it work to help develop social stability, social sustainability and increasingly responsible behavior on the part of individual citizens?"

New political party strategy. In this election year political parties look like they are groping to develop a connection to voters that would promote their candidates. What voter would deny their vote for political planks and candidates that support social stability and a maturing relationship between the voter and their elected and appointed public executives, government? America and all developed democratic nations need political planks that seek to create solutions to social issues rather than applying their "finger in dam" fixes to perennial social problems that reek of social decay. The process to do so already exists. It only takes the will to try that is wanting.

Tomorrow's Post, #83, "SS Interpretations of Social Issues, #21 Ctd"

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Basic Concepts of Social Sustainability, #83   Posted: Thursday, October 2, 2014

Title: "Marthe Muller's Back Story to My Tribute"   By Daniel Raphael, Ph.D.

The following was provided by Marthe Muller, Ref, Post #79, "Tribute to Marthe Muller, which provides a much fuller story to the feminine cultural leadership in South Africa.

Dearest Daniel,

Thanks for this dedication, which I certainly do not deserve! I am humbled (and deeply unworthy) of being singled out in this way, maybe especially as I, as a member of a cultural minority group that had inflicted sustained harm on an oppressed majority in South Africa, has been given the opportunity and privilege over more than a decade to be a little cog in a vast collective of much wiser African women whose largess, generosity of spirit and wisdom I am supported, bathed and nurtured by.

Maybe this picture of a meeting between colleagues from SAWID and WDB (previously Women's Development Bank) Trust, both organisations founded by Mrs. Zanele Mbeki, whom I consider one of the wisest women on the planet, puts my small contribution in context... I happen to be the only Sawidian you are acquainted with, but I am just a place-holder and servant of women much wiser than I, many pictured here. Mrs Mbeki, with head covered in light green, and Dr. Vuyo Mahlati, with head covered, closest to me, are two of the most influential and unassuming African women global thought leaders, on issues of an inclusive macro-economic framework, human development, micro-credit and productive self-reliance.

Both SAWID and WDB Trust have Afrikaner women at the helm, as a token of the incredible humility of the African woman founder who spent so much of her life under the yoke of the Afrikaners... Now there is a lesson regarding the empowering of minorities...

Blessings and gratitude. I prayed for years that I would be sent to the place where I could most contribute my talents. The place I landed is a place where I am privileged to be mentored and nourished by women much wiser than I. There is not a greater gift one can ask for.

And I thank you. Maybe you can merely qualify your salute by extending the salute to the collective I am privileged to represent....

Marthe

Marthe Muller, Chief Operations Officer

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Tomorrow's Post: #84

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, #84   Posted: September 3, 2014 Friday

Title: "Taking it on the Road, 1"   By Daniel Raphael, Ph.D.

Think, write, teach, implement. That is the chain of development to share knowledge and wisdom with others. Hermetic writers may one day reach many people, but today a writer, in order to be effective, must be able to share that wisdom publically. Today, "publically" means to share it with millions of people in the course of only a few weeks.

For myself the "thinking part" that initiated my pursuit of social sustainability began when I was in Viet Nam as a First Lieutenant in the Medical Services Corp, 58th Medical Battalion, Long Binh Post, '68-69. Every week I would read the latest edition of the Army's "Stars and Stripes" newspaper that contained articles about the peace demonstrations by students across America. I wondered why the Constitution did not offer a legitimate mechanism for protest by the public. I wondered how a democratic society could survive social change when its democratic political institutions were not adaptable to change.

I kept a very loose journal of my notes from what I read and my thoughts about those topics. But it was not until '72 that I discovered those notes during a move from the city to our small country farm. Flashback! Questions of the war and the protests welled up like an abundant artesian well. Was there a valid need for a legitimate process for public protest and for more direct citizen participation in the legislative process to show their preferences by weighting their choices for the options?

As I began to work over those notes using some basic literary research on the topic of democracy and related subjects, I realized that the forms of democracy that had developed in nations over the last 250 years were not well developed of sufficiently evolved to remain in existence for many centuries. That is, they did not have a structure that allowed for their adaptation over time, to learn from successes and from mistakes. Huh? More research.

Decades later I read a book, "Action Science," by Chris Argyris, Robert Putnam and Diana McLain Smith, that described "learning organizations." It became obvious from related reading that adaptability was paramount to survival and ongoing existence for any species, and that it could actually be built into organizational structures. Juxtapose that insight with the awareness of institutionalized democracies in any nation that are based on their original organizational documents, and you will come to the same conclusion as I did — all 21st century democracies will fail. Now what?

Tomorrow's Post, #85, "Taking it on the Road, 2"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "Taking it on the Road, 2"   By Daniel Raphael, Ph.D.

The "Now what?" question led me into more research, reflective thinking, outlining, eventually writing "Fundamentals of Social Sustainability," (unpublished) and this daily Post. In 2006 I became aware of "sustainability" but had not yet fully discerned its material and social distinctions. In 2008 it dawned on me that values undergird all human motivation, and this brought along a cascade of thinking, conjecture and finally the "ah-ha" of the three core values of social sustainability – quality of life, growth and equality as the values that have sustained our species for 40-500,000 years.

The process that led to those values was deductive rather than inductive. It started with "disappointment" which I had recognized as evidence of unfulfilled "expectations," that grow out of from "beliefs" that originate from values. I began using this line of logic in my holistic life coaching practice to great advantage for couples and partners in relationship distress and for almost anyone in some sort of transition in their life. It can be used to look backwards at life to the causes of disappointment, or forward for more accurate planning for the future, with greater satisfaction in life and living.

Further reflection led me to believe that these values must be operational at the DNA level because these values urge us as individuals to incessantly pursue a better quality of life, to grow and to fulfill that equally as any other person. Collectively, huge populations can convince themselves to pursue a particular course of action to give everyone in their nation a united means to achieve a "way of life" for their improved existence. While every person of our species has these identical values at the core of their being, how they *interpret* the expression of those values gives rise to cultural and ethnic differences as we see in their way of life and living.

That being the case, it seemed remarkably easy to develop a procedure of analysis and discernment (the Schematic for Validating Social Sustainability) that would guide the thinking of anyone in two ways. One method of using it is to create a sustainable design for some social action project, program, social policy, legislation, organizational structure and process or any other social topic. The second method, using the same Schematic, would be to validate existing programs, etc., as being partially, fully or non-compliant to those three values.

That whole process that I've described wouldn't be worth a hoot if it were not a useful, practical and utilitarian tool for ordinary, inquisitive citizens. Again, "Now what?"

Tomorrow's Post, #, "Taking it on the Road, 3"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, #86   Posted: October 5, 2014 Sunday

Title: "Taking it on the Road, 3"   By Daniel Raphael, Ph.D.

The "Now what?" question has always been one of my favorite questions. It has piqued my conscious and subconscious mind to look anew for another answer to the intention that initiated the original inquiry all along – developing a sustainable society with sustainable social institutions and organizations. The "Now what?" question led me to develop the design for a team of individuals at the local community level. The local "**Social Sustainability** Design Team," as I call it, could initiate the inquiry and design of adaptable learning organizations and processes from organizational development to social policies for a sustainable educational system, healthcare, and social agencies for example.

I knew from personal experience that **Social Sustainability** Design Teams would flounder and fail if they did not have specific, roles and functions for members to fulfill. Groups without those defined roles are called "committees." Combining these roles and functions with the methodology of the Schematic provided a procedure of inquiry and design. Those two factors move the Team forward to avoid squabbling, cliques and antagonistic, polarized positions on various topics. The design of the team provided non-authoritarian roles to enhance collaborative and synergistic interaction of the members. As IBM once touted in reflection of its motto, "Think," "With every employee comes a mind of unlimited capability and capacity," I knew that such a team structure and process could possibly tap that unlimited innate potential of each team member. The possibilities for a synergism of contributions from members could be anticipated.

For roles, a Facilitator would be useful – a non-authoritarian position that would facilitate both the social environment and the work-production process. As most creative teams can become almost explosively innovative, I knew that a Recorder would be needed, one that would not keep verbatim notes, but one that would track the progression of thought-development, and make note of those sudden "Ah-ha's" that take the team off-task and onto another avenue of productive thought. It is essential that there be someone, the Recorder, who can take the team back to where that diversion occurred so they can proceed with the completion of former task before re-engaging the new thought. Somehow, too, there must be a Consultant, an individual who would be the "seer" (as in seeing ahead") to help the Team align its immediate work with the original intention of producing something worthy of sustainable societies for centuries. A description of the most important role will wait for the next Post.

Tomorrow's Post, #87, "Taking it on the Road, 4"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, #87   Posted: October 6, 2014 Monday

Title: "Taking it on the Road, 4"   By Daniel Raphael, Ph.D.

It may appear that the most important roles in the Team have already been described. Actually, the most important role in the Team is that of Inquiring Members. Their practice of the "art of inquiry" is paramount to the development of productive answers. Competent, cogent, capable and intuitive questions are needed to "see through" the process that will lead to an effective and productive result. Developing such questions is not as straightforward as it may appear. Perhaps it begins with a simple, innate curiosity using conjecture that empowers us to look "outside of our familiar cultural box." For myself, intuition often leads me to insights, but it then becomes necessary to demonstrate through good questions how that insight could come alive for others. One dictum is obvious as a friend of mine quotes, "No questions, no answers." The better the questions the more evolved will be the answers. Good questions and answers lead to more scaffolding of the topic and lateral extensions for related discoveries.

The art of inquiry is in many ways very similar to forensic analysis – the evidence leads the investigator to speculate about the situation, and then forms those speculations into insightful questions. Some aspects of the investigation and question may be answered while others aspects may not. That offers **a the** opportunity to ask more questions. As the questions become answered, there should develop a conceptual integration of the problem, the questions and the answers.

Now, returning to the line of thought involving a Design Team, we must ask, "Who will teach the first teams?" Don't jump to the conclusion that original thinkers immediately see themselves as teachers. I hadn't for a long time until I realized the value of an innovative concept as social sustainability was not being readily accepted. LOL!

At this point in time, I am well along in the development of a two or three day workshop for people who are interested in the potential of implementing the concepts of social sustainability. The focus is to prepare participants for the experience of hands-on participation in a Workshop Design Team(s) – to work on a project of their choosing with other team members, playing out the roles within the team to engage the Design Team Process, which usually develops synergistically.

In 2007-08 I conducted held an Experimental Design Team over the course of 8 months in Evergreen, Colorado as a "proof of concept" demonstration. The demonstration project proved that the design team and the design team process were successful. The volunteers discovered that although the concepts of social sustainability seemed to be nebulous, they come alive and personally relevant in an experiential setting.

You are invited to contact me for more information for an agency, company or local community Social Sustainability Design Team Workshop.

Tomorrow's Post, #88, "Taking it on the Road, 5"

Basic Concepts of Social Sustainability, #88   Posted: Tuesday, October 7, 2014

Title: "As One, but Not Enmeshed "   By Daniel Raphael, Ph.D.

The very recent decision of the U.S. Supreme Court not to hear cases from subordinate courts concerning same gender marriage is a move toward one of the fundamental, basic concepts of social sustainability: How you live your life is not a concern to anyone else as long as it does not interfere with their efforts to support their own survival, existence and sustainability.

It boils down to one person's standard of morality cannot be forced upon anyone else. Religious, ethnic, racial and cultural morality is leveled by the ultimate, universal and timeless moral standard of social sustainability. From Post #11, the three Moral Imperatives of Social Sustainability state the neutral position:

● No **individual** shall diminish or impede the social sustainability of another person, social entity or global entity without moral justification.

● No **social entity** shall diminish or impede the social sustainability of another social entity, individual or global entity without moral justification.

● No **global entity** shall diminish or impede the social sustainability of another global entity, social entity or individual without moral justification.

"Social" relates to more than one individual. **"Entity"** relates to any permanent or temporary social group and may be organized or unorganized. For examples, a corporation, governmental agency and the whole government would be considered permanent, organized social entities. A Tupper Ware® Party and a "Meet Up" cyber group would be considered temporary, unorganized social entities. **"Organized"** relates to a temporary or permanent group that has an organizational structure, even if that means a single organizing person as a sole proprietorship.

"Moral Justification" is based on the morality of social sustainability. Think of "moral justification" as we do in the case of "justifiable homicide." In other words, a person is NOT to violate another person's sustainability, unless there are justifiable reasons to do so. In a survivalist situation, if you and your family are living on the last food you have in your home and someone breaks into your home to steal it, then you would be justified in violating the survival of the burglar.

As you can see from the paragraph beginning with "Social," the morality of social sustainability extends to all organizations of any size, the same as for individuals.

Tomorrow's Post, #89, "????

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Basic Concepts of Social Sustainability, #89   Posted: October 8, 2014, Wednesday

Title: "Conscious Social Evolution"   By Daniel Raphael, Ph.D.

The three core values of social sustainability (quality of life, growth and equality) inexorably draw us toward their fulfillment in our personal lives. They exist in every person, even judges. When courts decide upon legal cases they draw upon historic precedent, the law and consideration of "the common good." When the law does not have those three values embedded in them, then the slow progress of social evolution must be through interpretations by judges that take into account "the common good."

For same gender marriages, the Supreme Court rightly chose not to hear cases from subordinate courts, but to let the "common good" stand in those interpretations. Over time, we can anticipate that the slow bend of interpretations will more and more side with the three core values that are the timeless, universal and reliable standard for interpreting all things social. Whether two people of the same gender marry or not has no bearing upon anyone else. Yes there are fears concerning legal contracts and raising of children, but they are separate considerations that will have their day in court.

Conscious social evolution is possible from several fronts: Ongoing court interpretation of legal cases that begin to apply the three core values as a universal standard. This is a very reasonable avenue, as interpretations that invoke these universal standards could easily be accepted by almost any group. A more direct means would be to apply those values in completely new educational curricula that spans the era of life from after birth to the last days of life. This aspect fascinates me as there is no centralized, focusing purpose for education pre-school through secondary school in the U.S. Such a focused national and state program would have incredible, positive results in many sectors of our society, politics, economy, finance and culture that are missing now.

What is missing are the cultural, social, political and economic/financial leaders who see what needs to be done, but need the universal tools to develop those policies and curricula. It would be easy to lapse into cynicism, but I know that those remarkable, selfless and socially altruistic individuals do exist. They are the exceptions to the rule – they are those remarkable individuals who truly do make a difference. We can anticipate them to soon stand above the crowd of mediocrity. History repeatedly demonstrates that when the times require, they appear.

Tomorrow's Post, #90, "Business as Usual?"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, #90   Posted: Thursday, October 9, 2014

Title: "Business as Usual?, 1"   By Daniel Raphael, Ph.D.

This will begin a brief, related series of posts. In Post #3 we examined why all organizations fail. We found that the Homo sapiens species is sustainable, but organizations are not. We learned two things: **1)** Almost all organizations are not designed as "learning organizations" and, 2) Because of that they are not capable of adapting to changing conditions. Both of which are closely related and critically necessary for survival, existence and sustainability. Along the way we learned that functional societies are supported by three "pillars of society" – social organizations, political organizations and economic/financial organizations. In a functional society those three pillars of society are well balanced in power, their ability to influence the other two pillars. In a dysfunctional society they are out of balance.

[Allow me to make some broad generalizations in the paragraph.] Examining historic records of societies and civilizations that have declined, collapsed and disappeared, (Roman Empire, Ottoman Empire, French monarchy, for examples), we see that the three pillars of society became out of balance. The three, always being in motion around each other, became out of balance and eventually caused the collapse of the host society. When we review American history, we see much the same except that the three pillars haven't gotten out of balance to the extent that society disintegrated.

Oh, there have been close calls when we take the American Civil War into consideration (political); when we take the Great Depression into consideration (economic/financial); and when we take racism and civil rights into consideration (social). The potential of a national division has been healed and racism and civil rights also, at least in the statutes. What is disconcerting is that since the 1980s the economic-financial pillar has gained the mass of a titan sumo wrestler to influence the other two pillars to its advantage.

When we review the economic/financial scandals and debacles since the early 1980s (Savings and Loan, thrift financial organizations, with the Lincoln Savings and Loan being the most prominent.), we begin to see how it all works. As the saying went then, "Why rob a bank when you can own one," fairly typifies the swindler mentality that has become more and more evident to contemporary times of late 2014. However you name it, swindling money from others without their awareness is the scheme that has been played out over and over again. It gets even sillier when the shills think they are making money too!

Tomorrow's Post, #91, "Business as Usual, 2"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "Business as Usual? 2"   By Daniel Raphael, Ph.D.

"Money, money, money!   Yay! $$$,$$$,$$$,$$$ Let's get rich! "Money, money, money!   Yay! $$$,$$$,$$$,$$$ Let's get rich!   "Money, money, money!   Yay! $$$,$$$,$$$,$$$ Let's get rich!   "Money, money, money!   Yay! $$$,$$$,$$$,$$$ Let's get rich!   "Money, money, money!   Yay! $$$,$$$,$$$,$$$ Let's get rich! "Money, money, money!   Yay! $$$,$$$,$$$,$$$ Let's get rich!   "Money, money, money!   Yay! $$$,$$$,$$$,$$$ Let's get rich!   "Money, money, money!   Yay! $$$,$$$,$$$,$$$ Let's get rich!   "Money, money, money!   Yay! $$$,$$$,$$$,$$$ Let's get rich! "Money, money, money!   Yay! $$$,$$$,$$$,$$$ Let's get rich!   "Money, money, money!   Yay! $$$,$$$,$$$,$$$ Let's get rich!   "Money, money, money!   Yay! $$$,$$$,$$$,$$$ Let's get rich!

The above paragraph may appear to exaggerate the quest for money in the United States. It was meant to do just that. The quest for money and all that it can bring socially, politically and economically/financially has become the dominant cultural value of a vast swath of Americans… and, other cultures and nations seem to be striving to emulate this model as well.

I don't have a problem with wealth, or getting and becoming rich, except when it injures the quality of life of others, or incapacitates their ability to improve their quality of life equally as anyone else. There probably are no other acquisitions that carry as much potential social clout as having lots of money. What is delusional is for people earning less than $200,000 a year gross, and who carry $850,000 or more in debt thinking that life is rosy, that they are on top of the world, that they can retire at age 55 and not have a care in the world. There are many assumptions that underlie those opinions – assumptions that will lead to personal financial collapse when economic times change. And as change is constant, failure to measure the demography of change is either fatal or nearly so for any enterprise or organizations that do not take the factors of change into account. This is applicable to large or small organizations, profit-making, non-profit and governments whether democratic or totalitarian. All succumb to change when they do not anticipate change has the capability of leveling the mighty, the proud and the humble. Humility does not assure survival, neither do arrogance or pride. The assumptions that cause such blindsided positions are many, but one above all stands out.

Tomorrow's Post, #92, "Business as Usual? 3"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "Business as Usual ?, 3 "   By Daniel Raphael, Ph.D.

The biggest assumption is that "Everything is fine." Assumptions are the soft sand under the foundations of societies that is quickly eroded when social tragedies wash across communities and nations. David Bohm tells us,

> "When things are going smoothly there is no way to know that there's anything wrong — we have already made the assumption that what's going on is independent of thought. When things are represented, and then presented in that way, there is no way for you to see what is happening — it's already excluded. You cannot pay attention to what is outside the representation. There's tremendous pressure not to; it's very hard. The only time you can pay attention to it is when you see there is trouble — when a surprise comes, when there's a contradiction, when things don't quite work.
>
> However, we don't want to view this process as a 'problem,' because we have no idea how to *solve* it — we can't project a solution." [6]

What are the reasons that most people do not engage a clear examination and analysis of change and the probability of negative change? Just guessing, it is probably the same reason that the "tulip bubble" caused an economic collapse that spread from Holland in 1637 to the rest of the world. Or, the sub-prime mortgage housing bubble and related derivatives collapse of 2008. Almost no one wants to be a nay-sayer during times when economies bloom before becoming mushroom clouds and financial meltdown. Everyone who invested in the later years of that bubble thought they wouldn't get caught out by a rapid change of circumstances in the financial market. WRONG!!! Multi-millionaires made the same mistakes as Dick and Jane who bought investment houses in hopes of flipping them for a healthy profit. Some lost their own homes and the ones they bought on a margin.

The *Schematic for Validating Social Sustainability* has an uncanny knack for exposing assumptions of team members, their communities, and the assumptions of our larger societies, nationally and internationally. But it takes courage to begin. Perhaps the biggest assumption I've made is that citizens of democratic nations are concerned about their future. Or, perhaps Friedrich Nietzsche was right when he said, "People don't want to hear the truth because they don't want their illusions destroyed." That certainly plays out for the baby

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

boomer, X and Y generations, but not the Millennial Generation. Though some are nihilists others are social realists.

