

Sustainable Civilizations,
A General Critical Theory
Based on the Innate Values of Homo sapiens

—
An Introduction to Planetary Management

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Wikipedia:

Critical theory is the reflective assessment critique of society and culture by applying knowledge from the social sciences and the humanities. As a term, *critical theory* has two meanings with different origins and histories: the first originated in sociology and the second originated in literary criticism, whereby it is used and applied as an umbrella term that can describe a theory founded upon critique; thus, the theorist Max Horkheimer described a theory as critical insofar as it seeks "to liberate human beings from the circumstances that enslave them."

NOTE to the Reader:

In the tradition of Max Horkheimer, the following paper exhibits the characteristics of his Critical Theory by providing conceptual and practical information to "liberate human beings from the circumstances that enslave them." The breadth of the topics of "all things of people" of this paper encourages the title of this paper to become "a *General* Critical Theory."

- (p 15) “In the simplest of philosophical dimensions Planetary Management deals with only two aspects, that which is of people and that which is not of people. Rocks, rabbits, roses, and rhinoceros are not of people. Locomotives, limousines, lines of fiber optic cable, and lines of software code are of people. That which people invent, make, and develop are of people.
- (15) [The development of a General Critical Theory] ... begins with discovering the commonalities of every person who has ever lived in the last 200,000 years, all of us who are living now, and all of those who will populate all future generations.
- (15) Of people, their values always underlie their decisions and actions; and their actions reveal their values.
- (15-16) Do you see the disconnect between the unconscious survival-decisions that sustained our species’ survival for over 200,000 years, and the conscious decisions that people made in the last 30,000 years to establish organized social existence — and they all failed?
- (14) Logically, the values that have sustained the survival of our species were not used to sustain organized social existence.
- (17) ... *when we integrate the four primary values with the three secondary values we will have produced a universal, rational, and logical proactive morality and ethic that are applicable to all people for all time.*
- (82) The predicament of AI [Artificial Intelligence] is a predicament for all of humanity — how will it ever be possible to write AI programs that are logical and rational that empower AI to form moral and ethical decisions and recommendations if the AI architects, program developers, and code writers do not know how to discern what is moral and what is ethical, and what is not, and how to discern their own biases.
- (21) ...organizations and the individual/family are currently the only two decision-makers that have the inherent capability to create and sustain functional communities and societies. The third party will be AI.
- (22) Reading through the pages ahead will cause many people to retch from cognitive dissonance when what is read in Part 4 is compared to the morality and ethics of social institutions of today.”
- (13) ***The text does not espouse or take political or religious positions and is not affiliated or associated with any organization or special interest group. The concepts described in the text emanate from the original thoughts of the author.##***

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My gratitude is immense to Liz Cratty for her editorial suggestions and careful attention to the details of proofreading this manuscript. Thank you, Liz. ~

I am ever grateful to my wife, Sherille, for tolerating the separation caused by my driven writing habit to produce my articles, papers, and books over the years. This book has been particularly intense as it required melding so many major papers into the fold of these pages. Thank you Lovey! ~



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Daniel Raphael, PhD

— *opus unius hominis vitae* —



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Foreword

Sweat ran down my arms making a puddle on the arms of a cheap hand-me-down nylon mesh folding chair that had been left behind by one of the men of the 58th Medical Battalion whose ETS had come up and had “gone back home.” It was November 1968 and I was out beside my hut reading Martin Heidegger, Martin Buber, and then a copy of the Stars and Stripes Army newspaper. I had been assigned as the Administrative Officer of the 332nd Medical Dispensary, Long Binh Post, Long Binh Bien Hoa, Dong Nai, Republic of Viet Nam, and my incredibly capable staff sergeant left me with little to do.

I agonized over the peace marches that were described in the paper. I thought there must be something missing from a democratic process as that of the US that did not provide an effective means for peaceful protests without being beaten by policemen and Army Guards. I made several pages of notes over the coming months about an evolved form of democracy that would dovetail and complement the existing democratic process. It wasn't until about 2011 that I was able to devise a theory of human motivation that could be successfully incorporated into an evolved form of democracy. Little did I know at the time what such thinking would lead to what I have been thinking about and devising in the last twelve years, and unknowingly for this book.