Tomorrow's Post, #93, "Business as Usual? 4"

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Basic Concepts of Social Sustainability, #93   Posted: Sunday, October 12, 2014

Title: "Conservative- Liberal School Board, Jefferson Co., Colorado"

By Daniel Raphael, Ph.D.

These times tic-tock the swing from conservative school boards to liberal school boards, yet both are out of synch with the times. Those bi-polar positions are so traditional as to be incredibly boring to any thinking baby-boomer who went through the sixties and seventies, ...and boring to the millennial generation. Both yawn at this schizophrenic, linear, cause-effect thinking that is soooo obsolete. Their positions are out of touch and out of tune with the times, but so connected to the paternalistic, "I know what is best for you!" thinking. We see again history repeating itself, to everyone's regret.

Anyone who is in touch with "vinyl" records, which are THE ultimate analog measurement of audio, will know that sometimes old records will recycle the needle into the last groove, repeating *ad nauseam* the notes and bars of music over and over again, until someone comes along and gently applies pressure on the tone arm to move the needle into the next groove. Ahhhh! Relief! The music continues. Now, what did it take to move the needle off the repeat-repeat-repeat- repeat-repeat-repeat- repeat-repeat-repeat- repeat-repeat-repeat- repeat-repeat-repeat- repeat-repeat-repeat- repeat-repeat-repeat-repeat-repeat-repeat- repeat-repeat-repeat mode? Just a bit of energy that CREATED the continuation of the original melody and lyrics. Hmmmm.

What is needed in Jefferson County is a creative touch to move the needle of bi-polar politics to a universal center, one that everyone can agree on, one that could last many decades and even centuries. What can everyone agree on? It is obvious to me ... the values that have sustained our species for almost a half-a-million years. Now, how does this apply to a school board in election year? Obviously, what this bi-polar competition has missed is asking the vital question: "What sustains our species (our children, grandchildren and great grandchildren) into the decades in the future?" In their bi-polar political rivalry they have forgotten the prime question of human social existence, "What works?" Their trite political positions make education from "What works?" to an adversarial political agenda that is UNsustainable. What is needed is the socially sustainable, universal, central position that serves all for all time. What will sustain future generations is "Reality Education." ... education that teaches the mistakes as well as the successes. Learning from past assures the future.

Tomorrow's Post, #94, "Double-Loop Learning, Does it apply to Education?"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, #94   Posted: Monday, October 13, 2014

Title: "Double-Loop Learning, Does it apply to Education?"   By Daniel Raphael, Ph.D.

If you have finished reading Post #93 you realize the irony of the above question. Learning… education? Ha! (LOL) From the competition between liberal and conservative positions in Jefferson County, Colorado Schools Board it is evident that no learning is taking place in Education, at the level of the School Board election. That seems typical of most of American education, pre-K through 12.

What is double- loop learning? Let's begin by trying to understand single-loop learning. Simply learning that a mistake had been made is single-loop learning. Usually those involved say, "Oooops! Looks like we made a mistake! We won't do that again!" And that is the end of the discussion.

Double loop learning also acknowledges the mistake, and then goes further. "Looks like we made a mistake. Let's us the mistake as a learning lesson to discover what caused the mistake." Double-loop-learning uses the mistake as a signal to explore the reasons that caused the mistake; and then learns how to repair the causes of the mistake, so that it does not occur again. This simple process is not taught as a formal subject in primary or secondary education, nor is it enculturated by the family. Yet, developmental engineers and exploratory scientist in all fields of human activities and research use this process continually.

For education to become truly effective in a democratic nation, it must begin to teach students the fundamentals of double-loop learning. As for the obvious social dysfunction of political competition in school board elections, we should acknowledge that it is a mistake to make education political. Education, to become an effective social institution in a democratic society, must become *a-political* and valued as the primary social institution for developing social stability and eventually social sustainability in cities and communities. Party politics has no place in sustainable education.

What is missing from school board elections are candidates who are capable of taking a neutral, yet universal, position for the development of public education as the eminent social institution that supports the survival, stability and sustainability of its host society… without a political agenda. Public education requires, and the very survival of societies into the centuries ahead requires, the implementation of election processes in education that are not politically motivated, but are opportunities for discussion of the common good that education has the potential to provide to everyone.

Tomorrow's Post, #95, "Business as Usual? 4"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "Business as Usual?, 4"   By Daniel Raphael, Ph.D.

We left this series with #3 and a discussion of the dangers of assumptions. Today, we will begin another discussion of a very large and almost totally obscured assumption of the third pillar of society, business. Let's set the stage because business in relationship to the development of socially sustainable communities and societies is perhaps much more complex than democratic government as an agent of developing socially sustainable policies and societies. I will use a very broad brush to discuss this.

When we consider a functional society, that should alert you to the three pillars of every functional society: the social, political and the economic/financial. All functional societies have these in common in one form or another. Business is a means of "doing the business of society" and government. In communist countries, business is managed by the central authority of government. In a democracy, as we have in the United States today, government is managed by large corporations. When we take into account that business is a means to make money, which is the passion of almost every American, then prosperous business is GOOD! Or so it seems.

The broadly obscured assumption of business that brings prosperity is that if it is a good thing now, then it will be a good thing in the future. Why rock the boat, huh? Yet, as we have and are seeing so clearly is that the "lubricant of functional societies" (MONEY) is becoming more and more sequestered in what is popularly known as "the 1%" of the population. Just as an gasoline or Diesel engine must have a continuous circulation of oil under pressure to cool and lubricate the moving parts, so too must a good working economy have money in continuous circulation and under pressure (read, continuing investments) to maintain the health of the economy, for everyone's benefit.

When oil stops flowing to the moving parts of an engine, those parts will become very hot. Some will melt and actually weld themselves to their complemental part, at which point the whole engine seizes-up and stops very abruptly. We have begun to see this in the global economy. This distribution of money through wages, salaries, vendor contracts and dividends has in the past been a means to "distribute the wealth" of business so that each employed person could use that money as they determine, exercising their right of self-determination.

The sequestering of money from the flow of business to employees and others is common to both communist regimes and democratic governments, to their detriment.

Tomorrow's Post, #96, "Business as Usual? 5"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "Business as Usual?, 5"   By Daniel Raphael, Ph.D.

For those of you who participated in "Occupy Wall Street" and similar social demonstrations throughout the world, this discussion is nothing new to you. Neither is it new to the 1%. What is missing for the 99% and the 1% is a legitimate means of "distributing the wealth" so that the economies of nations and the world continue to bloom prosperously.

I do not propose to offer any singular solution today to this problem. It is far more complex a problem than it has been described. Let us continue this discussion to become more acquainted with the problem, which you will see is much more egregiously developed than anyone wants to admit, or is capable of unraveling.

"People are people, the world over." That is trite, but very accurate when we understand that all people of all centuries of hundreds of millennia have been urged by the three core values of social sustainability (quality of life, growth and equality) to pursue their interpretations of those values. We discussed the interpretations of those values in past Posts. What we discovered and generalized was that each individual interpretation of those values is accurate FOR THEM; but, almost no one takes into consideration the interpretation of those values for the sustainability of others. That is where societies, politics and economies begin their social, political and economic dysfunction, to eventually become less effectiveness, decline, disintegrate and disappear into the strata of archeological spade work.

This development occurs because in the interpretation of those values, certain commonalities for fulfilling those values arise: the exercise or seizing of authority, control and power. Nothing new here, huh? When several or even hundreds of thousands of individuals feel the same way, (the 1%?) with or without consciously collaborating or conspiring, they can begin to "bend the culture" to their greater benefit. We are seeing this now with corporations and their powerful and moneyed lobbies and political campaign contributions. As history repeats itself, Franklin D. Roosevelt's quote seems timely, "We had to struggle with the old enemies of peace – business and financial monopoly, speculation, reckless banking, class antagonism, sectionalism, ware profiteering. They had begun to consider the government of the United States as a mere appendage to their own affairs. We know now that government by organized money is just as dangerous as government by organized mob."

Tomorrow's Post, #, "Business as Usual?, 6"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, #97   Posted: Thursday, October 16, 2014

Title: "Business as Usual?, 6 "   By Daniel Raphael, Ph.D.

From "Business as Usual?, 1" let us see if the perennial assumption, "Everything is fine!" is still intact for you. That assumption is primarily based on the mercurial standard of money. When everyone is prospering, everything is fine. When the market and wages are steady or declining, everything is not fine. The error of this situation is that money and wealth is not a permanent or timeless measurement of stability and "the common good." It is rather the cause of much instability in the world.

Now suppose that we wanted to replace money as the universal standard of "Everything is fine." What would we use as a universal, timeless and immutable measure? There is only one standard measure that has those qualities: the three core values of social sustainability, i.e., quality of life, growth and equality.

The larger question is this, "How do we go about replacing the measure of money with the measure of satisfaction and fulfillment that these three values provide?" Pragmatically, this will not be accomplished without some significant social, political and economic/financial disruption that puts into question all that is material and of money.

At present, corporations "own" the federal and most state political processes for their advantage via their lobbies and immensely generous financial campaign contributions. We can discount that legislators and congress people will change course toward more humane public policies that broaden the common good for everyone. We can discount that corporations, big business, will voluntarily amend the expansion of their services and products, or that they will voluntarily produce more environmentally friendly products and services. That won't happen because big business has such a strangle hold of influence over government. And, also, these changes will not take place because of the historic paternalistic view that the public is far too immature to accept responsible awareness of the hazards of life and living … that the public would "go wild," run in the streets rioting and become "out of control."

What can we expect will occur? As any futurist, economic planner, military strategic planner, large corporate economic analyst, insurance actuary or demographic analyst will tell you that sooner than later the Homo sapiens species will experience a major population reduction. Knowing that, we should plan, much like property development investors: Develop the plans for a new property and building before the old building is demolished and hauled to the landfill.

Tomorrow's Post, #98, "Business as Usual?, 7"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "Business as Usual?, 7"   By Daniel Raphael, Ph.D.

Post #97 ended on a very somber note. Yet we have witnessed huge, intentional decimations in the 20th century: World War I, multiple national revolutions, Stalin's purges, the Great Depression, World War II with the Nazi Holocaust, the Cultural Revolution of Mao Tsetung, the Killing Fields of Cambodia (1.7 – 2.5 million deaths in a population of roughly 8 million people), and other genocidal calamities.

What will set the "Great Decimation of the 21st Century" apart from all prior decimations is that this will be the result of over-population, not intentional social, political or economic-financial revolution. And, it will be global, affecting everyone, everywhere. Cities will still exist, but may not function well as so many people who maintain the infrastructure will no longer be on the job.

Business as usual? No, I don't think so. As a futurist, what is to come is so immense, so massive and so perilous that there exist no solutions, no remedies, no preventative procedures, social policies or economic power to stop what is to come. The assumption, "Everything is fine!" will be heard until the very last hours when there is no alternative but to ask, "What do we need to do to recover from this global disaster once it has completed its terminal cycle?"

Will the Millennial Generation rebuild the me-ism empires of the Baby Boomer, X, and Y generations? No, surely they will not. Already they are jaundiced from the self-interest of those generations. Those generations knew better but did nothing, fulfilling Edmund Burke's quote, "The only thing necessary for the triumph of evil is for good [people] to do nothing." And not much has been done, except as we see in these late hours as signatory efforts for the environment, and nothing for those with less.

Knowing, or rather speculating, about these things, let us plan for the recovery that will take place after the cataclysms have completed their cycle. How would a sustainable future become a reality? What must we do now to prepare for that possibility? Keep in mind that the hallways of courts, councils, agencies, state capitols and congress will be vast, echoing and unoccupied. On the other hand, there will be thousands of local communities with sufficient people of responsible character, intelligence and education who, if they were given a design process for sustainable family dynamics, sustainable education and health care, could rebuild in terms of socially sustainable societies, democratic governments and economies. Let us continue in Post #99.

Tomorrow's Post, #99, "Now what?!"

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Basic Concepts of Social Sustainability, #99   Posted: Sunday, October 19, 2014

Title: "Now what?"   By Daniel Raphael, Ph.D.

As I see it, the future of democracies still lies in the hands and minds of ordinary but creative and pragmatic people. Within what appears to be a huge "plain vanilla" population of people lies that 1% of remarkably ingenious, creative and inventive people who are courageous, who are usually identified as "thinking outside the box." They are those independent thinkers in every community who come to an opinion and action through thoughtful reflection, even contemplation, of the small and large experiences of one's personal and community life. They are the ones who nurture the growth of their families and communities, much like the moisture in the soil nurtures the arid tops of plants that are exposed to adverse conditions.

The greatest error of thinking of all times, repeated thousands of times in hundreds of societies and civilizations, is that those at the top of the hierarchy know best. This is a grand assumption, a charade of wisdom and intelligence so thoroughly ingrained in society as to be accepted as a true fact by those at the top and those at the bottom. It is typified by the general belief that ordinary citizens are incapable of creative and ingenious thought that is capable of transforming nations, and the lives of millions of citizens. It is a deadly assumption that is only eliminated by contrary actions that heal democracies save their citizens.

What we see from the annals of history is that when the times require great leadership, leadership has always appeared almost as if divinely called. Leadership as this is rarely military or overtly political in nature, but rather it is leadership that is called to address the social, political, economic/financial needs of "ordinary people" who constitute a nation. While that type of leadership may seem radical, but it is not violent. Is our American mindset so jaded by violence that there is no longer room for leadership that brings peace?

It appears to me that what is to come will surprise us — that the enemy is not "out there" but resident in our beliefs that have been formed by almost continuous war of one type or another since November 1, 1955 in Viet Nam. No wonder the values and principles that support social stability and social sustainability are so hard for Americans to integrate into their thinking – those values are surreal compared to what this nation has experienced in the last 59 years. Those three values will remain idealistic visions of stability until we develop the self-discipline to make them a reality.

Tomorrow's Post, #100, "Doing the Right Thing – A Matter of Self-Discipline"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "Doing the Right Thing – A Matter of Self-Discipline" By Daniel Raphael, Ph.D.

The "more" of what is needed to bring a nation and society out of a constant state of war, and to the threshold of social stability and eventually social sustainability is something that napalm, Tomahawk missiles, 5.56 mm or 7.62 mm ammunition, or any other articles of warfare never offer. The "more" that is needed comes in a form that is so recognizable when we hear and see news reports about Navy Seals, Army Rangers, the Marines and attack helicopter and fighter pilots – DISCIPLINE!!! For those in the armed services, discipline is something that is given and earned, ingrained and is imperishable when it is most needed.

But what is called for to bring a whole nation and its societies into a social, political and economic/financial state of stability is even more difficult to acquire — this is self-discipline that one chooses to adopt without training, without coercion and without a second thought of compromise. Of all the traits that produces great history, it is self-discipline, discipline that is accepted by the individual, engrained by the individual and steadfastly held in mind by the individual. And when that is duplicated by hundreds of thousands of people, great things do occur.

We usually associate "great things" in history as those which create great sacrifices of the lives of individuals. Those are obvious. What is not so obvious are the sacrifices that are given when situations require perseverance to pursue and fulfill goals that give opportunity and greater fulfillment and quality of life for future generations.

I've used Edmund Burke's quote at least twice in the last 99 Posts — "The only thing necessary for the triumph of evil is for good [people] to do nothing". What causes people to do nothing even when they see and know what is wrong is occurring on their watch, when they know what is right? Call it moral cowardice or spineless character a lack of self-discipline to "Do what is right" has always allowed the evil in the world to cause harm to others.

This lack of character and self-discipline to do the right thing comes from an innate selfishness and care-less arrogance that may not emanate from a condescending attitude of others, but simply comes from a self-centeredness that sees no value in supporting those who live after them, even their own children. In my 70 years, I've seen this all too often, and I find it disgusting and repugnant. In a society that is contemplating moving toward social stability, we

must ask, "What is right?" and then pour some concrete into our backbones to gird our self-discipline to act accordingly.

Tomorrow's Post, #101, "What is Right?"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, #101   Posted: Tuesday, October 21, 2014

Title: "What is right? What Works"   By Daniel Raphael, Ph.D.

One book that has been most influential to whom I have become is one that came to me by the most circuitous route. But that is a story for another time. That book is entitled, "Breaking the Rules," by Kurt Wright, 1998. [CPM Publishing, ISBN: 0-9614383-3-9]. Wright's book is eminently practical because he asks several questions that lead the reader to 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 I find to make it right/work?"

This is a wonderful example of intuitive inquiry. 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 basics, which often get lost in the shuffle of finding solutions. Question #2 truly 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 into our vision for something that makes us stretch to fulfill for 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 the improvement we are seeking.

When we use this format of questions, it allows us to examine any topic, and in particular for these Posts, any that involve aspects that are social. Using this 5-question process coupled with the three values of sustainability embedded in the Schematic for Validating Social Sustainability, we have a very thoughtful methodology of retaining the best of our social institutions, organizations and social processes while pointing us to a state of social sustainability.

Answering the primary question in the title, "What is right?" is then a matter of self-discipline for us as individuals, and as families, communities, counties and cities. This post particularly leads us to examine our self-discipline to "make our world a better world," as did our grandparents and great grandparents. The difficulties of their times made their decisions easier to answer simply because their choices were very limited, compared to ours today. If you are complacent about your life, your family's state of existence and see no threat on the horizon, then please overlook my caution.

Tomorrow's Post, #102, "Politics and the Right of Self-Determination"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "Politics and the Right of Self-Determination"   By Daniel Raphael, Ph.D.

Here is where the road gets a bit rocky. Some idealists have told me that they want to change government at one fell swoop. That would require a revolution of immense violence, which would lay to waste all progress of civil and political rights along with the political institutions that support the existing paradigms of democracy. In yesterday's Post #101, we discussed "What is right?" and determined that using Kurt Wright's process of 5 questions to answer that question allowed us to *discern* what is working Ok and what is not.

In a society that has chosen to pursue social peace and stability, we discern the right of self-determination as one that requires the highest responsibility on the part of citizens in a democracy. {Do I need to say that citizens in nations that are not founded on democratic principles do not have the right of self-determination?} It is a highly responsible political and social right because it can be exercised to any limits, as long as it does not interfere with the right of self-determination of others. Here, again, the three moral imperatives of social sustainability are invoked.

This is not confusing as its simplicity is implicit: Do anything you like in or with your life as long as it does not hurt or inhibit that same action by others. {Even suicide inflicts unwanted obligations on others, and violates those three moral imperatives.} When you begin to incorporate this simplicity into your thinking and social, political and economic/financial behavior, you have begun the process of being able to live with fewer laws – the beginning of the simplification of government. Hmmmm, that would mean that we would become more directly responsible for our actions and inactions.

I hope you are beginning to see the personal cost of living in a socially sustainable society, one that is socially stable and at peace, one that has the prospect of giving our progeny a bright future, perhaps even without war. Social stability as this requires the symbiotic relationship between citizens and their society become much more transparent, obvious and evident. If you asked someone on the street today to describe the symbiotic relationship that exists between themselves and their society, you would probably not receive on intelligible answer. We have a long way to go, don't we?

Freedom and liberty are held in balance only when citizens fully accept their individual social responsibilities to exercise their right of self-determination. And

this must be enculturated in our children by their parents who understand that connection.

Tomorrow's Post, #103, "Enculturating the Social Responsibilities of Freedom"

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Title: "Enculturating the Social Responsibilities of Freedom"

By Daniel Raphael, Ph.D.

A post came to my Facebook page last week that struck me as significant, "Society has gotten to the point where everybody has a right but nobody has a responsibility." This statement is actually speaking about the necessity of greater personal responsibility. It says that society has become so lax in its maintenance of the standards of liberty, freedom and the expression of the right of self-determination that the social and legal structures that support a functional society and nation have become dysfunctional.

Caveat: I'm going to make some pretty broad generalizations in the following. Usually what we see when the population of a nation increases in size and number is that the freedom of individuals to express deviant behavior decreases significantly. The life of the individual becomes less valuable as the necessity of preventing more widespread deviant behavior. In dictatorships, military governments and communist governments the rights of self-determination lessen as population increases because the authority that holds the fabric of that society together emanates from the central government, not from individuals. Remarkably, in a democratic nation as the U.S., we are witnessing the actual opposite. The tolerance for individual deviancy has increased as the population has increased, as witnessed by more lenient sanctions by the courts.

The reason this laxity of moral backbone has occurred is that the political, civil and social rights of individual citizens have increased over the term of this nation without a like expansion of their obligations to become more personally responsible for their behavior. Being more fully educated and informed to make more responsible decisions in their expression of their rights of self-determination has not been attended with a commensurate increase of individual political, civil and social responsibilities. Incredibly, in a democratic society as the United States, as the population has increased, the value of an individual life has increased. Citizens take for granted that their freedom to express their right of self-determination is almost without bounds.