The practical side of me has always dominated what I write about, except for my poetry. Over the last 50 years I have never seen my work as an alternate idea to someone else's thoughts about a subject. It wasn't until 2014 that I finally looked up “human motivation” to see if anyone had created a values based theory of human motivation. Seeing only one,¹ I then dug deeper into the Internet but without success. Accordingly to my non-competitive nature, I did not write a response.

As for my early intentions for all of my writing projects in the last 50 years, I have had only one, “*To help people help themselves,*” something practical for anyone to use to make a meaningful contribution to their personal lives, their family and children, community, and to the larger society. Early on I didn't have a plan in mind, and never made book

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

outlines. I just “followed the crumbs” to see what step came next in those quiet reflective contemplative moments. And, eventually many dozens of papers, books, and articles came into existence, seemingly unconnected, until now. Only recently did I discover that *Sustainable Civilizations* seems to fit the Frankfurt School’s ² criteria for a Critical Theory ³ rather than with “traditional theory.”

Because *Sustainable Civilizations* seems to be all inclusive of human behaviors, I extended the title to become *Sustainable Civilizations, A General Critical Theory Based on the Innate Values of Homo sapiens*. Again, digging deeply into the Internet, I did not find a “general” critical theory that was both grounded and all encompassing of what investigators of Critical Theory have theorized. Perhaps I am naïve to expose this non-academic paper to those who have written so much already about Critical Theory. I am heartened, however, that not finding any similar General Critical Theory, there may be a niche for this informal effort.

Over the years I have simply pursued an idea until it made sense, plodding along step by step, never looking back to see who was watching, but always trying to look ahead to see who might be interested. Of the many dozens of people I have sent my manuscripts to over the many years, none has responded meaningfully. I could speculate about that, but that too would be a waste of my time. Now it has simply become a very satisfying hobby with the knowledge that I have developed a fully functional, integrated, and grounded General Critical Theory that is based on the seven innate human values. I confidently *know* that it is both theoretical and practical, fully capable of being applied by local citizens in their own Local Community Design and Validation Teams, which is a primary function of an evolved democratic process. ⁴



² Berendzen, J.C., "Max Horkheimer", *The Stanford Encyclopedia of Philosophy* (Fall 2017 Edition), Edward N. Zalta (ed.),

<https://plato.stanford.edu/cgi-bin/encyclopedia/archinfo.cgi?entry=horkheimer>

³ Bohman, James, "General Critical Theory", *The Stanford Encyclopedia of Philosophy* (Fall 2016 Edition), Edward N. Zalta (ed.),

<https://plato.stanford.edu/cgi-bin/encyclopedia/archinfo.cgi?entry=critical-theory>

⁴ Raphael, Daniel. 2017. *Designing Socially Sustainable Democratic Societies*. Available from <https://sites.google.com/view/danielraphael/free-downloads>

Introduction

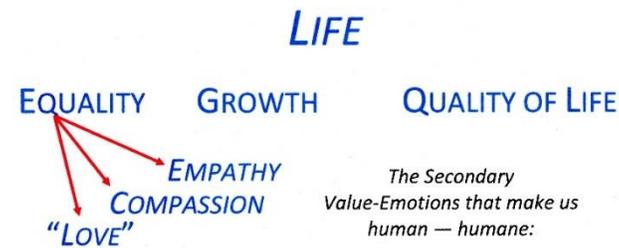
By its nature a General Critical Theory would provide a means for understanding all separate Critical Theories. If a General Critical Theory is accurately developed it would apply to all areas of human behavior, and offer a mechanism by which all Critical Theories could be explained. The text provides the foundational concepts for a General Critical Theory but does not provide an argument for its legitimacy because the values upon which it is based are incontrovertible.

For this paper, the emphasis is on what works to “liberate human beings from the circumstances that enslave them,” to quote Max Horkheimer of the Frankfurt School. This ties in nicely with my own lifelong intention to “help people help themselves.” And in that context the emphasis of this paper is to deliver these concepts in a way for practical use by local community leaders across every democratic nation.

This paper proposes to 1) reveal the values that support survival-decisions; 2) reveal the values that support sustainable organized social-existence decisions; 3) reveal the “rules” for decision-making that support sustainable material and organized social existence; 4) illuminate the effective means to share this wisdom with others; and 5) apply this wisdom to the major social institutions of functional democratic nations and their societies. As a brief explanation of what is ahead, consider the following:

- Seven values were discovered by the author that are organized in two sets, four primary values and three secondary values;

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



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

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- All Critical Theories that meet the timeless and universal criteria of a General Critical Theory become grounded in these seven values;
- A General Critical Theory is grounded in the commonalities of all humanity from the earliest beginnings of Homo sapiens' existence, all humanity in existence now, and all humanity of the future;
- Homo sapiens have existed for over 200,000 years, or about 8,000 generations;
- Over the course of such a long history members of our species have generally made decisions that have sustained the survival of our species;
- Because we know that values always underlie all decisions, we also know that a set of values existed in our ancient ancestors to make those decisions that sustained their survival;
- Because our ancient ancestors were Homo sapiens, and we are Homo sapiens, we can conclude that those same values operate similarly in us.

As an example of one Critical Theory, the cause of all *human motivation*, (p 32-34), originates from the seven values illustrated above, as well as the cause of *social change*, (p 35-37).

As another example of one Critical Theory, the cause of all *moral and ethical behavior* originates from the seven values illustrated above.

As you can surmise, understanding the operation and interaction of these values will be essential for our understanding and guidance of our behavior as we interact with all others, and our planet.

—

The concept of Planetary Management and understanding how it can be applied to a global civilization using the contents of this book perhaps comes close to being a General Critical Theory. Being pragmatically grounded for things philosophical, spiritually metaphysical, and spiritual, any ideas and insights that simply talk ABOUT any theory is not of much use to me unless it can be grounded in some practical application to

help the condition of humanity in general and the individual/family specifically.⁵

Though this might sound like an overwhelming task, in reality it is actually not very difficult to understand the very simple logic-sequences that evolve out of the topics in the following chapters. It begins with discovering the commonalities of every person who has ever lived in the last 200,000 years, all of us who are living now, and all of those who will populate all future generations.

For readers who are also interested in *A General Critical Theory*, what is provided in the text brings together almost all of human interaction into a holism that supports the social sustainability of societies and civilization from the individual/family to organized associations of nations, and the sustainability of our planet.

Commonalities.

- In the simplest of philosophical dimensions, Planetary Management deals with only two aspects: that which is of people and that which is not of people. Rocks, rabbits, roses, and rhinoceros are not of people. Locomotives, limousines, lines of fiber optic cable, and lines of software code are of people. That which people invent, make, and develop.
- Of people, their values always underlie their decisions and actions; and their actions reveal their values. As psychologists have learned so well, and which business consultants agree, values always underlie any decision to take actions to fulfill the values according to the person who has made those decisions.
- What we know from archeologists is that the Homo sapiens species — people — have been in existence for about 200,000 years or more, about 8,000 generations approximately.
- Because people are here today, and we are Homo sapiens, we can logically conclude that there must have existed a set of values that urged people all through that long history to make decisions that generally sustained the survival of our species.

⁵ The text does not espouse or take political or religious positions and is not affiliated or associated with any organization or special interest group. These concepts emanate from the original thoughts of the author. ##

- Yet, as incongruous as it may seem, we also know from archeologists that the *organized social existence* of humans has produced dozens of civilizations, hundreds of city-states, kingdoms, dynasties, empires, thousands of villages, companies, corporations, and governments — and all have failed. Do you see the disconnect between the unconscious survival-decisions that sustained our species' survival, and the conscious decisions that people made in the last 30,000 years to establish organized social existence — and they all failed?
- Logically, the values that have sustained the survival of our species were not applied to sustain organized social existence. And, we could also probably conclude that perhaps the four primary values actually worked against the sustainability of organized social existence because their use was not balanced by also using the three secondary values.
- What we do know from our own personal experiences is that *unorganized* social existence is not only possible but can be quite enjoyable. People are innately social creatures and enjoy each others' company. The crises of contemporary societies is that the organizational innovations that have come into existence have not been able to bridge the yawning gap between successful *unorganized* social existence and *organized* social existence.