As the above has occurred, the processes of democracy have continued to grind out more and more laws to define socially, politically and economic/financially acceptable behavior. The result is the early development of a police state for statutory enforcement of the multitude of laws. And this is untenable in a

democratic society. What are the alternatives? They are many, as we will discover in later posts.

Tomorrow's Post, #104, "The Survival of Democracy"

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Basic Concepts of Social Sustainability, #104   Posted: Friday, October 24, 2014

Title: "The Survival of Democracy"   By Daniel Raphael, Ph.D.

It seems a sure bet that Jean-Jacque Rousseau and Alexis de Tocqueville would probably like to observe and comment on the development of the American form of democracy. Freedom, liberty, inequality and the social contract are even more relevant today than then, as the limitations of contemporary democratic governments have become more and more visible. And, the limitations of party politics today make a revision of our form of governance almost impossible compared to then.

Today, the public has virtually no influence in the course of legislation, which is manipulated by large, moneyed organizations and corporations. The antiquarian nature of our democratic process has not kept pace with the increase in education levels and public awareness over the last two centuries. What has come about is a natural consequence of the diminished role of the public to participate in the option-development and choice-making of those options with their public executives. It is not a situation of "They (the public) deserve what they get" because the slow creep of political evolution favors those who have more to gain than by those who lose. The public has lost out on its right to exercise its self-determination simply because the structures of American democracy are so out of date. Those structures favor control by the few that is observably and measurably authorized by the votes of the public. It all looks so legitimate! It is no wonder that the once 10% has now become the 1%.

Where the right of self-determination in a democracy crosses roads with the decrease in power by the 1% is at the point where the public at large, and as individuals, takes on more social, political and economic/financial responsibilities. Remember this, the 1% is also composed of individuals; and, they, too, would become far more responsible individually for their organizational and corporate actions, when those actions interfere with the right of self-determination of others as individuals and as a public.

When the courts give corporations the identity of a legal individual, a "person," then corporations must also be held accountable and responsible for their decisions and actions that inhibit, decrease or interfere with the rights of self-determination of other individuals and/or the public. This is the path that societies and their governments must take to pursue the developmental evolution of social sustainability. Applying the timeless and universal standard of the three values of social sustainability provides a fair and level field for the rational development for an evolved democratic process.

Tomorrow's Post, #105, "Huh?! "

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Basic Concepts of Social Sustainability, #105

Title: "Huh?!"   By Daniel Raphael, Ph.D.

"Huh?!" is an appropriate response by anyone who tried to grok the depth and parameters of Post #104. What was proposed seems like such an irrational existential possibility as there will never be a constitutional convention held in the United States to make any formal revisions. It is simply impossible to accomplish with state and congressional legislative processes willingly neutered and incompetent by their elected and appointed public executives who seek money, vast amounts of money, to become elected or re-elected; and, to assure that more money follows by "Yessing" their moneyed contributors. Developing more legislation to curtail campaign spending is just so much "patchwork" for something that needs a creative solution.

Again, that creative solution will not be forthcoming from the hierarchies of social, political or economic/financial power. It can only come from those who hold the ultimate authority for democratic governance: The People.

Now, here is where the democratic process gets interesting, particularly when citizens individually and eventually as a public begin to find the union of all their divergent interpretations in the three core values of social sustainability that are common to every individual of our species, globally and in every race, ethnicity, gender, nation and culture. That commonality is so embedded and invested in our existence as to be overlooked by almost everyone. It is from these three values that citizens can develop their own individual interpretation: Now reverse that process.

Diverse social, political and economic/financial groups within a democratic nation can find union in their commonalities: the three core values of social sustainability. Each group must come to accept that every individual and group has a right of self-determination to develop their own interpretations of those values, so long as those interpretations do not violate the three moral imperatives of social sustainability, (Post #11). For a democracy to work well does not require like-thinking, but like-valuing. How people live, what they believe and what they wear is really no business of anyone else, as long as they observe the three moral imperatives.

"Huh?!" These three values encourage the formation of unified social, political and economic/financial positions on social policies and laws. What is required to empower this process is the willingness of groups to co-exist with other groups

with whom they may have great differences in how they interpret the three values.

Tomorrow's Post, #106, "Public Solidarity, Democratic Sustainability"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, #106   Posted: Sunday, October 26, 2014

Title: "Public Solidarity, Democratic Sustainability"   By Daniel Raphael, Ph.D.

If you have any doubts about the effect of divided groups upon their mutual societies and nations then all you have to do is look at what is happening now in the Middle East where Muslims are killing each other with impressive resolve. What you are seeing is the most mutually violent, most mutually destructive, selfish demonstrations of the effects of divisions in humanity that are artificial, manmade. (Emphasis on "man.") Such attitudes of "I am right, you are wrong" assure all groups in that region that there will never be peace. The like can be said of Palestinians and the Israelis.

Now, apply that to your thinking here in the U.S., except here the division seems to exist between "the people" and the government. Now, remember that "the government" is simply an agent of governance. It is a process that coordinates efforts to maintain the good working order of a nation of diverse people. It is obvious that corporations use the offices of government to their advantage. There are no prohibitions against it! Thus the public is virtually locked out of the circles of influence in government.

It is essential that the public NOT assume the attitude of "us against the government." That is a lose-lose proposition that will go sideways every time. Again, we must ask, "What works?" as Kurt Wright has guided us so wisely. What would work to aid the union of public groups? What works is finding commonalities among the groups, developing workable options, choosing the most workable options, and then implementing one or two most workable options by a union of public action groups. The essential aspect is what Wright suggests – retaining the most workable parts of the situation while creating solutions to the aspects that are no longer functional.

It would be wildly interesting to observe diverse groups as Green Party, Democrats, Republicans, Libertarian and other political groups strive to find their commonalities rather than their differences. Imagine this: **A venue of these groups working in small mixed teams of 5-11 people; guided in the Design Team Process by capable facilitators; working through the Schematic for Validating Social Sustainability; finding commonality with the three core values that provide the immutable standard for measuring and discerning socially sustainable moral and ethical beliefs, assumptions and cultural expectations.** This type of rational interaction would make political campaigns look ridiculously immature with their knee-jerk responses of either-or options. It would also bring the People into a political union that could challenge moneyed lobbying.

Tomorrow's Post, #107 "We, the People… "

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "We, the People… "   By Daniel Raphael, Ph.D.

Creating and developing rational, socially sustainable policies that address the interests of diverse groups cannot be done any longer at the level of a national congress. The reasons are obvious, as the last 10-20 years have proven. Because of the influence of corporate lobbies, state and national legislative processes have become intractably frozen where social policy development is excluded from serious discussion.

The initiation of democracies has always come from the People. So, too, the evolutionary development of existent democratic processes must emanate from the activity of the People. Because violent social, political and economic/financial revolution destroys the historic achievements of democratic progress, violence is not the way. Such actions almost always cause the development of martial law.

Review: The intention to motivate the evolution of an existing democratic process will almost never be accomplished through existing, invested democratic hierarchies of authority, power and control; and neither will it occur through violent revolution. The rational option is for citizens at local community levels to initiate the work necessary to design an evolved form of democratic process. Such a thought is not an errant idealistic vision — there exists a proven method for local community teams to begin designing validated sustainable social policies, and to develop evolved forms of democratic institutions that benefit citizen participation and benefit the legislative process.

Perhaps the greatest stumbling block to the evolutionary development of any existing democracy is not the complacency of citizens, but their self-disempowerment. In discussions I have had with educated people who have a sincere concern for their city, state or nation is that they truly believe that they have no power. Hmmmm, sounds like a self-fulfilling prophecy to me!

It may appear that I have painted myself into a corner with the development of this topic over the last few Posts. *Au contraire!* The wonderful aspect of the American Declaration of Independence and Constitutions is that it is immensely flexible and elastic for inventing democratic adaptations of existing processes. It is simply a matter of interpretation because the Declaration is founded on universal values very, very similar to the values that have sustained our species for over a quarter million years. This nation would not have lasted as long as it has if it had been founded on values less universal than those of our species.

Tomorrow's Post, #108, "Where to Begin!"

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Basic Concepts of Social Sustainability, #108   Posted: Tuesday, October 28, 2014

Title: "Where to Begin!"   By Daniel Raphael, Ph.D.

What will be described in the following paragraphs and Posts will require you to "think outside the box" of your usual self-disempowered thinking. The 56 signers of the Declaration of Independence did it, we can too. Think of how these men had to gather together, discuss their disgruntlement with the conduct of the English crown toward the colonies, their new homeland. Let us pour ourselves into their lives, where they lived and how they lived.

We of today almost always forget the incredible "out of the box" thinking these men used to create (not fix!) a new form of government that erased many of the problems of monarchial government at the time. They created a democratic government of elected officials, not governed by the right of a sovereign monarchy, who proposed legislation and the formation of laws. Remember?

In the rush of our contemporary culture, (emphasis on "rush"), our mindset is to "fix" what exists trying to improve what is already flawed or dysfunctional. When we compare this cultural commonality, we also occasionally see incredibly creative and innovative solutions, but usually of a technological nature. Rarely if ever do we see the creation of truly innovative social processes. (Try to think of one!) Yet, I know for certain that doing so is not impossible, but will simply take time to invent.

In the process of creating innovative democratic processes, we want to do as Kurt Wright suggested: keep what works then isolate and create a solution to what does not work. Because democracy operates best when the right of self-determination is able to be freely exercised, without jeopardizing the right of others, the values and principles of social sustainability have the best working environment to produce the best outcomes for everyone. Yet, as we see in our contemporary United States form of democracy, the authority of the People has been so vastly diluted over time as to become neutralized, and even isolated from the democratic process. What to do?!

Let us go back to the same drawing board as the signers of the Declaration and Constitution did: Take a long, slow and careful look at the resources that are available, (Post #101, Wright's suggestion #5), and create innovative processes of democracy that re-instates the People to their rightful position in the democratic process. This will of course require citizens to become far more personally responsible for their own actions.

Tomorrow's Post, #109, "Experience, Reflection, Innovation"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Title: "Experience, Reflection, Innovation"   By Daniel Raphael, Ph.D.

The prior few Posts serve as Introduction to the following long series of Posts. We will begin designing a validated, socially sustainable evolutionary form of democracy that will build on what I call "The First Paradigm of Democracy," which is what the signers of the Declaration of Independence and the Constitutions created. That paradigm continues today in almost the identical form as it was created 238 years ago. Times have changed, so let us begin designing "The Second Paradigm of Democracy," which we hope will instill confidence in established and developing democracies, to evolve with the times. We will take side trips along the way, so please be patient. ~

The experience that we the People have gained in the last 238 years involving the development of that original paradigm of democracy provides an invaluable resource for our reflection. As old as our U.S. form of democracy seems, it in truth is a very young and immature form of democracy. It is not the last, most perfect form of democracy that can be devised. Before we develop an evolved form of democracy for democratic nations, let us appreciate how wisdom is gained: 1) We participate in some experience that challenges us; 2) in the terms of older generations, we then "take stock" of that experience, that is, we reflect upon that experience.

The process of reflection involves thoughtful contemplation of an experience, examining it for similarities with other experiences, and examining it for differences with similar experiences. 3) We are looking for "lessons" to be learned from those similar and differing experiences. It is important to learn the "lessons" of life. We must ask during the process of reflection, "Is there a lesson to be learned from this experience and from similar experiences?" And, "What is the lesson, here?" 4) Having discovered that there truly is a "lesson" to be learned from those experiences, we are led to ask the next to final question, "What is the wisdom that these experiences provide to us?" And finally, as we search the libraries of our mind for related lessons and wisdom for the problem we are working on, we then ask, "What wisdom(s) can we draw upon to guide our new creation?"

As we initiate the work of creating an effective and innovative form of democracy, we will begin by asking many discerning questions, often which seem at first to be solely rhetorical. But, they are not. They are pragmatic and provide a stable foundation upon which to build a new paradigm of democracy.

Tomorrow's Post, #110, "The Second Paradigm of Democracy"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, #110   Posted: Thursday, October 30, 2014

Title: "The Second Paradigm of Democracy"   By Daniel Raphael, Ph.D.

As we move forward to design a more evolved and effective form of democracy, we will build on the foundations of democracy that were laid down by the founders of the American form of democracy, circa 1776 – 1791, in the Declaration of Independence and the Constitution. Although 238 years have passed since then, there have not been substantive evolutionary developments in that original process of three branches of government, popular elections and representation. Political, civil and social rights have expanded, but the basic organizational structures and processes have remained relatively the same. Let us call this The First Paradigm of Democracy.

To build the Second Paradigm of Democracy, as Kurt Wright suggested, we will keep what works and create new, evolved democratic processes for the Second Paradigm. Democracies begin with the People. Let's keep this; and, let's keep the election of public executives who represent the People. What was not designed well in the First Paradigm of Democracy is how public issues become topics of legislation. That is the source of most problems in the American democratic process and needs improvement.

Keep in mind that we are striving to create a sustainable form of democracy. Also keep in mind that the word "sustainable" is used as a verb, as in "sustaining." That is, the democratic process of the Second Paradigm operates in a way that assures that the democratic process will be viable, adaptable and existent for the next 500-1,000 years and more. To do that, the democratic process of the Second Paradigm must become qualified as being a "learning process," which the First Paradigm is not. Adapting the existent democratic process to also become a learning process is the essence of the Second Paradigm of Democracy — learning and recording what works and does not.

DO NOT FORGET THESE CONNECTIONS: Social sustainability is dependent upon learning from mistakes and learning from successes. It is dependent upon examining experience to discover the lessons of history and the wisdom of living sustainably. It is dependent upon the retention and easy access for the use/application of those learning lessons and wisdom. It is dependent upon a timeless and universal system of decision-making that produces consistent option-development, option-choice-making, decision-making and action-implementation consistent with the three values social sustainability. All other options eventually lead to social dysfunction, social decline and social collapse.

Tomorrow's Post, #111, "Public Issues of Distinction"

Basic Concepts of Social Sustainability, #111   Posted: Friday, October 31, 2014

Title: "Public Issues of Distinction"   By Daniel Raphael, Ph.D.

Public issues of distinction are those issues that have the potential to affect the social, political and/or economic/financial stability and sustainability of a city or nation, for examples. As we progress in these Posts, we will discover that because of the universal nature of the three values of social sustainability all public social issues that are relevant to the sustainability of even a small community are simultaneously relevant to a nation and even by extension to the global civilization. ~

It is now close to the mid-term elections across the country. We have seen and listened to weeks filled with useless, vapid, political rhetoric of either-or, linear-minded, male-dominated thinking. Have we heard any substantive arguments concerning issues of public distinction? No, probably not. Whenever you hear political rhetoric, it should trigger an avalanche of intuitive questions. For instance, "What is it about our election process that *prevents* meaningful discussion of substantive options to public issues of distinction?" (Remember, this is an intuitive question which will produce intuitive answers rather than knee-jerk, quick-draw, empty, meaningless answers.)

As you can see, if you have become enculturated with the prior 110 Posts, is that the answer(s) to this question must relate to the three values that have sustained our species for almost half a million years. Here is the answer to the question above, "No meaningful public discussion of public issues will ever be brought into public campaigns until a consistent, universal and timeless standard is used to discern, weigh and deliberate those issues and the suggested options for their resolution." Just as the length of a meter is defined as "the length of the path travelled by light in vacuum during the time interval of 1/299,792,458 of a second," the three values of social sustainability provide the ultimate, timeless and universal standard to discuss and interpret all social issues for all societies. They are the ultimate, timeless and universal arbiters of "What works?" and what does not. They provide the timeless definition for measuring social wisdom by learning from social policy successes and failures.

This standard requires that everyone be treated as being "equally valuable to the survival and sustainability of individuals, families and societies." Said another way, it does not allow for any special advantage to advance the personal, political or financial ego-benefits of politicians, other individuals, groups or corporations. "…equally valuable to the survival and sustainability of individuals, families and societies." Hmmmm.

Tomorrow's Post, #112, "… equally valuable to the sustainability…"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, #112 Posted: Sunday, November 2, 2014

Title: "…equally valuable to the sustainability…"   By Daniel Raphael, Ph.D.

The timeless and universal standard of the three core values of social sustainability requires that everyone be treated as being "equally valuable to the survival and sustainability of individuals, families and societies." This means that poor people would treat rich people the same as they would treat their friends. This means that rich people would treat poor people as they would their friends.

There is something about these three values that are innate to our species — and every individual. They have been validated by history in so many cultures they have also become embedded into every religion and every culture and known as the "Golden Rule," (Ref. Post #12). Basically it says, "Do to others as you would have them do to you." This moral tenet is ultimately the positive response to the three Moral Imperatives, (Ref. **Post #11**). Treatment less than this is UNsustainable.

What was unknown when this moral tenet was proclaimed thousands of years ago is that it is founded on the self-evident values of social sustainability: quality of life, growth and equality. Every child knows that the Golden Rule applies to all people of all races, ethnicity, cultures, nationalities and genders for all time, universally, without exception. It is the moral reflection of the validity of the values of social sustainability. Today, those three values can be used universally for all people in all social circumstances to discern what is moral, and what is right, what works that supports social stability and sustainability and what fails to support social stability and peace.

Now, let us bring in the substance of what we spoke of in Posts 108 and 109. What are missing from the process of developing legislation are the input, preferences and choices of options by the public. While many topics of legislation are beyond the expertise of the public, there are huge swaths of public issues that are on the minds of most citizens, who wish to share in the development of those issues, but cannot. They cannot simply because the democratic process does not provide the means to do so. As input, town hall meetings and letters to local country and city, state and federal legislators are vastly insufficient to do so.

Citizens are locked out of developing public issues that affect the quality of their lives, their growth equally as moneyed special interest groups, powerfully funded lobbies and their corporations. The creative solution is to retain all of the working parts of the democratic process and create new social processes.

Tomorrow's Post, #113, "An Innovative Social Process"

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Basic Concepts of Social Sustainability, #113   Posted: Monday, November 3, 2014

Title: "An Innovative Social Process"   By Daniel Raphael, Ph.D.

In a recent Post I briefly mentioned a major deficiency of our contemporary democratic process exists where citizens are not able to become effectively involved in the development of "public issues of distinction." This stems from a huge *assumption* that was made when the Constitution was written, and which subsequent Amendments have not addressed. It was *assumed* that congressional representatives and senators would remain familiar with the concerns of their respective electorates and carry those concerns forward to Congress in bills submitted for consideration by the whole House and Senate.

Today, gathering the ideas, proposals, comments, preferences, opinions and option-development of tens of thousands of citizens can be accomplished easily and quickly through the Internet. Instead of a town hall meeting once every three months, or writing letters to their congress person, citizens could access their own local community website to offer their opinions, preferences and options for consideration to issues, for example. Because the Internet operates 24/7 all year long, citizens could access their local sustainable democracy website whenever and from wherever they are located by using their smart phone, laptop, desktop or the computer at their local library. The hardware and software for this type of operation already exists.

Let us go slowly with this idea. What is missing from this technological development is an innovative social process that substantively adds something to the democratic process that has not existed outside of the town hall meeting and letters to citizen's public executives. All of us are well acquainted with Twitter, Facebook, LinkedIn, Pinterest and many others. They are known as "social media" that supports social networking, where people who have similar interests and commonalities can network with others all over the world.

What is proposed here in these Posts is "Public Media" that supports public networking where citizens who have similar interest and commonalities can network with others all over the world. What citizens of democratic nations have not yet grokked** is that they have everything in common when they approach social issues, social policies and social legislation with an understanding of the universal nature of the values of social sustainability. What is needed are several innovative democratic processes.

** https://en.wikipedia.org/wiki/Grok

Tomorrow's Post, #114, "Democracy Index"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, #114   POsted: Tuesday, November 4, 2014

Title: "Democracy Index"   By Daniel Raphael, Ph.D.

Wikipedia's article, "Democracy Index"****** categorizes democracies as "Full Democracies" and "Flawed Democracies" that constitute 48.5% of the global population, or approximately 3.4 billion democratic citizens. How much political clout would .5 billion of 3.4 billion democratic citizens have working together? Huh?

Let's do some creative thinking, thinking that is out-of-the-box-creative. How about a Global Party of Democratic Citizens (GPDC)? (Not meaning the "Greater Portland Dachshund Club http://www.acronymfinder.com/GPDC.html . LOL) Such a global party would have a unified intention for its existence to promote the common good and universal welfare of all democratic citizens according to the three values of social sustainability, (quality of life, growth and equality). And, it could garner audiences for social issues and policies around the city, county, state, nation and world, and collect their input as options, preferences and so on. Such a party could cut through and across the lines of political division that are invested in the politics of every democratic political process. Is anyone up for running on the GPDC ticket for 2016 in the U.S., or in the next UK, German, French, Italian, Greek or Turkish general elections, for example?

That might sound pretty exciting, much like watching a child's helium balloon fly off into the stratosphere. What is needed for such a global party to become a viable, innate and grounded part of every national democratic process is a national and global means for democratic citizens to discuss and CREATE stable and socially sustainable solutions and policies and then format that into legislation for GPDC candidates and office holders.

The universal nature of the three core values of social sustainability allow every individual to interpret every social topic and public issue as they determine. Using those three universal values ensures that those interpretations conform to the minimum standard in the Three Moral Imperatives of social sustainability. Those values allow variance of interpretations that are not hostile to anyone, but beneficial to everyone. There is only one political position involved: the common good as defined by those values. It then becomes necessary for citizens of democratic nations to engage in discussing and designing social and public issues within a local community process that guides citizens through a predictable methodology using those values.

 ** https://en.wikipedia.org/wiki/Democracy_Index

Tomorrow's Post, #115, "Rational, Non-Political Discussions"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

Basic Concepts of Social Sustainability, #115   Posted: Wednesday, November 5, 2014

Title: "Rational, *Non*-Political Discussions"   By Daniel Raphael, Ph.D.

"Rational political discussion" is an oxymoron that we have observed for decades and centuries. Rational, *Non*-Political Discussions may not occur right away in city, state or national politics but it surely can occur at the local community level almost immediately. Such a discussion would require the use of a prescribed format or methodology, with the three universal values of social sustainability, to examine and validate the various aspects of the topic and the conclusions. Has that ever been done before? NO! It would be interesting to hear a public debate between candidates arguing some public issue basing their discussions on the three core values of social sustainability.

Most of you have probably been to a local political caucus or political discussion group. Those are usually run by someone who has an agenda for the topics that are discussed. However, in a local community Social Sustainability Design Team of 5-11 members there is a methodology for examining topics, with roles for team members to exercise, that contribute immensely to the rationality of discussing sensitive social issues. No one is left out of the discussion in a Design Team because everyone has a significant role to play. Those roles include Facilitator, Recorder, Consultant and Inquiring Members. Asking meaningful, competent, cogent and intuitive questions is an art in itself. Intelligent and intuitive questions lead to intelligent answers.

This process may seem "confining" to you, but it provides an organized (not rigid) way of discussing sensitive topics. Hundreds of local communities in a nation will provide the opportunity for generating truly creative options, regularly. The three core values provide an unalterable backboard for bouncing ideas and topics against to see if they fall apart or become a part of a sustainable social system. The universal, timeless nature of the values that have sustained our species, offer the potential to develop creative designs for solutions for any social issue or topic in any democratic society.

Once the designs and solutions are created, then the political discussion of how to implement those designs will begin. Yes, there will be liberal and conservative sides to implementation of socially sustainable designs. What is essential is that there be a way for local community citizens in their local design team to share their input with other design teams via Internet connected networks. Remember, the great mass of intelligent thought is within the multitude of undiscovered geniuses in local communities. Do not underestimate your own

capability to make contributions, too. No one can empower or disempower you to do anything, but you. Do you empower or disempower yourself?

Tomorrow's Post, #116, "A Will to Change"

Basic Concepts of Social Sustainability, #116   Posted: Thursday, November 6, 2014

Title: "A Will to Change "   By Daniel Raphael, Ph.D.

Peter F. Drucker is one of my favorite classic business-wisdom sources. I was reminded of him when I saw a LinkedIn article posted by Izabela Lundberg, which included a quote of his. "The only thing we know about the future is that it is going to be different." Another quote, "The best way to predict the future is to create it," by Alan Curtis Kay, 1971 at an early Palo Alto Research Center meeting. (Also attributed to Peter F. Drucker and Dandridge M. Cole.)

The future is formed every day by billions of people. They WILL to arise in the morning and go about their daily activities. Some do not. Change begs an intuitive question, "Is it better to make history, or to create the future?" You can make history without an intention, but you cannot create a positive future without an intention.

Compare the recent U.S. elections and putting the other party in office in the following metaphor. You get a clean pair of socks out of your drawer and put them on. As you put one of them on, you notice a hole in one sock. You remove them both and put them on the other foot. The hole is still there. What does that change? Nothing. Same hole different foot. Same flawed democratic process, different party.

Very early Posts, here, related that significant social change usually does not occur without some social, political or economic/financial crisis. When times are prosperous there is even greater resistance to social change because "If it ain't broke, don't fix it." Yet, when crises occur, there usually is no preparation, no forethought, no planning and no vision for creating positive changes from the crises. That situation now exists across most of the United States. The polls on the national news the night before elections cited that 78% of Americans did not think their country was in a good condition. A vast swath of the American public KNOWS that "something" is not right and they have a sense of impending crises. They do not know what it is exactly, but they are not comfortable with how the country is doing, and where it is going.

It is comforting to project that one day many hundreds of local community Social Sustainability Design Teams will exist to provide an ongoing, continuing process for assessing the social, political and economic/financial situations, and developing designs for relevant social, political and economic/financial policies and laws. They will provide the capacity to respond to "change" promptly using a

sustaining intention already in place, and a methodology for sustaining any democracy.

Tomorrow's Post, #117, "Review 2"

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Title: "Self-Sustaining Emotions "   By Daniel Raphael, Ph.D.

In prior posts we discussed the three core values of social sustainability, "Quality of life," "Growth" and "Equality." They are innate to our species and universal in every individual of every nation. They have the capacity to sustain families, communities, societies, nations and a global civilization into future centuries. We also discussed how these values urge us individually to improve our quality of life, to grow and to do so equally as anyone else with the same capability. They support the growth of societies and nations, through the collective influence of individuals, especially in organizations. Yet, what was missing from our discussion is the initiating cause, the *internal motivation* that propels this simple matrix of values into action.

These three values can be interpreted and implemented in at least three ways:

either (-), (✆) or (+). Their interpretation can be expressed negatively and destructively in the form of seven deadly emotions: In today's language they include anger and aggression, greed, laziness, pride, lust, envy and hoarding (accumulating more than is needed for one's life and circumstances). They are evidence of innate selfish and self-centeredness. These negative emotions are degenerative in nature and diminish the effectiveness of the individual in their own life and are corrosive to their relationships with others. When they emanate from organizations and corporate or governmental cultures, they can have a cumulative, negative influence and effect upon communities and societies, and create social, political and economic instability. Such a narrow, selfish and self-centered consciousness is the motivating causes of social separation and social disintegration, *the antithesis of social sustainability*.

The inner motivating causes that initiate social stability and sustainability are three essential emotions, "Love," "Compassion" and "Empathy." These three emotions lead us to be open with our self and with others, enabling us to improve our self-esteem and self-image; and encourage us to improve our relationships with others. They are not selfish, but generous, and allow us to see our own life in the lives of others, and then in compassion reach out to help those others grow! That is the true interpretation and expression of the quality of life, growth and equality applied individual-to-individual through emotional integrity. Their constructive interpretation leads to the positive development of our inner personality structures; and, contribute positively to our functioning in our family, community and society. They complete the holism of the Raphael Theory of Human Motivation.

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

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

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

Fundamentally, love, compassion and empathy support the development of a higher quality of life for our self and with others. These emotions provide the motivating energy to grow into a more complete, mature and functional individual within our self and within our social environment. They allow us to see the common good as societal rather than selfishly personal. Their expression demonstrates the highest ennobling qualities of human nature at its best, giving example to others that encourages our own intra- and inter-personal growth. With these three self-sustaining emotions, we now have the direction and motivation from which to develop highly positive family dynamics before the arrival of children; and a loving, compassionate and empathic means of validating holistic growth in individuals, families and societies.

When you see evidence of these positive emotions in action, you are seeing evidence of the development of self-sustaining families and communities. The positive interpretations of the three values of social sustainability then become constructive to the *social and emotional* sustainability of individuals, families,

communities and societies. When we internalize these values and emotions, we realize that the collective power of individuals affects individuals everywhere, as much as the individual affects the collective whole.

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Title: "Validating Emotions of Social Sustainability"   By Daniel Raphael, Ph.D.

A month ago, in Post #117, three self-sustaining emotions, love, compassion and empathy, were introduced to complete the holism of the basic conceptual structure of the Raphael Unified Theory of Human Motivation. They define the essence of being humane in our relationships with our self and others. They are fundamental to growing into the potential of our self, personality and social relationships.

In former Posts we discussed why ALL organizations, societies, governments, nations and dynasties have perished. They all perished because they failed to incorporate the capability of adaptability into their organizational structures and processes. Adaptability develops from learning from experience. Therefore, for organizations to become adaptable, they must also become "learning organizations" capable of learning what causes failures that are to be avoided and what causes successes that are to be emulated. Here is a succinct definition of adaptability: "the ability to change (or be changed) to fit changed circumstances." [WordWeb Pro]

Not too remarkably all nations, societies, governments, corporations and organizations will continue to fail until and unless they incorporate the values of social sustainability that are innate to the Homo sapiens species; and, also become "learning organizations" that learn to adapt to ever-changing societies. However, as organizations begin to incorporate those values they will become in many ways pseudo Homo sapiens, imitating and simulating the sustainability of our species. That is good news! Yet, I have had the intuitive feeling in my gut that something more is needed, something that conveys the best essence of being human — to be compassionate, to convey empathy and even love in its many manifestations.

Discerning this feeling more closely, I now understand that achieving stability and sustainability in an organization is no assurance that it will also become more humane. When we witness that an organization's citizens, clients, patrons, vendors, investors, customers, patients or employees reflect a sense of compassion, empathy and personal regard that they have received from that organization, it will have been validated as having become fully socially sustainable. We know that this is possible because we or someone we know has felt this way toward the benevolence of an organization in the past. If the best of human nature is humane, sensitive enough to be compassionate and able to give and receive empathy, then should we not also expect our societies and organizations to reflect the same qualities?

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Title: "Mind-Heart, Justice-Mercy"   Posted: January 01, 2015

Basic Concepts of Social Sustainability, #119   By Daniel Raphael, Ph.D.

Looking over the last 12 months provides a breath-taking series of developments concerning Social Sustainability, many of which I did not anticipate. That's a good thing as it offers a rising horizon of the unexpected, of new concepts, of ever greater wholeness, and keeps one humble. As I continue to work the concepts and fundamental principles of social sustainability I am realizing more and more that it offers a holistic way of living in a sustainable society without religious dictums to do the right thing. It offers a universal and timeless means for living in a just and merciful society.

It seems that with social sustainability, one little thread leads to another thread to weave a fabric of whole cloth for the good functioning of societies. We have discovered that by applying the values and principles of social sustainability that "social justice" becomes definable and measurable. "What is fair" also becomes abundantly clear, as does "the common good." Yet, in Post #118 I stated that organizations may lack compassion, empathy and regard for the value of people, individuals, even though the organization had taken on the values of social sustainability.

That incongruous situation stems from the minded orientation of working with the values and principles of social sustainability. Sifting a social problem through the Schematic for Validating Social Sustainability is an intellectual, "minded" process that requires deliberate, thoughtful and intentional work using logic and reasoning in one's mind. Yet, something more is missing isn't there?

The missing element is the "heart-connection" that balances all considerations concerning the welfare of others, and our self. The heart-connection is not apparent until we apply the three emotions that validate social sustainability as being complete. Compassion, empathy and the manifold layers offered in one word, "love," give us the means to evaluate whether a society, organization, community, social agency or family is complete and functionally sustainable.

The cold reality of maintaining a functional and sustainable society cannot not exist by justice alone, but must be qualified by mercy to maintain our heart-connected relationships with others and our self. Justice without mercy is blind to compassion and empathy. But with mercy, justice then becomes humane — human. Justice does not generate loyalty. But with mercy loyalty, commitment and support are generated, the essence of sustainability that can last centuries.

Tomorrow's Post, #120, "Feminine Leadership and Peace"

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Title: "Feminine Leadership and Peace"   Posted: January 02, 2015

Basic Concepts of Social Sustainability, #120   By Daniel Raphael, Ph.D.

One of the reviews of major developments that occurred in 2014 stated (sorry, I lost the link, ugh!) that women had begun to take on more and more leadership positions in the world. That is a trend I hope will continue without delay and without hesitation. One of the major characteristics of women compared to men is that women tend to seek integration rather than separation, collaboration rather than competition, and the list goes on extensively. Women's efforts to move toward peace and peaceful societies are gaining ground as they take on more roles of leadership. Comparing women's efforts to that of men, speaking broadly and as a generalization, men simply do not have it in them to be peaceful. Historically, peace is not a part of the male gender's nature.

As I review the literature of peace there are two characteristics that seem universal, whether authored by a woman or a man. First, all seek peace, espouse peace, illustrate the benefits of peace and discuss all the reasons why peace is a far superior activity for individuals, families, communities, societies and nations than hostility and war. Second, to the extent of my research, none point to common, universal and timeless human values as the foundation for peace. Consider the first paragraph of the UNESCO Manifesto 2000 for a Culture of Peace and Non-Violence:

> The year 2000 must be a new beginning for us all. Together we can transform the culture of war and violence into a culture of peace and non-violence. This demands the participation of everyone. It gives young people and future generations *values* that can inspire them to shape a world of dignity and harmony, a world of justice, solidarity, liberty and prosperity. The culture of peace makes possible sustainable development, protection of the environment and the personal fulfillment of each human being. [Emphasis added.]

No one can argue against this statement. Yet, something is desperately missing. In the third line the word "values" is presented in bold italics because nowhere are those values stated. They are assumed. Yes, "peace" is a value, but it is a secondary value that is dependent upon its connection to the values that are universal to every Homo sapien and have sustained us for the last 40,000 – 400,000 years. The sustaining values of our species are primary to peace and social sustainability. We each seek a better quality of life, to grow into our individual potential and to do so equally as well as any other person. Until these values are recognized as the sole support for peaceful nations, then peace is only a belief built upon assumptions.

Tomorrow's Post, #121, "Oneness is Intrinsic"

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121. Oneness is Intrinsic

Here again is an excerpt from the UNESCO Manifesto 2000 for a Culture of Peace and Nonviolence (1999): "As defined by the United Nations, a culture of peace is a set of values, attitudes, modes of behavior and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations."

The intention of this statement is very clear. Yet, its high minded rhetoric obscures the problem of generating peace. Read this again. "As defined by the United Nations, a culture of peace is a set of values, attitudes, modes of behavior and ways of life…." Nowhere are these values, attitudes, modes of behavior or ways of life provided to us. They are ASSUMED. The goals that these words point to can never be achieved because the fundamental values of peace are invisible to us. How can we agree to achieve peace if we have not agreed to the values that are assumed to underwrite and support peace? We cannot. Values qualify the actions we live by. I suggest that a body of people who are intent upon working toward and for peace should initiate a Social Sustainability Design Team and work "peace" through the Schematic for Validating Social Sustainability. Peace makers must approach their craft with the same intense intention as terrorist bomb makers. You will need a vision, mission, philosophy, goals and objectives, blueprints, materials and people who live and breathe peace!

Efforts to develop peace must be founded on a set of values that are already innate to our species that support the development of individual potential (growth) that leads to an improving quality of life for the individual; and, collectively aids the "progress" of societies of people. Only then will peace become an option for a society. In contemporary terms, think of the plight of the Palestinians. Peace will never become a reality for them until they and the Israelis provide for an improving quality of life for them as a people, and as individuals, and provide assistance for them to grow into their potential (to grow) and to do so as would any Palestinian or Israeli. That would define the social sustainability value of equality, very clearly. Both sides are responsible for this.

"The oneness of us all is intrinsic" is not a glib statement but a genetic truth of our species. What is artificial are the interpretations and competition that set us apart!

"The Cost of Unconscious National Policies"   By Daniel Raphael,
Ph.D.

Basic Concepts of Social Sustainability, #122   Posted: January 05, 2015

The hideously difficult situation the global population has **unconsciously** gotten itself into is its bloated population that has become the source of intense competition, even war, for the control of limited resources. From earlier Posts we know that all populations of nations came into existence without an intention for their continuing existence. In other words, every national population has set itself on a course without a destination, without *raisons d'être.* Again, in other words, ever larger growing populations are living unconsciously, the anathema of intelligent and purposeful living; for without conscious awareness, one's life is a sequence of disconnected events that seem like an uncontrollable, perpetuating collision without conclusion. The same can be said of our global population generally, and specifically for all national populations. What is the conclusion to this perpetual collision of conflicts?

As was also mentioned in prior posts, and as repeatedly predicted by demographers, population statistical analysts and resource analysts of eminent organizations, there will be a collapse of the human population of major proportions between 2030 and 2050, with a high possibility that it may occur earlier. That means a lot of us are going to die before we reach our elder years. That means that the Ebola epidemic that we have witnessed in western African nations during 2014 will be dwarfed when whole populations are eliminated. Even worse is the knowledge that the collapse of the human global population is inevitable.

As frightening as this information may seem, it has value when we see it as an "ALERT" to prepare for rebuilding our societies afterward. But, plans for rebuilding societies AFTER the collapse of the global population must be developed and implemented in part BEFORE the collapse. What is required to prepare for rebuilding societies?

First, acceptance that this inevitability is a valid projection of long **term** trends. Second, the conscious awareness that living as an individual or whole national society without an intention for long term existence assures that national societal collapses will occur again and again in the future, just as they have for thousands of years. Third, actively planning and implementing social designs that will bring long term social-political-economic stability and peace into reality. Fourth, the acceptance that this is possible!   Fifth, an identifiable demographic population

that is large enough and powerful enough to consciously bring about the social evolution of all humanity. Who would that be?

Tomorrow's Post, #123, "Feminine Leadership as a Global Culture"

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"Feminine Leadership as a Global Culture"   By Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #123   Posted: January 06, 2015

(Continued from Post #122)   **Answer: WOMEN.**

Who will initiate this degree of forethought? WOMEN. Who has the most to lose by not making preparations? WOMEN. Who has the most to gain by making those preparations? WOMEN. Who is capable of seeing the strategic vision and acting on it to bring about the social evolution of societies? WOMEN. Who is perfectly positioned to command the social high ground to change the course of nations without ever running for office? WOMEN. Who is the largest, most homogenous group in the world who consistently seeks peace? WOMEN. Who can change the consciousness of humanity in two generations without ever voting? WOMEN. What is the largest and most socially, politically and economically unempowered group in the world? WOMEN.

FAMILY: The family is the first social environment for most children. It is from the family that we learn how to relate to other individuals, and how they relate to us. In a functional family we learn seven primary roles for our social existence: son, father, husband; daughter, mother, wife; and, sibling or only child. If the family is not fully functional, then we take on the warped functionality of those roles and then become actors or reactors in our own family's dysfunction. (Yes, this is arguable, but just flow with this for now. Thanks.) When this lack of functionality extends to our community, ethnic group, culture or nationally, whole societies can begin to wobble, socially off- balance where major percentages of a national population might become dysfunctional, asocial or anti-social.

Families are the point of origin of all functional, ongoing communities and societies. The family is the first place where we learn social values, beliefs and their assumptions, personal and social expectations, and the criteria of social inclusion and performance.   The family is the first agent of enculturation, where children learn what it is to be a member of a particular culture... or not.

WHAT IS NEEDED? What is needed by women to fill their new role is the awareness that they are in charge of the New Era — an era of global consciousness for feminine leadership — that they are truly capable to steer the course of democratic societies toward peace and stability. When they stand and say, "We have the power!" then they do. Women must see themselves as a global culture of feminine leadership, socializing and enculturating each new generation of women with the values of oneness, inclusion and peaceful empowerment.

Tomorrow's Post, #124, "The Global Power Vacuum"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

 "The Global Power Vacuum"   By Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #124   Posted: January 07, 2015

Power abhors a vacuum. We were taught in beginning physics class that a gas abhors a vacuum, that a gas will expand to fill any container. The same can be said of political, social and economic/financial power. It seeks to fill the vacuum, even globally.

The history of conquest throughout human history was involved the expansion of power — power to conquer weaker neighbors, power to control trade routes, power to expand boundaries, power to feed the coffers of central governments, power to enslave others, power to eliminate inconvenient people, power as a measure greatness and so on *ad nauseam*. Yet, no one has yet expanded their power to encompass all people of all nations, all ethnic groups and cultures. It has yet to be done.

The only group large enough and already indigenous to every nation, every culture, every ethnic group that has that kind of global power is WOMEN.