From the experience of our personal observations of how we relate to other people, and from the insights we have gathered from observing our own intra-personal relationship, we know that we are often moved, urged, and motivated toward others in a particular way. Empathic responses come about rather quickly when we sense, feel, and understand the condition and situation of others in distress. Often, we are also moved to take action in response to that urge of empathy. That reaching out to help others is “compassion.” And please, do not confuse either empathy or compassion with sympathy. And, not so oddly, many people have expressed the combination of empathy and compassion as a generalized Love for humanity: to care for others as we do for ourselves.

That insight reveals the existence the second set of values that underlie our decisions in unorganized social relationships with others.

Now that we have a grip on two sets of values, we have to ask the question, “If these values as universal to all people, and they have been of incredible influence to sustain our species, what is the reason people make different decisions using the same values?” The reason stems from the lack of a set of “rules” that are also based on those values. But, *when we integrate the four primary values with the three secondary values we will have produced a universal, rational, and logical proactive morality and ethic that are applicable to all people for all time.*

Integrating these values produces a proactive morality and ethic that we can use for making more uniform and consistent decisions for our life and our relationship with others, whether “others” is one individual, a family, community, and including all, organization, or another society.

Extending our thinking from the individual/family and organizations, is it possible that combining these two sets of universal values to produce a proactive morality and ethic would make it possible to create materially and socially sustainable organized social existence? Our human nature of curiosity, adventurism, and empathy for the future generations of our children urges us to accept the challenge of that question. And, why not? We have everything to gain. Considering that human organized social history is littered with 30,000 years of failures the message is clear: try another way.

—

Sustainable Civilizations — A General Critical Theory provides the means for societies, cultures, nations, and civilizations to become sustainable into a long and distant future in a state of social, political, and economic stability. It contains the simple social mechanics to fulfill that outcome.

Imagine a civilization as a simple machine similar to a water or wind driven grinding mill that has made flour out of grain seeds for many centuries. All of the parts of this simple machine are designed to work together in complementary relationship to produce a beneficial outcome. Unaware to almost all observers is a simplicity of mechanical principles that are almost never given a second thought, except by a designer/engineer.

The rules of this machine’s operation are almost never considered except by those who run the mill and enjoy the baked goods made from the flour the mill produces. It has drive gear ratios, axle loads and diameters, and toothed gears that mesh correctly. Also unthinkable is the fact that none of the mechanical pieces stop and go backwards on

their own, or to speed up on their own. The result is that everything works in complementary relationship, and the grain gets ground into flour. Using a holistic, integrated General Critical Theory, societies could become as functional and productive as a waterwheel mill on a stream.

In the comparison of a functioning, working grinding mill to the functioning of nations, governments, and organizations there appears to be almost no order, pattern, or complementary relationship to align their efforts to sustain the civilization let alone their own existence. Just as all of the parts of a grinding mill have one united, complementary relationship, to fulfill the grinding orders, we see almost none of the sense of an explicit long term vision and intention for the operation of governments, democratic processes, any of the social institutions, corporations, or other organizations that are necessary to sustain fully functional nations and societies.

I have yet to see any contemporary nation with a long term vision, intention, functional and functioning operational philosophy, mission, and objectives that would sustain their organized social existence.

Existentially, global civilization is at a point where organized social structures will either choose mutual alignment and peace, or continue their devolutionary spiral toward eventual demise, alone or together. Existentially, it is well past time that we — all nations — get on with the work of developing materially and socially sustainable practices for our singular and mutual benefit. Perhaps some of the ideas you discover here may support your own projects and become useful to those ends.

—

Buckminster Fuller, who wrote *Operating Manual for Spaceship Earth*, (1968), understood that planet earth as one entity and that all that is on it is unconsciously committed to it without a means of escape. Whether we abuse the earth or nurture it, whatever is the result we, and particularly the future generations of our own children, will have to live with it. His book expressed the nascent public concern for *material* sustainability. This book, *Sustainable Civilizations*, is predominantly concerned with the *social* sustainability of all people of all nations now and into a long and distant future.