What is missing? Seven vital elements: 1. Each woman must see herself as being powerful. 2. She must see all other women as being powerful. 3. Those women must share the message that they are powerful. 4. They must have an intention for implementing their personal and collective power as women and mothers. 5. They must project their power into a vision for their personal family and their global family. 6. That vision must include all people of all nations to achieve the peace that oneness brings. 7. The sustaining peace that all mothers seek for their families can become a reality only if they embed the same values that have sustained our species for hundreds of thousands of years into their global base of power.

Never before has there ever been a source of social, political or economic power capable of capturing the planet's civilizations. All attempts have failed. They failed because they used military tactics of authority, control, separation, domination and subjugation. They failed because they used their opinions, judgments, biases, prejudices and bigotries as the validation for their conquests. They failed because they did not see the common necessity of extending their compassion and empathy and love to include those of their conquest. They did

not see themselves as the brothers and sisters of their extended global family; and, failed to extend their power to improve the quality of life of others, or to aid them in their efforts to grow into their potential. And, most importantly, they did not see others as equal to themselves. Will women step up to this challenge? I know they can and will, if they would but try.

Tomorrow's Post, #125, "The Bare Necessities"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

"The Bare Necessities"　　　　　　　　　By Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability,　#125　　　　Posted:　January 08, 2015

[Excised from the last paragraph of Post #122:]

> First, acceptance that this inevitability is a valid projection of long tern trends. Second, the conscious awareness that living as an individual or whole national society without an intention for long term existence assures that national societal collapses will occur again and again in the future, just as they have for thousands of years. Third, actively planning and implementing social designs that will bring long term social-political-economic stability and peace into reality. Fourth, the acceptance that this is possible! Fifth, an identifiable demographic population that is large enough and powerful enough to consciously bring about the social evolution of all humanity.

It may seen egregious that I am asking women to not only birth the next generation, nurse, cook, clean, pay the bills, educate the children at home if they choose, have a career and take the kids to soccer, but also to initiate the development of their own local community Social Sustainability Design Team to begin designing and implementing socially sustainable social policies that underwrite local community and national and international peace initiatives, but ladies there is no one else to depend upon. Men are simply not inclined to maintain peace as a social necessity to advance the social evolution of our nations. Don't get me wrong. Men do want peace, but they just don't have it in them to maintain peace as an ongoing, sustainable state of social existence.

The bare necessities are cited in the excerpt above. But you will also need a universal set of values that provide a timeless, universal and ultimate authority for moving our societies toward peace and social stability. Those values are the same values of social sustainability. All that is needed for social, political and economic progress to become processes that generate peace is a new interpretation and application of those values.

See the Schematic for Validating Social Sustainability:
https://www.dropbox.com/s/s1axnjct5vfr1xz/Schematic%20For%20Validating%20SS%20-%20Landscape.pdf

Interpreting those *values* begins by writing new *beliefs* and highly visible and transparent *assumptions* about those values for peace. Then you must develop a list of all of the social, political and economic-financial *expectations* that support those beliefs. And, then, write an even more extensive list of actual, *measurable and demonstrable behaviors* that validate those expectations and beliefs of peace. And then share that information with every woman on earth who will then teach those beliefs, expectations and measurable behaviors of their children

so they *learn how to live peacefully*. Socializing and enculturating next generations for peace takes a minimum of two generations, you being the first generation.

Tomorrow's Post, #126, "Planetary Management"

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"Planetary Management"   By Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #126   Posted: January 09, 2015

"Planetary management"—(a definition by Daniel Raphael).

> a. The intentional application of management philosophies and techniques -
>
> b. to engage the holism of human planetary existence -
>
> c. that brings about a balanced and sustainable state of material and social existence.

The "holism of planetary existence" refers to the whole planet as a system of systems that are inter-linked without exclusive existence. Peter Senge in his now famous book, *The Firth Discipline,* made these systems interconnections well known in 1994.

Although the concept of "planetary management" is new to most people, it is fundamental to the development of peace, social stability and is intrinsic to the stable state of Social Sustainability (SS). This concept helps us broaden our thinking to include all aspects of living on this planet. We as individuals are the most effective planetary managers because the options, choices, decisions and our collective actions directly affect the social and material sustainability that future generations will have to suffer with or live comfortably. Appreciating that the earth, Gaia, is an interconnected system of systems helps us appreciate the awareness that planetary management is a means of understanding our individual and societal interaction in those systems.

Nancy J. Turner in her wonderful book, *The Earth's Blanket,*** (p. 128-233), "The Elements of Ecocultural Renewal and Sustainable Living," cited eight exemplary ways the Haida people of the northwest Indian tribes of British Colombia, Canada are helping to serve Earth and ourselves at the same time. Here are a few: 1. *Humans in Nature.* Humans must see themselves as participants in natural systems rather than being superior to and controlling Nature. 3. *Elder's Wisdom and Experience.* Because wisdom does not come easily or cheaply it is the elders who must gather that wisdom-experience for living co-creatively with nature. 4. *Youth and Education.* That wisdom must be enculturated in the young so they can live wisely and co-creatively with nature, to preserve it and care for it for future generations. 6. *Ceremonial Recognition.* This is a means or regularly honoring and celebrating our intimate relationship between the natural environment and ourselves. 7. *Patience and Persistence.* "As Xaxl'ep elder Maggie Adolph used to advise… 'Go slow; make no mistakes.'" This means to

make the best possible choices and decisions after considering all aspects and potential pitfalls. **["Thanks!" to Suzanne Couch for providing this wonderful book to me.]

Tomorrow's Post, #127, "Patience! Cultural Change takes Time."

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

"Patience! Cultural Change takes Time. "   By Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #127   Posted: January 11, 2015

Planetary Management takes into consideration the management of all things of the earth, whether individuals, societies, flora, fauna and the material supports that our planet provides so generously and which so many of us have taken for granted. The intention of planetary management is install processes within the social systems that result in social evolution with the outcome being social stability and social sustainability.

Planetary management is not an excuse for the exploitive practices of colonialism that have existed for the last 600+ years, which are intimately tied to the erroneous concept of "sustainable growth" coupled with money-driven goals. In terms of planetary management, those practices are socially suicidal and cannot be sustained even for another 100 years. The culture change to stable markets without growth seems impossible to conceive, yet we are seeing the beginning of the end of such exploitive practices as the vectors of global population and material demand cross in the exponential curve that Al Bartlett so aptly described.

Culture change is occurring now as we see economic indicators becoming level, as they are now. Conceiving of a stable, non-growth, non-deflation economy would require a cultural mindset of "sustainable markets," which equates to stable and steady low return on investments. It would mean that material sustainability would become the norm, with the ideal where all output becomes input for another industry: No waste, no landfills. When this begins to sound reasonable, then that cultural change would become systems-driven. Fortunately, we are familiar with those concepts. If the 600 year old mindset of contemporary business is destined to fail in the next few decades, will we choose to reinstall the same failed paradigms of economics and finance? Or, will we seek to design sustainable social, political and economic-financial-business systems that are supported by socially sustainable values and beliefs?

As for planetary management as a practice, it must be as obvious to you as it is to me that there is no one managing the planet. If we were to choose a process of planetary management, what would that be? Consider, who has the most to lose? Everyone. Who has the most to gain? Everyone. Designing a holistic planetary systems management process must have the capability of developing sustainable designs for the social, political-governmental and economic- financial pillars that support functional societies. Is this possible, to do?!! Yes, but only if you are willing to be humbly powerful designing those options. And, it will take a

good deal of time to fulfill without a global series of cataclysms that necessitate rapid, progressive change.

Tomorrow's Post, #128, "Reflections of Post 118"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

"Reflections of Post 118"   By Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #128   Posted: January 12, 2015

A reader wrote to me the other day and said that they would like a more developed explanation of what was said in the first paragraph of Post #118. Briefly, what I described there was this: The three core values of social sustainability (quality of life, growth and equality) are sufficient to sustain a person, family, community and society; and, provide a rational morality for making decisions at those levels that support social sustainability. I then stated that three core emotions (compassion, empathy and "love") validate our humanity as we strive to proactively aid others as we would our self to achieve an improving quality of life and to grow equally as we would for ourselves.

In another post I mentioned that a family, community or society will become "just" in its moral decision-making for individuals and others simply by invoking the values of social sustainability. A "just" society is one that uses a code of morality and a code of laws to pronounce "just" and equitable consideration for individuals and organizations. Such a just and lawful society may operate quite well, yet it would not be complete in its efforts to reflect the best of us individually and collectively.

While the core values of social sustainability are more than sufficient to reflect the best efforts of our species to live with each other in organized societies, they are insufficient to reflect the best efforts of our species individually to extend our self as an act of empathy to re-evaluate how we would act in the place of another. This requires the germination of feelings of empathy, compassion and love or esteemed regard for another. While the core values of social sustainability reflect the best values to sustain a just society with others, the three core emotions reflect our best value-emotions to sustain our relationships with others individually. Do you see? The core values of social sustainability are social, and the value-emotions are individual.

To express our compassion for another, we must first feel an empathic connection and ready comprehension for another's state. Expressing compassion with that concern, we become humane in our actions to and with others. As you may have noted in the Post relating to the Morality of Social Sustainability, it is a rather linear, logical and cold approach to sustain a society for many hundreds of years. More is needed to make such a society humane. To make a socially sustainable society humane and compassionate, it must have processes in place that proactively seek to develop the innate potential of its citizens. And this completes the circle of individual and collective human motivation.

Tomorrow's Post, #129, "The Urge of Compassion "

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

"The Urge of Compassion"   By Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #129   Posted: January 13, 2015 (Tues)

By the end of Post 128 we had come full circle to complete the Raphael Unified Theory of Human Motivation (RUTHM) by engaging the minded-connected side of sustainable social existence and the heart-connected side of sustainable individual existence using the three core values and the three core value-emotions of social sustainability.

I have been asked many times, "Why would someone want to initiate a Social Sustainability Design Team in their local community or in an organization or agency?" The question is best answered by someone who has actually initiated a Design Team.

First, the person has identified a problem, issue, topic or situation in their community, society or organization that they are concerned about. Second, that person's need "to do something about it" comes from their *empathy* for the individuals who are involved in that situation. Third, that person has an urge of compassion, an urge to reach out and offer help, for those people in that situation. Fourth, that person has a generalized love of humanity, a living connection with those people who are in that situation, which originates from his or her empathetic identification with them in their plight, as this situation could happen to anyone.

The three core value-emotions of compassion, empathy and "love" act in us by urging us to proactively extend our self to come to the aid of others. Doing so, we innately know that their "quality of life" and their potential for "growth" will be awakened in them equally as we know it would in us. This is the innate source for "pay it forward." This is how a socially sustainable family, community and society begin. It emanates from the very heart of us, and identifies us individually as being humane in our best performance of being human.

This is a clear demonstration that people are innately good; and, that those who are not were raised that way, negatively interpreted how they were raised or chose to be other than innately good. These three core value-emotions clearly identify us as social individuals rather than asocial or antisocial. These are evidence of being socialized – to care about and for others equally as we do for our self.

Peace is not possible without these three value-emotions being existent and functioning in reality. Social stability is not possible either; nor, is social

sustainability. These three value-emotions are fundamental to what we become as individuals, families, communities, societies and nations.

Tomorrow's Post, #130, "The Sustainable Individual-Individual Relationship"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

"Sustainable Individual-Individual Relationships"   By Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #130   Posted: January 14, 2015
(Wed)

Sustainable individual-individual relationships are *symbiotic relationships*; and function best when each individual thoroughly understands and appreciates the values of this symbiosis. As a professional holistic life coach, I have consistently found in intimate relationships that are on the brink of divorce that the one missing and most important element of every married or partnered relationship has been the absence of a genuine appreciation of the other, as the fundamental support for a sustainable relationship. Many intimate and personal relationships are based on a *quid pro quo* basis. Nothing wrong with that, except they are not sustainable. There will always be some event, situation or development which will command the high ground of that relationship and stop the easy back and forth flow one to another.

The best sustainable symbiotic relationship comes into existence when one partner voluntarily says that they will make every effort of help their partner *grow* into their potential, to help them just as the initiating partner would for their own life (*equality*). Doing so will help improve the quality of life for both of them. To initiate such a statement voluntarily tells me that this person is highly socialized and has an excellent self-image and high self-worth. Their compassion is clearly evident. Lastly, the initiator's statement tells the listener that they are equally valued.

Such a sustainable symbiosis can exist in almost any relationship, as long as it is offered with clear and transparent intentions for the good of the other person and is not self-serving. Consider the most empathic, compassionate and loving relationship between a parent and his/her child. In this case it is the parent who must empathically engage their child at their age and at their level of development. To parent any child successfully, so the child becomes fully socialized, the parent must become the model of empathy, compassion and love. In other words, the parent teaches the child by modeling how to become empathic, then compassionate and then to learn what genuine and authentic love is, and what it is not.

In partnering relationships, a symbiotic relationship is essential for it to become a sustainable relationship. It is neither "needy" nor "smothering" but expresses the intimate dance of two separate individuals acting as one without becoming enmeshed. A sustainable relationship is attainable, but one that requires regular

attention by both partners who demonstrate their compassionate care for the other.

Tomorrow's Post, #131, "The Sustainable Social-Individual Relationship"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

"The Sustainable Social-Individual Relationship"   By Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #131   Posted: January 15, 2015

The symbiosis that exists in sustainable personal and intimate relationships sets the design for a sustainable symbiosis between citizens and their society. "Society" is defined as any activity or organization that involves people. That includes all social, political-governmental activities, and all economic/financial activities and organizations and everything in between; and includes all for-profit, non-profit organizations, corporations and foundations as examples.

Caution: Do not think of this sustainable symbiotic relationship between society and citizens as a social contract. It is far more evolved because it is adaptable and includes learning processes that record wisdom from successful social policies and programs and from what causes and results in their failures. Here, this is not a political discussion of the rights of government and the rights of citizens. It is a discussion of what works that supports the continuity of a socially sustainable society into the centuries ahead.

The urge to design sustainable societies, democracies and economies emanates from our individual source of empathy, compassion and "love" for humanity – particularly for the future generations of our own children and their families and the generations of all other people globally, as their lives of peace and stability are equally as valuable as our own today. Our innate compassion for other individuals in distress is not limited to just other individuals, but all individuals. Truly socialized individuals are capable of embracing all others in distress as they are for one individual. The reality is that as individuals we can only reach out in empathy and compassion to come to the aid of only a limited number of people.

As a society of empathic and compassionate people, we can come to the aid of millions of individuals, families and communities by designing socially sustainable social, political-governmental and economic/financial organizations as systems of organizations. The capacity of communities and families to produce socially sustainable next generations is hugely dependent upon the symbiotic relationship between societies and their communities, families and individuals. Just as there is a responsibility of the individual to act morally to help sustain their society, society has a symbiotic moral responsibility to support the development of the potential of each individual of each new generation to assure the sustainability of future generations. Sustainable individuals and sustainable families are the bedrock of sustainable societies.

Tomorrow's Post, #132, "When Compassion Fails"

Cumulative file link: https://www.dropbox.com/s/o89aonf6zo9bg0m/00%20BCOSS%20PUBLISHED.doc

"When Compassion Fails"   By Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #132   Posted: January 16, 2015 (Fri)

When compassion fails in the form of social and humanitarian programs it is almost always due to the heart-connection of disaster relief efforts to provide immediate assistance, and less of the minded-connection to figure out "Then, what comes next?" In the case of short term projects, these programs provided appropriate immediate care and relief as in the case of the recent Ebola epidemic in Africa. The priorities of that situation are extremely clear: isolate, quarantine the area, identify sources of infections and reduce and eliminate the threat.

Short term humanitarian efforts, as in the Ebola outbreak and the care for hundreds of thousands of refugees from Syria, often reveal their inherent shortcomings once they are completed. What often remains is the broken, non-functional social fabric of those communities and their larger society down to the family level. Short term programs need to be followed by "aftercare" humanitarian programs to guide the formation of new families from the remnants of broken families. Long term humanitarian programs are needed then to develop families and communities as socially functional.

Yes, this would require considerable resources, but it does give you, the reader, a perspective of what it takes to bring about ongoing and lasting social stability. What we see, however, is that well intentioned humanitarian efforts often leave victims in as troubled a situation as they were beforehand.

Consider the three core values of social sustainability as a standard for validating all humanitarian efforts. While the *quality of life* of Syrian refugees was greatly improved when they arrived at the refugee camps in Turkey and Jordan, what comes next for them? Considering that *growth* is essential to the process of producing an improving quality of life, are the children involved in some form of education and skill development programs? Are mothers, homemakers and single women given the opportunity to learn or improve their homemaking and other skills? Are the young men and mature men given the opportunity to learn or improve their craftsmen skills?

What I suggest may seem like an incredible challenge to humanitarians, but consider that young men, adult men — and *all people seek to find meaning in life*; and we do so by some purpose that seems meaningful. The capacity to improve our quality of life even by some meager means generates hope, particularly in refugees who are idle. Without hope, the option that often develops is to learn how to use military weapons and tactics. For humanitarians and militarists, "Is it more productive to put our budgetary money into social reconstruction projects or into military responses?"

Tomorrow's Post, #133, "Validating Humanitarian Programs"

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"Symposium – Peace through Tourism" By Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #133   Posted: January 16, 2015

This Post combines two papers I presented in Ekurhuleni, Gauteng, South Africa, that make the connection between the values of social sustainability and peace.

International Institute for Peace through Tourism World Symposium on Sustainable and Peaceful Communities and Nations
Ekurhuleni, South Africa
February 16-19, 2015

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Educators Forum
"Where Does Peace Begin?
Examining the Fundamentals of Our Urge and Yearning for Peace"

✱ Where does peace begin?

- It begins from within each of us
- It begins with our beliefs.
- We believe that peace is good for us.
- We believe that peace is good for others.

✱ Why do we believe that peace is good? (A <u>value</u> judgment.)

We believe that peace is good because it supports the values that have sustained our species.

Values express themselves as beliefs:

Values → Beliefs → Expectations → Measurable Behaviors
        (Assumptions)

✱ What values is Peace based on?

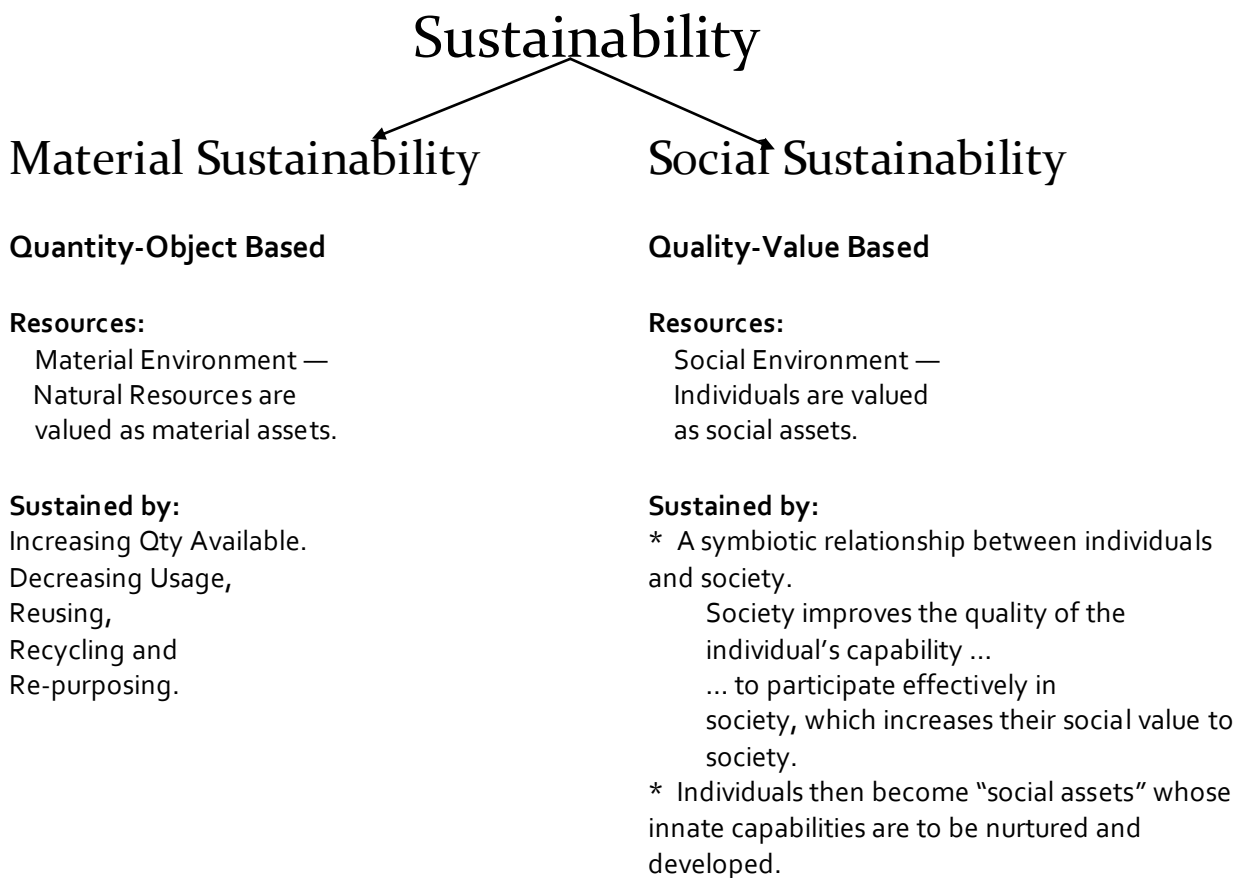#### QUALITY OF LIFE   GROWTH   EQUALITY

These **"Three Core Values of Social Sustainability"** are innate to our species and exist in us as an incessant urge to fulfill. They are self-evident, universal to all people and innate to our DNA. They have sustained our species for over 250,000 years and underlie all of human "progress" individually and collectively.

Quality of Life— While life is fundamental to survival and continued existence, it is the <u>quality of life</u> that makes life worth living and gives life meaning. Quality of life is the primary value, with *growth* and *equality* being the subordinate values.
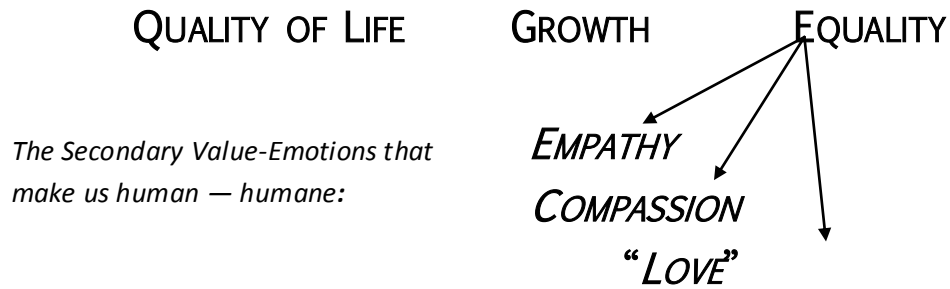
Growth —Growth is essential for improving our quality of life. To be human is to grow! This value ensures that the inherent potential of individuals, societies, and a civilization becomes expressed and fulfilled, which encourages an improving quality of life for everyone.

Equality —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. Symbiotically, each individual is seen as a "social asset" whose contributions to society ensures that society becomes socially sustainable, and vice versa.

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. In a socially sustainable society everyone is valued equally for the potential of their contribution to that society.

Sustainability

Material Sustainability

Quantity-Object Based

Resources:
 Material Environment —
 Natural Resources are
 valued as material assets.

Sustained by:
Increasing Qty Available.
Decreasing Usage,
Reusing,
Recycling and
Re-purposing.

Social Sustainability

Quality-Value Based

Resources:
 Social Environment —
 Individuals are valued
 as social assets.

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 are to be nurtured and
developed.

✱What values underlie our beliefs in the necessity of peace?

QUALITY OF LIFE   GROWTH   EQUALITY

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

EMPATHY
COMPASSION
"LOVE"

NOTE: I put "love" in quotation marks because love is the summation of its secondary values: Honesty, truthfulness, respect, loyalty, faithfulness, recognition, acceptance, appreciation, validation, discretion, patience, forbearance, forgiveness, authenticity, vulnerability, genuineness, listening, supporting, sharing, consulting, confiding, caring, tenderness and many more. (Source: *Sacred Relationships, A Guide to Authentic Loving*, by Daniel Raphael, 1999)

These "Three Core Value-Emotions of Social Sustainability" are also innate to our species and exist in us as an impulse to do good. They are proof that people are innately good. 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 Six Values of Social Sustainability provide us with the innate values of our species to insist that *social justice*, *social equity*, *the common good* and *what is fair* become the visible and effective standard of stable and peaceful societies.

Eponymously, the union of these 6 values provides a values-based theory of human motivation that I call the "Raphael Unified Theory of Human Motivation" (RUTHM). These 6 values are fundamentally necessary to underwrite all sincere efforts for peace.

The reason why violence and war exist is due to
HOW people INTERPRET the values of Social Sustainability.

As educators and parents we have failed our children, our families and communities when we have not enculturated our children with the

assumed belief that peace forms the basis for all stable and sustainable social existence.

Further, peace and social sustainability are not possible when the values that have sustained our species are not a conscious intention (The "Why?") of education, particularly in all pre-school, elementary and secondary curricula.

And this leads us to the failure of institutions and organizations.

✶Consider the following historic juxtaposition:

    1. The Sustainability of the Homo sapiens species — The three values of social sustainability have sustained the Homo sapiens species because they have been and still are innate and universal to every person of every race, ethnicity, culture, nationality and gender.

    2. The Unsustainability of Organizations — When we examine the history of human civilizations one startling fact emerges: **All civilizations, societies, nations and their organizations have failed! They all failed to survive!**

✶ Consider the causes of failure for all organizations to survive throughout history:

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

    They failed because the Three Values of Social Sustainability were not embedded in their founding documents and operational decision-making processes.

    All failed because they were not designed as "learning organizations." Learning is the result of our urge to *grow* to improve our *quality of life,* individually and collectively*.*

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

✶   ALL HISTORIC ORGANIZATIONS FAILED TO ADAPT
        TO CHANGING CONDITIONS.

    They didn't know HOW, did they? But now we do.

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. ❖

"Social Sustainability Design Teams for Community Capacity Building"

The Four Components for Designing Sustainable and Peaceful Communities:

1. The Three Core Values of Social Sustainability.

2. The Schematic for Validating Social Sustainability.(See page 9.)

The Schematic provides a methodology for developing the proof that designs of new and existing social processes, organizations, institutions, social policies and statutes support social sustainability.

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

3. Local Community Social Sustainability Design Teams

•   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 to surface.

✶The 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.

•What "burning issue" exists in your local community that you would like to submit to a Local SS Design Team? Who will initiate its organization, discover who would like to participate, and then engage in "Team Bonding Exercises" to build trust within the hearts

of team members? You will need a dedicated time each week, and a dedicated meeting place. 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.

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

Organizer – This person represents that unique 1% of every community who sees that something needs to be done and initiates and organizes a local community SS Design Team. The Organizer is rarely the Facilitator.

Facilitator– This person facilitates the work flow and social flow of the team. He/she is NOT a leader or "head of the team," but an equal member of the team.

Recorder– This person does NOT record verbatim, but records the occasional "Ah-ha!" and insight that is shared; and notes the change of topics as discussion suddenly changes. This allows the team to pick up the "lost line of inquiry" of the preceding discussion.

Inquiring Members – These members have the pivotal work of asking insightful, connecting questions that open up the topic of discussion. Understanding the "art of inquiry" is essential for the development of topics. Everyone on the team is an inquiring member, and in many ways everyone assists in all role functions.

Consultant – When needed, the Consultant offers the Team a strategic perspective to help the Team see how their project fits into society's progress to move toward social sustainability in terms of 50-500 years.

4. The Design Team Process

• The Design Team Process is very similar to the process of developing proofs in a high school geometry class, except several people are working together. A proof is a written account of the complete thought processes that are used to reach a conclusion. Each step of the process is supported by previously validated postulates, definitions or proofs of social sustainability. In the case

where there are no earlier proofs, the team will have to develop those first.

• In a Local Community Design Team, team members will fulfill their role-functions by assisting the team to work through the Schematic. Typically, a synergism develops in the team process as members offer their complemental skills in their roles in the discovery process of working through the Schematic.

• The best way to learn how develop the Design Team Process is to do so experientially and in person.

❖

Here is a brief, incomplete and speedy example:

Does the International Institute for Peace through Tourism support social sustainability?

Quality of Life, Growth and Equality:

The Primary Questions: 1) Does peace contribute to the quality of life, growth and equality of all people? 2) Does tourism contribute to the quality of life, growth and equality of all people?

Beliefs:

We believe that peace and tourism support better lives and living conditions for tourists and residents. (Refers back to Quality of Life.)

We believe that peace and tourism give people the freedom to enjoy learning experiences. (Refers back to Growth.)

We believe that the development of peace is served when people who enjoy tourism observe that people in other nations are no different from themselves. (Equality)

(Assumptions: 1. We assume that people will use peaceful conditions to their personal and collective benefit; 2. We assume that organizations that promote peace and tourism will have a beneficial effect upon those who participate in the activities of the organization; 3) We assume there is a positive linkage between peace-and-tourism, and tourism-and-peace; 4) We assume that tourism has an effect that encourages peace.)

Expectations:

We expect that people who enjoy the work of organizations that promote peace and tourism will become familiar with and friendly toward the people they visit.

Criteria of Fulfillment (measurable):

People who have been exposed to the work of IIPT and who visit other nations can be seen to enjoy the cuisine, relationships, culture and geography of the nations they visit; and, are more friendly and at peace with themselves and their hosts for having done so. The services of IIPT increase the social value of people.

Statement of Findings:

**The International Institute for Peace and Tourism
is hereby certified as a Socially Sustainable Organization.**

~ Schematic for Validating Social Sustainability

~Project: _____ p. _____

1. Global Statement of Project: _____

2. Statement of Intention (briefly): _____.

3. Area of Sustainability: a. <u>Social</u> or b. <u>Material</u> ?   (Circle one)

4. State the social project being designed for sustainability (e.g., family, childrearing, community, education, health care, economy, commerce and trade, governance, or other) : _____
   OR
   State the material project being designed for sustainability: _____

_____

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

- -

9. VALUES	8. BELIEFS (and assumptions)	7. EXPECTATIONS	6. CRITERIA FOR FULFILLMENT (See #1) (This should be measurable)
*We value….	*We believe….	*We expect….	*We observe….
*Quality of Life	_____		_____
	_____		_____
*Growth	_____		_____
	_____		_____
*Equality	_____		_____
	_____		_____
	_____		_____

"Eradication of Poverty and Inequality" By Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #134 Posted: April 15, 2015

"The Formula for Peace" that I recently posted applies not only to peace but also to social justice, social equity and discerning "What is Fair." The three core values of social sustainability, (Quality of life, growth and equality), and the associated three core value-emotions, (empathy, compassion and "love"), apply to all aspects of human life to bring about peace, social stability and then social sustainability.

"What is fair" is not a question. The six values listed above that support "What is fair" becomes the standard to devise programs that help eradicate poverty, social injustice and social inequity. Economic revolutions (1789 France, for example) and food riots that have occurred throughout modern history are not a reliable means of determining "what is fair." Financial expropriation of wealth from the wealthy is a sure formula for the dismantlement of the economic structures and processes that produce prosperity.

What is sought through the discernment of "what is fair" is a process that is fair to the wealthy and fair to those who live in poverty, one that preserves and even enhances the development of greater prosperity. The only universal, timeless standard that is capable of that degree of humanity in discernment are the six values of social sustainability.

To eradicate poverty and to initiate ongoing social justice and social equity, these values must become the standard criteria for awarding grants in aid those who have ideas for programs that are intended to help eradicate poverty. Those same standards then become the measurable criteria for weighing the effectiveness of those programs, to determine if those programs become refunded, or are eliminated.

Ironically, "preserving wealth" for the single investor involves using financial tactics to reduce immediate and long term risk while maintaining a stable and regular return on investment. But for a global economy, the strategy for "preserving wealth" must take a far more humanitarian approach to include preserving and improving the quality of life of everyone. Until now, there has been no faithful measurement for doing that. "Letting the market find its way" is the tried and true way to develop greater social injustice and financial inequities — it is the evidence of UNsustainability in its clearest definition.

"Funding Poverty Eradication #1" By Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #135 Posted: April 17, 2015

You don't have to be a paleontologist to predict that large animals of a species are more vulnerable to environmental changes. Adaptability is the signature of sustainable species. The same forces of change and the necessity of adaptability also apply to large organizations, governments and corporations.

It seems odd to me that, although corporations have market analysts, economic and financial forecasters, and risk management departments to aid them in the pursuit of increasing market share, asset growth, decreasing expenses and increasing dividends, they seem to be blind to the gradual creep of social change. Considering the three pillars of a functional society, (social, political/governmental and economic/financial), large corporations have become highly effective in their ability to influence most state legislatures and particularly Congress. Yet, they seem totally ignorant about how to effectively influence the social pillar. Perhaps their ignorance is legitimate and they simply do not know how to influence the social pillar other than repetitive advertising that promotes their products.

If that is truly the situation, it is no wonder that corporations pay disproportionate attention to the governmental/political and economic/financial pillars to influence those centers of power and control to their benefit. No one has taught them how to effectively influence the social pillar of a functional society to their benefit.

Proactive corporations that wish to remain in business in the term of centuries can build an effective marketing program by associating themselves with the six timeless and universal core values of all humanity. This is probably best accomplished by sponsoring and supporting social action programs that are *consistent with the six core values of social sustainability*. While such sponsorship may not bring a direct and immediate benefit to the corporation, it will provide a degree of long term benefit to its consumer base that validates the corporation as being "one with its consumers." This association will give the corporation an incredible marketing advantage over its competitors, and influential with stockholders.

Reasonably, because the six core values of social sustainability are virtually unknown to the vast populations of the consuming public and to investors, perhaps the first project would be to sponsor an educational program that informs the public and every organization in the social pillar about those values. Doing so would give an immediate "good public image" to the sponsor that could be used to the benefit of its global marketing programs.

"Funding Poverty Eradication #2"   **By** Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #136 Posted: April 17, 2015

(Continued from Post #135.) These two posts provide an educational foundation for potential sponsoring corporations that want to expand their marketing efforts to include humanitarian programs. The emphasis is on *educational* rather than informational, as few people know much about the values that are the most important aspect of their personal survival, existence and sustainability.

A corporation with a global marketing base would probably want to begin with a pilot program in a nation that would benefit most from their sponsorship of a social sustainability educational program; and follow it with a local community poverty eradication program. Several nations could be pointed to is an emerging literate democratic nation with segments of its population that live in poverty. Sponsorship of a true humanitarian project as this represents a long term effort to establish a long term beneficial association between the corporation, its product and consumers. This benevolent association could become the lead-point of a global marketing program.

In the global market, consumers would be attracted to the corporation's products because its image would be associated with a concern for a higher quality of life for others; and, a concern for their growth. Because the values of Social Sustainability are universal to all people, successful community programs could be easily replicated in other nations. Doing so for those who have lived in poverty is a clear demonstration of accepting those people as social assets of equal value as those who are not living in poverty. The benefit for everyone is that those who have benefited by the sponsorship of the corporation will have developed some of their innate potential, and eventually become consumers.

I have just returned from my own educational outreach effort in the form of a free 3-hour workshop in Statesboro, Georgia where I introduced, a) the Fundamentals of Social Sustainability, b) the local community Social Sustainability Design Team process, and c) the Schematic for Validating Social Sustainability of the designs that local community Design Teams may produce. This brief workshop was be hosted by Professor Emerita Rosemarie Stallworth-Clark, Ph.D., and Annette Holloway, Ph.D., Founder, African American Business Owner's Community Foundation; and **held at** the Luetta Moore Community Building, 121 Martin Luther King Drive, Statesboro, Georgia. A follow-up session was held on Saturday, April 25th, 1-4 pm at the home of Dr. Stallworth-Clark. What became apparent from this second meeting was something I did not expect: Obvious evidence of condescending prejudice by black clergy toward women in positions of church authority. Go figure.

"Philanthropy, and Sustainable Intention" By Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #137 Posted: May 4, 2015

As some of you know, I am now in the last half of second book of Nancy J. Turner's two book set, *Ancient Pathways, Ancestral Knowledge.* These books address the Northwest Indigenous cultures of North America. Comparatively, in terms of Indigenous cultures, these tribes and clans were wealthier than almost any other Indigenous people of any continent in all of earth's history. They had many resources that made life and living far easier compared to many other Indigenous people. Their wealth was so abundant that tribal leaders and those who gathered wealth gave it away generously to those with less. Yes, social status accrued to this generosity — and that was a good thing.

The "Why?" of their wealth was readily apparent. "Why be wealthy?" The answer lies in the purpose of leadership and the meaning that leadership provides for their cultures. The connection between the acquisition of wealth, leadership, purpose and meaning are positively linked to the benefit of their society. It provided a model to leaders of future generations that is quite remarkable.

What is not so obvious are the values of that generosity. Those values conform perfectly to the three core values of social sustainability, (quality of life, growth and equality). This generosity aided the quality of life of the recipients; it supported the recipient's growth within that culture; and, it did so equally, and often extended to neighboring tribes. This historical piece by Dr. Turner provides us, today, with a model of sustainable philanthropy and generosity that can be easily adapted to the wealthy in prosperous contemporary societies. What is required is that the giving and receiving of generosity MUST support the three core values of social sustainability, and be given and received so that the three value-emotions of empathy, compassion and "love" are also fulfilled. Begrudging generosity is a highly detrimental social model that will inevitably come back to bite the giver. Spitefully receiving these gifts with a hardened heart will also come back to bite the receiver.

Remarkably, such philanthropy, in order to become a sustainable model of generosity, must be made voluntarily, and based upon the initiative and leadership of the philanthropic community. Leadership as this could make a remarkable impact upon the attitude of the broad public of developed democracies. It would begin balancing the egregious disparity of social equity and social justice to provide both an answer to today's problem of great wealth and its rational distribution.

"Wealth and Its Intentions, (1)"   **By** Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #138 Posted: May 8, 2015

Having briefly examined the intention of philanthropy, we need to examine the intention of wealth. This is not as easy as one might think. The intentions for growing and using wealth are as varied as the personalities that manage it.

Over the years my work as a holistic life coach has given me occasions to coach individuals of reasonably significant wealth, i.e., of a net worth of $50 – 100 million. Often this was "trust fund" money handed down to children to manage. From their histories, I found that usually self-made millionaires developed their wealth as a mechanism to explore their potential. When they had achieved that intention, they usually made plans (intentions being set into place) to leave their wealth to their children to give them a "better way in life" than they had.

The inadequacies of ego, whether of an inferior or superior complex, almost always manifest in terms of seeking authority, control and power, and when those seem insufficient, then money and/or sex are applied to compromise any resistance to their expression of authority, control and power.   Usually, but not always, these individuals were molded either by role models or by their own inner drive to empower themselves in the fashion of "the traditional male." I doubt that we will see many of the millennial generation duplicating the performance of the "robber barons" or "sharks on Wall Street." But, what will guide these younger generations?

Whether robber barons of the early 1900s, or contemporary "sharks of Wall Street" the intentions of wealth accumulation seem to be very shallow.   Yes, I've met many young men (less than age 45) who served their time in the pits of the stock market and then walked away with multi-millions to manage on their own and to carry them into their elder years. The intention of an "early retirement" is not a problem, to me.

The class of wealth that is of interest in these Posts is the wealth of those with assets greater than $1 billion. At that level of wealth, the consideration for retirement has long passed. For those of the X and Y generation, wealth of this magnitude often accrued from their work in high tech industries as inventors or as co-workers of technical solutions. When wealth of this magnitude comes into being, it is time to ask, "What are my intentions now for this great wealth?" I suspect that answering this question will help unravel the egregious 1% — 99% wealth disparity to prevent the walls of democracy from crashing down.

"Wealth and Its Intentions, (2)"   **By** Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #139 Posted: May 9, 2015

The last sentence of Post #138 is primary to what we discuss next. Considering the great disparity of wealth between the 1% and the 99% in democracies, we must also discuss the intention of wealth and the intention for democracies. They are not exclusive to each other. We have previously discussed some of the intentions for wealth. But, what was the intention for forming the democracy of the United States?

Remarkably, of the major documents that founded the democracy of the Unite States only the Declaration of Independence mentions the word "intention." "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.] Ironically, the intentions of the signers of the Declaration were never revealed! The most obvious historical intention was to declare independence from the British Crown.

Wealth and poverty are not separate social issues within a democracy, but conjunct the intention of democracy. Now, today, it is of immediate necessity that we, the citizens of and every democracy, devise a singular intention that supports the sustainability of democracies and their democratic societies. Doing so, the disparity between wealth and poverty must resolved within that intention. It must be holistic to include the three pillars of a functional society: Social, political-governmental and economic-financial. In a democratic society that wishes to become sustainable into the centuries ahead, no aspect of those three supports can stand apart, but must contribute equally to the sustainability of that democratic society.

The chore of designing and implementing such an intention falls upon the shoulders of every citizen because each of us, individually and collectively, is ultimately responsible for the existence, maintenance, stability and sustainability of our democracy. Where to begin? Surely the values that have sustained our species for over a quarter million years would provide the pivotal language for this intention. Such an intention must support a higher quality of life for individuals and communities that empowers them to grow into their potential — equally as those of great wealth would chose to.