Buckminster's book was in many ways an introduction to Planetary Management. These two books are an attempt to sustain "all that is of the planet," and "all that is of humanity," the context of human existence. Disregarding either will result in the destruction of human civilization.

Sustainable Civilizations is my attempt to closely examine the mechanisms that have sustained the Homo sapiens species for over 200,000 years; and then embed those mechanisms into the social framework and processes of social institutions and organizations. At the outset, whatever has sustained the survival of our species should be easily identifiable, examined, modified, and applied to give the organized social context of human existence, civilization, the same sustainable longevity.

—

The Consciousness to Transcend Past and Present Failures.

For our civilization there is no going back to the primitive state of individual/family survival. Unconsciously, our civilization is totally committed to a social existence of nations and organizations. These organizations are social in nature because their functions require two or many thousands of individuals to come together to accomplish what primitive individuals could never do alone.

Considering the approximate 30,000-year history of organized human social existence, we have learned much about what works and does not work to support our social existence. The problem so far has been that we have not reflected upon that experience to gain the lessons of those experiences, and the overarching wisdom of those experiences and lessons. Worse, we have not created a “library of best practices” to guide present and future decision-making. Our saving grace, for our times and situation in the 21st century, is that remarkably this is the only era in the existence of our species where humanity now has the consciousness of most of the past histories of prior civilizations, nations, and cultures and the means to initiate the decisions and actions for us to transcend 30,000 years of failed social existence.

That consciousness to transcend the failed history of organized human social existence embraces a vicarious look back in time to consciously and deliberately compare our current precarious state of social existence to similar eras of the past. Unfortunately, we do not have to look very far back to find a comparison at the magnitude of our civilization’s existential circumstances. For the last 74 years humanity has lived under the threat of extinction from a global nuclear holocaust.

Robert Oppenheimer died as a relatively young man at age 62, (April 1904 – February 1967). He lived long enough to see the full development of thermonuclear bombs that have the capability to destroy

all living beings on this planet, forever. What would he say today about the comparison of the development of immensely powerful atomic bombs to the potential outcomes of the undirected development of Artificial Intelligence ⁶ (AI) software programs? Whether the AI industry can embed a timeless and universal morality and ethic into the software of AI programs is now under extensive examination in and among the major software companies around the globe. Corporate exposure to liability is immense for developing AI programs that are not yet capable of conforming even to the low threshold of contemporary morality and ethics. That exposure will become even greater as those programs become more and more sophisticated and as they become self-learning and self-evolving.

Because the AI industry is actually creating an intellectually mirrored sub-species of the human mind, it is essential that the creators of those programs become deeply ethical and moral, and have an abiding social conscience to prevent their own unspoken personal assumptions, colored opinions, biases, prejudices, and bigotries from being unconsciously written into AI program codes.

A profound irony now engulfs the AI software industry. *In order to create AI programs to meet universal ethical standards, they must first install those standards into the minds and belief systems of AI research program managers, AI architects, developers, and program code writers **before** they write the code for moral and ethical AI software programs.* Until now, the sticking point of that irony for the AI industry is that there has not been a universal and timeless set of values, morality, and ethic available for advanced AI programs. The values, morality, and ethics that are discussed in the following chapters do provide the universal and timeless standard the AI industry needs.

The work of the AI industry will become much easier when it reframes this AI conundrum in terms of being a Critical Theory that uses the criteria of a General Critical Theory, to integrate a universal and timeless morality and ethic into the conceptual development of AI programs. Doing so will make their work much easier and understandable because it