Now we, today, must literally write an intention for our democracy that will sustain its people, their government and their economy into the centuries ahead; or, suffer the happenstance of unintentional social, political and economic change for not doing so.

"The Intentions of Sustainable Democracies – 1" By Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #140 Posted: May 10, 2015

Again, the development of *socially sustainable* organizations begins with a Vision followed by an Intention, Philosophy, Mission and Goals that are congruent with the three core values of social sustainability: quality of life, growth and equality. This applies to any organization, whether a sole proprietorship or a national government, and everything in between.

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 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.

More than two centuries later, political and civil rights appear to have become fully expanded and defined. During that same time social change has defined this democracy as intractably dysfunctional, without a traditional means to redefine itself. The democracy that began in 1776 is now fulfilled in what I call the *"First Paradigm of Democracy."* It cannot be developed any further within that historic definition. It exists as complete within the opening and closing parentheses of its history.

For democracies to evolve beyond their first paradigm origins, a "paradigm leap" is needed that peacefully moves them "out of the box" of their unsustainable beliefs without destroying the social, political and economic fabric of society. The birth pangs of the *"Second Paradigm of Democracy"* can already be heard in movements as "Occupy Wall Street," "sustainability" and the anguish of egregious disparity between great wealth and poverty. That agony will continue because the First Paradigm has no objective mechanism to discover "what is fair" to balance the disparity of social justice and social equity. The Second Paradigm will.

Reliably, the "unalienable rights" stated in the Declaration provide a solid foundation for implementing the universal and timeless core values of social sustainability that will be embedded in the Second Paradigm of Democracy. While quantitative political and civil rights defined the fulfillment of the First Paradigm, qualitative social rights will become the quest for the Second Paradigm of Democracy as societies seek to become socially sustainable.

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"The Intentions of Sustainable Democracies – 2" By Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #141 Posted: May 12, 2015

The First Paradigm of Democracy is running on empty, particularly for developed democracies. As mature First Paradigm democracies begin to struggle to reinvent themselves, developing democracies can vicariously watch to discover what to avoid and what to do to develop their own Second Paradigm of Democracy without having to go through the completion of the first. Developing democracies in South America and Africa thoroughly appreciate what democracy provides to citizens and their societies, but have an aversion to broadly materialistic American lifestyles. They seek an answer to the question, "How do we develop our democracy without subverting our traditional family and community oriented way of life with the materialism of corporately dominated politics?"

For developing democracies, as South Africa, that are still plastic enough in their social, political and economic structures, the Second Paradigm of Democracy will offer a conscious process of embedding the values of social sustainability into their social, political and economic-financial policies and decision-making processes. After a century and a half of rapid social change, the public of well-developed democracies chafe at the intransigent nature of their political processes. They yearn for an evolving democratic process that seeks social, political and economic-financial fairness, versus the authority, control and power of corporately dominated politics. The struggle to enter the Second Paradigm of Democracy will not be without a great deal of misery for everyone as the public contends with their corporately dominated congresses and parliaments.

To be successful, such an evolutionary development for any democracy will require the creation of a holistic intention that consciously engages social change as the "cause" that initiates democratic evolution. Remarkably, because of the universal and timeless nature of the three core values of social sustainability, I speculate that such an intention for an evolving democracy would also be universally applicable to every other democracy. If that speculation proves to be true, then we could also speculate that there would develop a oneness among those democracies that allows for the unique interpretation of those values according to the evolutionary social maturity of those societies. But such speculation as that gets us too far into the future.

I have been asked by docile citizens, "When should we develop a new Vision and Intention for our democracy, and what evidence should we look for to know that it is the right time?" The time is now, before it is too late to reverse the tipping point of social, political and economic-financial disintegration. The evidence needed to develop a new Vision, Intention, Philosophy and Mission for the Second Paradigm lies behind the assumption that "everything is fine." (Assumptions: See Posts 23, 24 and 48.)

"The Intentions of Sustainable Democracies – 3" By Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #142 Posted: May 13, 2015

It is not surprising that most people in mature democracies assume that "everything is fine." Few people are trained or care to interpret the global scenes that unfold before them every day on global news networks in terms of how it could affect their personal life. "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 four 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., and in other national parliaments.

Over time, the creep of social change is measurable. Sociologists and economists both agree that a vibrant and prosperous middle class of merchants and business owners is the key to a vibrant and prosperous society. Yet, that middle class has been decimated by big corporate "big box" stores that can afford to grow even on a very small margin of profitability. Over time, they have gained a greater market share at the expense of middle class store owners. Where are the jobs that used to train vast numbers of high school and college students the fundamental skills of working during the summer? They have been wiped out, just as the middle class has been wiped out. How does this relate to the "Middle East Meltdown?" Look closely at the news and see who is filling the ranks of the terrorist groups: Young men without employment, without a wife and family structure that gives purpose and meaning to their life. Perhaps we are seeing the same development in developed democracies, where the angst of young adults is becoming evident in their exodus to join ISIS.

Purpose and meaning are essential in the personal lives of individuals to sustain social stability, particularly for young people who are forming the future of their lives. When they see no future, whether they live in Detroit, Michigan, East LA, London or Tunis, young people will find something to give their lives meaning, even if the purposes are violent and may cost them their lives.

When we consider writing down our intentions to design sustainable societies and democracies, it may seem far too magnificent an effort for individual citizens to consider. Yet, the values that underlie social, political and economic stability and sustainability are universal to you, personally. Just as you have sought to create a better quality of life for yourself by growing into your innate potential with the same (equal) necessity as anyone else would choose to if they had the opportunity. I hope you can see and understand how it is possible for citizens in their own local communities to create sustainable vision and intentions for their community and their nation.

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"The Intentions of Sustainable Democracies – 4" By Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #143 Posted: May 14, 2015

Just to warm you up for writing an intention for the Second Paradigm of Democracy, let us examine *what we do not want in a democracy*. Do we want social change to become the cause of social, political and economic revolutions? NO. Do we want great disparities of wealth to exist? NO. (For example, consider that the same forces of revolution that preceded the French Revolution in 1789 exist today in developed democracies: special privileges for those in positions of authority, incredibly wide disparities of social equity and social justice and very little hope for the poor of being able to advance themselves.) Should a democratic society tolerate broad social conditions that usually transpire into social violence? NO.

Do we still believe that the existence of democratic governments is based on the authority of its citizens? YES. Do we still believe that citizens are ultimately responsible with every other citizen for the conduct of their society and government? YES. Should the Second Paradigm of Democracy strive to protect citizens from social predation, and enhance their capability to become social assets of greater value so that they are more capable of participating co-responsibly with their public executives in the responsibilities of their governance? YES. Would we want the same or better democratic conditions for our great, great grandchildren into the decades and centuries ahead? YES. Would that include social, political and economic stability? YES.

Everything that we have discussed above requires decisions. How we make those decisions is based on what we BELIEVE is true. Rarely, though, do we look to see what our beliefs are based upon — the VALUES that support our way of life and our existence. As example, the values stated in the Declaration of Independence, (life, liberty and the pursuit of happiness), have served this and other democracies with the ability to make excellent decisions that support a democratic way of life. But because of the slow creep of social change, they have proven by themselves incapable of moving democratic nations into a sustainable democratic way of life — the Second Paradigm of Democracy — with a socially, politically and economically sustainable future. Additional values are needed for decision-making that will have the capability of creating stable, socially sustainable democracies into the centuries ahead.

What values then do we need to make decisions that develop a sustainable Vision, Intention, Philosophy and Mission for socially, politically and economically sustainable democratic nations? Answer: The same values that have sustained our species for over 250,000 years — quality of life, growth and equality.

"The Intentions of Sustainable Democracies – 5" **B**y Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #144 Posted: May 15, 2015

The Intention for the Second Paradigm of Democracy must take into account the slow creep of social change, which is generated by the changing interpretations by individuals of the three core values that have sustained our species. The values of our species have stayed the same, but how people interpret those values changes according to the individual, culture, ethnicity and nationality of individuals. As long as individuals, families, communities and societies consistently use the three core values of social sustainability to guide their decision-**making of their** interpretations, the society will become sustainable into the centuries ahead.

In other words, we are seeking to create an Intention for a sustainable democratic society for all time. The very nature of a sustainable society is that it is self-perpetuating, stable and has self-adjusting mechanisms in its social, political-governmental and economic-financial institutions to accommodate social change. What we will be doing is creating a holistic system of social, political and economic systems that work together and adjust to social change to maintain social, political and economic equilibrium, i.e., sustainability.   By adjusting social, political and economic policies using the constant of the three core values of social sustainability, social, political and economic *evolution* can take place peacefully.

This may seem wildly idealistic compared to the existent selfish behavior of these three pillars of a functional society, which indicates our contemporary democratic societies are not functional! It also indicates that we must bring this effort of writing to an Intention of sustainable democracies using the three core values of social sustainability, now. Because of the universal nature of the those values, the Intention we write will also be applicable to all other democratic nations that desire to become sustainable into the centuries ahead. What the signers of the Declaration of Independence have begun, we must continue their work and not squander the social, political and economic inertial that has been building for the last 239 years.

What the founders did not have available to create a long enduring and sustainable democratic society were those three timeless values. They were extreme revolutionaries in those times, with the greatest desire to create a nation that was free from the dictates of a king. What they did was truly revolutionary by turning the hierarchy of monarchical authority upside down, with citizens as the ultimate authority for the conduct of government. It is our chore to now carry our democratic nations *evolutionarily* into a perpetuating and socially sustainable future.

"Interim Note"   **B**y Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #145

Posted: May 28, 2015

It is not often that I recommend a movie. *"I AM"* is a remarkable and exceptionally interesting documentary that finds director Tom Shadyac (Ace Ventura: Pet Detective) conversing with prominent philosophers and spiritual leaders, including Noam Chomsky, Howard Zimm and Archbishop Tutu about what ails our world and how we can improve it.

The movie was distributed by GAIAM in 2010. Had I known that GAIAM had distributed this remarkable movie when I was interviewed by Regina Meredith for her GAIAM TV show "Open Minds" in early December 2014, I feel certain that the taped interview would not have been shelved. But it is all a matter of timing, isn't it? I think what would have made the difference of being shelved or shown is my latest book, *Social Sustainability HANDBOOK for Community-Builders,* (2015) recently published and available from www.socialsustainabilityproject.com .

As we watched the movie last night, my jaw dropped down to my chest as I heard and saw the context of this movie with its many parallels to *Social Sustainability HANDBOOK for Community-Builders*. The movie conveys the message that there is much wrong with our world, but that our global culture has been prepared for the next stage of social evolution. The short side of the movie is its lack of discussion that might describe the means to empower that evolution. When you combine the message of *I AM* **with the** message of social empowerment described in *Social Sustainability HANDBOOK for Community-Builders*, you will come away from watching the movie and reading this little but powerful book with thoughts of empowering your social action projects and why your projects are so timely.

Enjoy! ##

"The Intentions of Sustainable Democracies – 6"   **B**y Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #146   Posted: June 5, 2015

Much has happened since the middle of May when Post #144 was published: I have a new website, www.socialsustainabilityproject.com **an**d have published a new book that I presented to you earlier. Since **then. new** material has come forward relating to social sustainability. On an Internet search for the connection between social sustainability and Japan, I was led to a link in Germany:

http://web205.vbox-01.inode.at/Data/personendaten/io/Sousse2002.pdf

In this paper Drs. Ines Omann and Joachim H. Spangenberg (Sustainable Europe Research Institute, Germany, http://www.seri.de) struggle with, in their words, "In social science, so far no consensus has emerged on what are the adequate criteria for social sustainability." Their paper was published in 2002. It was not until 2007 that in an "Ah-ha!" moment I became aware of the universal and timeless values of social sustainability, quality of life, growth and equality that are the fundamental criteria of social sustainability, which Omann and Spangenberg were seeking.

What this tells us is that social sustainability was then and still is a remote and largely unknown topic in any venue, whether academia or policy development. It also tells us that social researchers as Omann and Spangenberg are truly prepared to engage and encompass these fundamental values of social sustainability in their work. This truly cheers me on! I had despaired that there were no others who appreciated the concepts of social sustainability as I had, or anyone who had sought to apply them to the larger scope of communities and national societies. ~/~

Now, returning to our discussion of the Intention of a Democratic society, we have pretty much covered the major elements. If you have been discerning and taking note of the place of "intention" in the progression from Vision, Intention, Philosophy, Mission and Goals, you have already realized that we have not grasped Vision with both hands to wring out the vision for a democratic society. Fundamentally, our work has already been completed. The VISION for a democratic society has been accurately described in the United States Declaration of Independence: *"We hold these truths to be self-evident, that all men 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;…."* That is the vision that can only be fulfilled by individuals and whole societies when they have achieved the right of self-determination in all ways that do not disregard the similar rights of others. And this can only be achieved partially in a democratic society, and more fully in a socially sustainable democratic society.

Now, we are ready to write an intention for all democratic societies that choose to fully explore the innate potential that every free citizen brings with them into life.

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"The Intentions of Sustainable Democracies – 7" By Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #147 Posted: May 6, 2015

So, let's begin to write a universal intention of all democratic societies. This is not as daunting a task as it might seem at the outset. It is simply a matter of identifying the elements that are necessary to support a sustaining society, its political-governmental operations and the economic-financial processes that support the opportunities and responsibilities of fluid, ongoing, stable and sustainable democratic nations. When we are through setting out these necessary elements, we should be able to formulate a clear intention in a paragraph of less size than this one.

Our first underlying assumption is that the people of all democracies want to provide stable and sustainable democratic societies for all of their future generations. The second assumption "…governments …, derive[e] their just powers from the consent of the governed;…." (Declaration of Independence)

Individually, what elements are mandatory for an intention as this? (✶) Surely *freedom* that allows the expression of *self-determination* — self-determination that grants the individual the capability to pursue an improving *quality of life*, to *grow* into his or her innate potential, and to do so with the same *equality* as any other person would or could. The individual's responsibility is to follow that yearning to fulfill those values without jeopardizing the capability of any other person to do the same.

In the next paragraph we will focus on the three pillars of an increasingly functional society. For a society to become more stable and sustainable, the 1) social, 2) political-governmental and 3) economic-financial pillars must become more fully functional to make contributions to the stability and sustainability of that society. "More fully functional" means an increasing obligation to contribute to the social sustainability of a democratic society, which in time will include the societies of all democratic nations due to the universal nature of the three core values of social sustainability.

What elements are mandatory for an intention as this? First, the greatest development of an individual to grow into his or her innate potential can only be accomplished with the fewest social, political-governmental and economic-financial restrictions. [Here, you will begin to see the requisite symbiotic relationship between the individual and their society that is necessary to support a sustainable democratic society.] Organizations in the three pillars of society have as their responsibility to proactively provide a continuum of programs from pre-conception through the elder years to fulfil (✶) above. Society also has the responsibility to eliminate any individual and social, political-governmental and economic-financial influences that would hinder, jeopardize or prevent the individual from fulfilling (✶) above.

"Intentions of Sustainable Democratic Societies" **B**y Daniel Raphael, Ph.D.

Basic Concepts of Social Sustainability, #148 Posted: June 10, 2015

"We the people of all democratic societies, in order to create more stable and eventually socially sustainable societies, hereby establish that the intentions our democratic societies, governments and economies are to provide the fullest extent of freedom to empower each individual to pursue an improving quality of life, exploration and growth of their innate potential and to do so equally as any other person would or could.

Further, all organizations that benefit from their activities within democratic societies, that have chosen to become stable and socially sustainable societies, exist in a socially symbiotic relationship with those societies and citizens. As citizens support and aid the continued sustainable existence of those organizations, organizations symbiotically assist those societies and individuals to develop an <u>improving quality of life</u>, to <u>grow</u> into their innate potential, <u>equally</u> as anyone else would or could; and, take no actions that hinder, jeopardize or prevent the individual from fulfilling the freedom to exercise the core values of social sustainability.

Citizens, individually and collectively accept as their responsibilities the necessity of supporting the social sustainability of their democratic societies by making personal decisions that support the social sustainability of their families, communities, societies and organizations to complete their mutual symbiotic relationship.

All organizations, whether social, political-governmental or economic-financial, will develop all necessary policies that support the development, maintenance and sustainability of stable and sustainable societies. Further, democratic societies and their organizations will take all necessary social, political-governmental and economic-financial efforts to remove any individual(s) and organization(s), with socially sustainable moral justification, that hinder, jeopardize or prevent any individual from exercising their right of self-determination and the fulfillment of the three core values of social sustainability and qualified by the three core value-emotions of social sustainability.

Fulfilling these intentions will create stable, peaceful, productive and sustainable societies, communities and their organizations that take on the same sustainability as our species, which has sustained itself for over 250,000 years.

Compassion - It's Personal

July 26, 2015

Introduction —

Compassion is personal. Extending compassion to another person is a deeply personal act that reveals much about our self to another without thought of any return. Receiving acts of compassion is also deeply personal because we humbly know at once that the giver considers him/herself as though he or she were in my place. What is it that motivates our impulse-decision to act in compassion?

Deductively, we know that actions are always preceded by decisions that are based on beliefs – our interpretations of a set of values. Even decisions that are conceived in a millisecond are formulated from a set of values, values that are often invisibly assumed in our thinking.

Compassion seems to be one of several behaviors that are innate to our species from the earliest of times. Though compassion may be an innate behavior, the will to initiate acts of compassion does not come about unconsciously as some automatic reaction. As with any decision, a set of values underlie the impulse-decision to reach out to another in compassion. It seems reasonable to accept that the value system that motivates our decision to express compassion is innate as well. It is a part of our heredity that gives us the capacity to act compassionately. Unfortunately, we often see where compassion is desperately needed but none is given.

The intention of the following article is to explore compassion as innate to our being; and, to explore what arouses our impulse of compassion. We will begin by examining what we know already about the values that underlie the sustainability of our species long history.

The Values that have Sustained Our Species[1] —

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. Quality of life is the primary value, with personal *growth* and *equality* being the secondary values.

Growth — Personal 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 – progress.

Equality — Equality is inherent in the value of life. We give equal value to each individual, and we would seek to provide a more equitable opportunity to every individual to develop their innate potential, as we would our own. 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.

Characteristics of these Three Core Values —

Self-Evident — 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."***

Universal — These values are universal to all people of all races, cultures, ethnicity, nations, and genders. Ask anyone in any city or countryside of any nation anywhere on earth if they would like to enjoy a better quality of life, to grow into the potential that they brought into the world at birth, and to do so equally as any other person would or could. The answers are universally the same. Everyone wants an improving quality of life, to grow into their potential and to do so equally as anyone else.

Irreducible — These three values are the primary values of our species that have no subordinate values to support them. The pursuit of an improving quality of life, growth, and equality provide the foundation for human motivation[2] as interpreted by the individual and express themselves in a hierarchy of needs.

Innate — Even though I cannot prove it, evidence seems to suggest that these three values are innate to our species and are perhaps embedded in our DNA.[3] They have motivated us, individually, to make improvements in our quality of life, whether materially or socially, and have collectively created immense "progress" for societies and civilizations.

Timeless — These values seem to have been innate to our species from its earliest beginnings. We can safely predict that these same values will continue to motivate us forward to enjoy an ever-improving quality of life, and to grow into our innate potential.

The Secondary *Value-Emotions* that Make Us Human — Humane

<p style="text-align:center">Empathy   Compassion   "Love"</p>

NOTE: Love is the desire to do good to others. *I put "love" in quotation marks because love is the summation of its secondary values: Honesty, truthfulness, respect, loyalty, faithfulness, recognition, acceptance, appreciation, validation, discretion, patience, forbearance, forgiveness, authenticity, vulnerability, genuineness, listening, supporting, sharing, consulting, confiding, caring, tenderness and many more. *(Source: *Sacred Relationships, A Guide to Authentic Loving,* by Daniel Raphael, 1999)

Equality Provides the Gateway to *Empathy, Compassion, and "Love"*

The reason that all people 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 sense an inner impulse to act in compassion, to reach out to the other and assist them in their plight.

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.

Our motivation for equality is also 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.

Empathy, compassion, and "Love" emanate from the core value Equality. It is the nexus of our "head" and "heart" energies that integrates 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 response 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 secondary 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!

The Three Core Values of Social Sustainability —
Seeking an improving quality of life, to grow into the innate potential we brought into life, and to do so equally as anyone else would or could prepare the stage for the expression of the secondary value-emotions.

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 to do so, then empathy, compassion, and "Love" are able to come into expression. The core 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 core 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, as they have for our species.

Our species will be sustained into the millennia of the far future simply by procreation, invention, and adaptation. For organizations and societies to become sustainable, they must take the extra step to incorporate the three core values of social sustainability into their 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 an innate set of socially sustainable values to support option-development, choice-making, decision-making, or action-implementation to support their sustainable existence. Has long-term sustainability ever been an *intention* of the vision and mission or operating philosophy of organizations?

If we want to see an explosion of compassion in our societies, particularly democratic societies, then we must, for example, convince all organizations, corporations, foundations of all types, and governmental agencies of the necessity of adopting the three core values of social sustainability to assure their long term existence into the far distant future; and to use the three value-emotions as the criteria for decision-making and action that qualify their actions as being empathic, compassionate and "Loving" toward all of humanity as individuals do.

People are Innately Good. Just as the three core values of social sustainability (quality of life, growth, and equality) are innate to every person of every race, culture, ethnicity, nationality, and gender, the three core value-emotions are innate as well, and not learned behaviors. 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.

These three core 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 bad socialization and 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.

Quality of Life, Growth and Equality and The Three *Value-Emotions*

Conscious application of the three core values of social sustainability is enough for families, communities, and societies to achieve long-term social stability and eventually social sustainability. However, achieving that status does not automatically assure that they will automatically become more compassionate and humane. Yes, they would surely become "just" societies but that does not assure that they will also become compassionate or humane.

Clearly, if the best of human nature is humane, sensitive enough to be empathic and able to give and receive compassion, then should we not also 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.

Compassion as an Expression of Maturity, Social Evolution, and Peace —

In expression, empathy, compassion, and "Love" support the development of a higher *quality of life* for our self and for others. These value-emotions provide us with the motivating energy to *grow* into more complete, mature, and functional individuals. They allow us to see the common good, social equity, and social justice as societal rather than selfishly personal. Their expression demonstrates that all others are as valuable (equal) as we are and allow us to express the highest ennobling qualities of human nature at its best — to give example to others that encourages their intra- and inter-personal growth. With these self-sustaining value-emotions, we have the direction and motivation from which to develop highly positive family dynamics before the arrival of children; and a loving, compassionate, and empathic means to validate holistic growth in individuals, families, communities, and societies.

When you see evidence of these positive emotions in action, you are seeing evidence of the development of maturing personalities, families, and communities. The positive interpretations of these value-emotions of social sustainability then become constructive to the *social and emotional* maturity of individuals, families, communities, and societies.

Peace allows us to be more open and engaging within our self and with others. It promotes the inner development, growth, and maturity of our self, leading us to the accumulation of living-wisdom that is essential to guide new generations. Open, confident, socially competent, and compassionate individuals are the essential elements

of social leadership, to lead others into actions that sustain families, communities, and societies in peace.

In times of peace, our compassionate acts promote social integration rather than social separation. They are the innate foundations of peace that are necessary to become fully human as socialized individuals, communities, and nations. These value-emotions provide the social lubricant that is essential for the smooth functioning of families, communities and societies, and their sustainability into the future.

Only in times of relative peace can we express the full potential of these six values that urge us onward to achieve a better quality of life, to grow into our innate potential and to do so equally as would anyone else. We hunger for peace because until peace exists, we cannot become fully human. The full creative expression of the potential we brought into life as individuals and whole societies cannot be accessed and developed until social stability and peace come into existence. In other words, we are not fully human in times of war, conflict, aggression, trauma, or personal conflict.

The three core values of social sustainability provide the foundation for the three core value-emotions to become fully expressed in times of social stability and peace. Peace will only emanate when the innate goodness of others is not only recognized as a potential, but encouraged to be developed. Peace is not possible without these three value-emotions being existent and functioning in reality. These value-emotions are fundamental to what we become as individuals, families, communities, societies and nations, which will not become evident until peace becomes pervasive.

Conclusion —

The three value-emotions of social sustainability are what is needed to fulfill the three core values of social sustainability. This only becomes apparent to us when our **acts of compassion** actually improve the *quality of life* of the other and support their *growth* into wholeness and peace as an *equal* of any one, including our self, and encompasses them with the generalized form of "Love" that we have for all of humanity, as we do for our self. ##

[1] Raphael, Daniel. 2015. *Social Sustainability HANDBOOK for Community-Builders.* Infinity Press

ISBN: 978-0-692-41640-2   ISBN: 978-1-4951-6048-6 (epub).

[2] ibid, p. 28.

[3] Extensive scientific research conducted by the Center for Compassion and Altruism Research and Education (CCARE) at Stanford University reveals a growing body of scientific evidence that indicates that compassion is "hardwired" in human DNA. (http://ccare.stanford.edu/)

150. Less Than 1 %

As we discussed in the past, social sustainability is not possible without an evolved form of democracy and peace. For established democracies, progress must be made incrementally rather than all at once. Because democracy is the most evolved form of governance,[1] movement backwards toward more centralized governmental control either by the slow creep of an increasingly centralized, regulated, and controlling democratic government, or by martial law and military control after revolt, rebellion, or revolution signals the eventual death of democracy. What is most desirable is an *evolving democracy* where the current stage anticipates the next increment of democratic effectiveness by adapting to social change.

It is a truism that only by adaptability are species able to survive. The same capability is also necessary for democratic societies and all organizations that support democratic societies to survive.
  (Adaptability: See prior posts #3, 36, 37.)

Although the founding authors of the US Constitution did not foresee the necessary connection between adaptability and long term social sustainability, they did anticipate the need for improvements in the Constitution via Amendments; and as populations grew there would be a need for the number of representatives to grow 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 unwieldly in its procedures that the number of representatives was fixed by the "Apportionment Act of 1911" at 435 members. After 1911, population increases were added to each representative:

1789-1911:	3,000 citizens to	1 Representative
(2015:	320,000,000 citizens to	435 Representatives)
2015:	735,000 citizens to	1 Representative

*That represents a **decrease** of 99.996% 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 = 99.996% loss of representation.}

Effectively, the average individual is no longer represented by the Congressional Representative that they elected to office, which has created a "vacuum of influence."

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151. A Vacuum of Influence

"Nature abhors a vacuum" is still true and especially true in the legislative chambers of Congress, (double entendre intentional). The vacuum of influence that was 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 irony of this situation is that as the ability of citizens to influence their representative decreased the capability of citizens 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.

What the authors of the Constitution did not anticipate was the immense social and economic changes that their newborn democracy would empower in a burgeoning population of hundreds of thousands of citizens experiencing their first personal right of self-determination to improve the quality of their lives and in doing so would also improve the collective quality of life of all citizens! The Founders at the time had no idea what they had created in their new democracy in terms of opportunities and the potential creativity it would unleash.

They did not anticipate the pervasive, constant, and perennial nature of social change that they had brought into existence as immigrants would be powerfully attracted to this new democracy, a land of opportunity to become all that you could imagine and more. Population growth and rapid social change effectively left the new democratic political and governmental processes isolated like an island in an unrelenting river of social and economic change.

Thomas Jefferson recognized in 1816 that the government and political system that he and the other signers of the Constitution had created was already falling

behind "the times." He forecast the need for laws and constitutions to change accordingly.

"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.

Now, let us all become a Thomas Jefferson with his will to create a new democracy.

152. The Original Cause of Social Change

(Ctd from Post #151)
Before we get into designing a democratic process that recovers the lost quality of influence that citizens had with their congressional representatives between 1789 and 1911, we need to understand the "original cause" of social change that is everywhere around us. It is that stream of human activity that an adaptable design of democratic process must tap into in order to become a sustainable democracy.

The Drive of Social Change. What drove the incessant social change that erupted in the 1800s and 1900s are the same causes that push social change today—the incessant urgings of the three core values that have sustained our species for approximately 250,000 years or more: Our individual yearning for a better *quality of life*, to *grow* into the innate potential that we brought into life, and our urge to *equally* enjoy an improving quality of life and to explore our innate potential as anyone else would or could. They have always been there waiting for opportunities to come into expression.

The Motive Power behind Social Change. Dr. Abraham Maslow stated that as basic human needs are fulfilled more evolved needs become apparent to form a hierarchy of needs. Collectively, as individuals improve the quality of their life, to grow into their innate potential, they create social change through their "demand" for new avenues and new means to fulfill their evolving hierarchy of 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.

What we define as social change is the collective movement of vast numbers of people who are striving to satisfy their evolving hierarchy of needs based on the same value system that our ancestors used tens of thousands of years ago. Every person of every race, culture, ethnicity, nationality, and gender has these three values within them that underlie all of the decisions they make in their life. Each person interprets those values according to their personally determined hierarchy of needs. While individual interpretations 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, simultaneously, that their ability to satisfy their needs is immanently threatened.

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, do not promote the individual to grow into their potential, and do not 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 congressional public executives. ##

153. A 5-Step Re-Design of Democracy

The original cause of social change is the same cause of almost all publicly initiated political change: Unfulfilled needs of individuals and the public. Matters are made far worse when it appears that there is no hope of their needs being fulfilled due to the intransigent nature of their government. Then the right of self-determination by one becomes the right of self-determination by the many who have no legitimate empowerment to effectively participate in established political processes.

In a democratic nation, where the right of self-determination by its citizens has become a part of their cultural heritage and way of life for centuries, and where there is no adequate democratic process for individuals, their communities and their national society to share their preferences and opinions, and where their elected and appointed public executives do not solicit those preferences and opinions, surely that situation becomes more dire with each passing decade.

What once satisfied the political needs of our grandparents for a democratic political process now has almost no relevance to democratic citizens when they have the ability to share their **opinions** and preferences on a daily basis via the Internet with companies that actively seek their opinions and preferences in

order to improve their service and product delivery to their customers and clientele. Shouldn't democratic governments do the same?

Whatever re-design we choose must

1) "fit" into the Constitutional framework of our nation;
2) recover the quality-value relationship that citizens had with their congressional public executives before it vanished with the Apportionment Act of 1911;
3) become a democratic evolutionary development to bridge the democratic tragedy that the Apportionment Act created; and,
4) offer an inventive way to engage contemporary technologies to give citizens a means of offering their collective intelligence (think in terms of "knowledge workers" in high tech industries) to create a "trend" of consensus to share with their public executives.

Yes, these suggestions do race ahead of the reality of the contemporary social, political, and economic situation in all mature democratic nations, but they confidently point the way to the peaceful evolution of democratic societies to move toward social stability and peace that will eventually lead to social sustainability. Pragmatically, it will take no less than 30-70% of Congressional district populations [735,000 p/district] or 220,500 – 441,000 to sign a petition to overturn/amend the Reapportionment Act of 1911. Sounds impossible, huh? Yet, we know what social media can do. 5) What could a public (political) media site do if it were designed using the socially sustainable values of our species as the criteria for its construction and operation?

154. Connecting the "Dots"

The intention of this post is to summarize the main elements of the last 153 posts, (July 8, 2014), that will bring about social, political, and economic stability, peace, and a socially sustainable future for democratic nations.

l **Every** person of every race, culture, ethnicity, nationality and gender has three innate values (quality of life, growth, and equality) that they strive to fulfill; these values have sustained our species for approximately 250,000 years.

l Every individual interprets these values in a personal hierarchy of needs.

l Humans are born with the "right of self-determination" that they are willing to die for in order to preserve that right. This "right of self-determination" underlies the "self-evident unalienable rights of life, liberty and the pursuit of happiness."

l The right of self-determination and the related self-evident rights provide the founding intention for establishing all forms of democracy.

l The right of self-determination, the related self-evident rights, and working to fulfill each person's hierarchy of needs provide the motive power for social and political change. The collective choices and actions made by millions of citizens for the improvement of their personal quality of life, to grow into his or her innate potential, and to do so equally as anyone else could or would, result in the "progress" of their respective culture or nation.

        What we observe throughout the history of "civilized" nations is the incessant nature of the three core values, and the insatiable hierarchies of needs of millions of individuals. If we were to make a time-lapsed movie of human activity over the course of a century in only one of thousands of possible locations, we would see a flurry of activity similar to a time-lapsed movie of an anthill being built. When the nature of the three core values in each person becomes harnessed with that of millions of other individuals, human societies can overcome almost any physical problem.

        The greatest problem of all human social nature is to combine the energies of millions of citizens to overcome the social problems that they have created! The combined energies of thousands and millions of individuals derived from their collective efforts to fulfill their individual hierarchy of needs are the original cause of social and political change. By applying the three core values that have sustained our species, we can use the combined energies and intelligence of citizens to invent and build socially sustainable societies.

l As people are social in nature, when two or two-billion people live in close proximity with each other, an agreed upon form of democracy is needed that allows for greatest latitude in the exercise of each individual's right of self-determination with the condition that exercising that right not remove, damage, or otherwise hindering the exercise of the right of self-determination by anyone else, individually or collectively.

l What we see, however, are a multitude of democratic nations that are clearly becoming more and more unsustainable with each passing decade. What we also see is that no democratic government has ever been invented that has the capability to adapt to the social changes of the public. For organizations, unsustainability and failure to adapt to social change are directly related.

Those same 153 posts have also revealed the major elements that will be needed in the design or re-design of a democracy to give it the operational potential of becoming socially sustainable into the centuries and millennia ahead:

l A common vision for a socially sustainable nation, one that by its daily operation supports its sustainability into the centuries ahead.

l A common intention to design and develop a socially sustainable society, government, and economy.

l An overarching national philosophy that expresses and supports the social sustainability of that nation into a far distant future through its daily application and has a beneficial effect on the world community.

l National and state/provincial missions to implement the designs for a socially sustainable society.

l Numerous objectives that fulfill the mission at local community, city/**country**, state/province, and national levels:

v An international Library of Sustaining Human Wisdom that is easily accessible to all people of every nation to provide a base of sustaining wisdom of "what works" and what does not work to support socially sustainable societies, democracies, and economies.

v Training programs for local community "Social Sustainability Design Teams." These teams would be trained to use the "Schematic for Validating Social Sustainability." These teams would generate sustaining human wisdom submitted to the Library of Sustaining Human Wisdom and validate existing local, state, and national policies as to whether or not they support social sustainability.

v An Internet system that connects the Library of Sustaining Human Wisdom with thousands of teams, and enables them to collaborate with each other on the validation of social, political, and economic issues and topics they are working on.

v The Library of Sustaining Human Wisdom would also develop unbiased educational materials for contemporarily significant social, political, and economic issues and topics, in terms of their relationship to the development of social, political, and economic sustainability.

v An ongoing public opinion/preference survey process with the objectives of assessing public perception of public issues; and, their opinions and preferences concerning social, political, and economic issues, with the ability for them to provide their knowledge about the topic.

v A public website where these materials are available; which provides a "signature secure" Internet connection for citizens in their respective jurisdictions to choose which option(s) they prefer to resolve public issues, particularly where there are inherent conflicts between solutions.

The suggestions made in the last 153 posts provide a means to "mentor" social and political change so that change contributes to the sustainability of societies and collectively to our global civilization. Because change is unstoppable, it is time to imagine change in positive and constructive terms that bring about positive results.

Historically, "change" has been viewed as something that was malicious, uncontrollable, and destructive, much like riding an unbroken horse. Because we are afraid of change, the view that change must be halted leaves the rider sitting on a horse that does not bring the rider to any destination. These suggestions provide a means to harness social and political change through the guidance of the three core values of social sustainability so that change becomes tamed, harnessed, and able to bring our societies into a desirable and sustainable future.

In the past, social, political, and financial-economic interests have manipulated the forces for change for their own selfish interests to gain authority, control, and power over those who do not have access to the same dimensions of power. Those selfish ends are all unsustainable as all of human history clearly demonstrates.

These suggestions for a re-design of existing democracies provide the means to harness social change as the motive power that will keep a democratic government in step with its own citizens. The combined input of millions of citizens would provide the intelligence, stabilizing, trending, and thoughtful consideration to those who must make the decisions for the management of the public's affairs. The much bandied fear of the fickle nature of the public is not much concern to us as is the well confirmed habit of public executives who are easily corrupted by moneyed interests for political and corporate purposes. The antidote for the fickle nature of the public is a cold splash of personal responsibility for the course of the public's affairs.

155. Relative to What?

When we think of positive and constructive change, we usually think of something that is directly connected to our life. Considering a 401K account at the end of a quarter, we would consider positive economic change in terms of the stock market increasing in value, which gives our 401K account a bigger value. It's worth more. We *assume* its value has increased because the numbers below the bottom line are bigger that the starting value. The account is worth more *relative* to its starting value. Our second *assumption* is the *criterion* for appreciating the relative positive change in value. We *assume* that the value of the dollar stayed the same from the beginning balance to the ending balance. The dollar value is the *criterion* that makes the positive change in valuation *relevant*.

Here's a challenge for you. Now interpolate the situation above in terms of a national society over the course of a century. Such interpolation would need to address the three major functions of a sustainable society: social, political, and economic/financial. How would you measure the positive or negative, constructive or destructive change of a national society over the course of a century?

The first paragraph made visible what we had been assuming. Now made visible, we must **1)** be able to assess the change of condition(s) at the beginning era of that century, and the ending era of that century for the whole nation and its societies. **2)** We also need to know what criteria are needed to make the assessment in the beginning and end of the century — criteria that are valid for everyone, rich or poor, educated or illiterate, members of founding families or recent citizens.

l *Having none, we are unable to assess the relative improvement or worse condition of our nation at the end of the century.* In fact, because we do not have stable, consistent, timeless, irreducible, and universally applicable criteria for estimating the relative change of conditions of our nation, and its people collectively and individually, we are unable to plan effectively for the changes that will engulf us as we move into the future.

If this nation or any other nation has any strategic intentions for the existence of future generations, with similar or improving conditions as the present, then all nations must begin using timeless, universally applicable, irreducible, and consistent criteria (read quality of life, growth, and equality) to assess social, political, and economic-financial conditions at the present in order to formulate

social, political, and economic-financial policies to bring about positive and constructive change for the future.

I know of no nation that has a multi-decades and multi-centuries strategic planning process for assuring an improving quality of life, the potential to grow, and equality for their citizens. National, state, and provincial policy-makers, public executives, and administrators are simply flying by the seat of their pants hoping against hope that "SHTF"* 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 decided 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 to buy Greece? Or the United States? If the United States or any other nation had the valuation of a corporation and managed 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, da Gama, and Drake were 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 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, or rand have no *criteria* for assessing where they are, no *criteria* to help them plan for the stability and good 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.

Do you think our nations are sustainable? What most people know, even 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, and 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 they 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 know "what is fair" and be able to enjoy a "fair" existence as everyone else? If so, who will 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 of the present 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 three core values of social sustainability are used as the criteria for all social measurements of change and strategic societal planning.

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*"SHTF" = "**S** _ _ t **H**its **T**he **F**an," typified by social, political and economic collapse due to cataclysmic geophysical events and/or human (in)action.

156. The WILL to Create

Considering the welfare and stability of future generations, their communities, and societies, most public leaders and many of the "boomer" generation have as much value for forethought as they do for their lost childhood. As I've observed in the last eight years of working with social sustainability in workshops and in many dozens of discussion groups, there is little interest in the future beyond how the individual can satisfy their hierarchy of needs. Incredibly, millions of "baby boomers" and X Generation citizens have absolutely no concern for the community and societies of their grandchildren and future generations. Several mantras come to mind: "I've got mine, and I'm keeping it!" "My grandkids? Nah, I don't worry about them. They'll figure out something for themselves."

The intention of the past 155 Posts has been to anticipate the needs of future generations for more stable social institutions, organizations, democratic institutions and processes; and to provide a guide for the public today and tomorrow for rebuilding stable and sustainable communities and societies during and particularly after any collapse of social, political, and economic structures. Only we at this current time can prepare for that eventuality. That will require a sound philosophical and pragmatic means for the design and implementation of designs for socially sustainable societies, democracies, and economies. The one thing that those designs, methodologies, and philosophies cannot give people is the will to initiate the process of social re-invention.

It is realistic to cynically speculate that until the very existence of the public, their public leaders, and the operation of their societies and economies are threatened with extinction by some mega-cataclysm will any thought be given to re-inventing their communities, societies, democracies, and economies with a pre-conceived design that will bring to an end of the decline and collapse of dynasties, nations, societies, empires, and all of their governments, administrations, and policies that have littered human history from its beginning. The crash and clash of social, political, and economic change is so rapid, now involving billions of people, that although I am **I amm** 71 years of age, I feel quite sure that I will witness those cataclysms. These will be followed by much hand-wringing and dithering by public executives who have no clue how to proceed into the future except to re-build the same UNsustainable social institutions and political processes that have littered history of lost societies and civilizations of human history.

The will to create socially sustainable societies, democracies, and economies can only be exercised by those who are living now and to be enjoyed by those who survive.