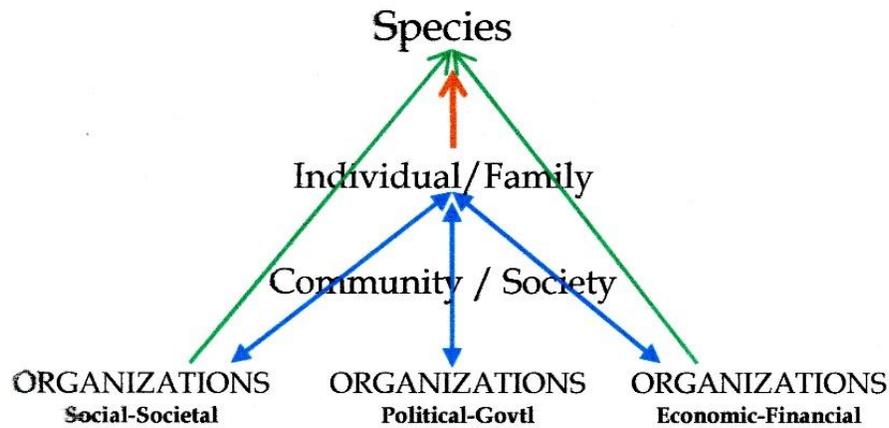
⁶ Raphael, Daniel. 2018. *Artificial Intelligence — A Protocol for Setting Moral and Ethical Operational Standards*. Available as a downloadable PDF from the author's website, <https://sites.google.com/view/danielraphael/free-downloads>

will provide a rational and logical means to integrate a proactive morality and ethic into those programs.

You might think of this irony as two very bright but immature children growing up together trying to learn the rules of survival decision-making and not kill each other in the process. Yes, we are in fact at that existential junction of human social development where we, and AI, need to intentionally and consciously make decisions that do not jeopardize our existence and that of our children, and great, great grandchildren.

The means to transcend the long, failed organized social history of humanity now exists. It exists primarily because of the discovery of the values that have sustained our species' survival, (2008), can be now embedded into the decision-making processes of all forms of organizations from governmental decision-making bodies to corporate decision-making, and AI programs. Ironically, if programmers follow that advice, the morality and ethics that I have provided in this text will erupt

Priorities of Decision-Making In a Socially Sustainable Society



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for them from those values just as they did for me. In the illustration above, organizations and the individual/family are currently the only two decision-makers that have the inherent capability to create and sustain functional communities and societies. The third party will be AI.

In effect, what this text proposes is to create socially sustainable families and organizations in an ethical and moral social context that supports the lives and quality of life of all future generations. That may seem idealistic until you compare that possibility to the chaotic free-for-all of egoistic, self-interest of all competing social, political, and economic organizations from nations to local urban gangs. One is not much different from the other, and has never been otherwise since the first organized villages came into existence.

The state of existence all of human civilization at this time is one of existential decision-making that will either empower developed societies to transcend that failed history, OR succumb to the same ego-driven, self-interest madness that has consumed 30,000 years and billions of lives, hundreds of cultures, dozens of large scale civilizations, kingdoms, tyrannies, oligarchies, and large hierarchies of leadership incompetence.

Reading through the pages ahead will cause many people to retch from cognitive dissonance when what is read in Part 3 is compared to the morality and ethics of today's social institutions. That cognitive dissonance arises because the traditional morality and ethics that have been in use for the last 4,000 years, that everyone has been raised with and assumed to be the only morality and ethic, has never been challenged. Traditional morality and ethic are not integrated, logical, or even rational because there is no originating source to point to that gives them their legitimacy. The morality and ethic that are described in the following chapters are similar to the metric system of weights and measures in that no one really seriously argues ABOUT that system because everyone has accepted the universal standards upon which the metric system is founded. Not so with traditional morality and ethics.

The difficulty traditional morality and ethic present to all humanity is the lack of measurable, universal behavioral standards that allow decision-makers in organizations to "fudge" the lines of "what is moral" and "what is ethical." The proactive morality and ethic that are described in this work draw very clear and clean lines between what is right and what is not, what works to support social, political, and economic stability and what does not. And, until those lines are made very clear to everyone, the future of our children's lives are precarious and ultimately unsustainable.

The obvious mandate to support the future existence of our own children cries out to us, whether we are parents or not, to lead the way into a

socially sustainable future by making effective *decisions that represent* the future generations of our children's great, great grandchildren. We must act responsibly, morally, and ethically so that our children and grandchildren, and their children and grandchildren also have a reasonably comfortable quality of life, lifestyle, and standards of existence that are equal or better than ours today. A civilization is not a mayfly that lives very briefly, but can exist many centuries when all factors of each society work together in complementary alignment.

The Book is Developed in Four Parts

Part 1, "Self-Sustaining Homo sapiens" opens with a truism we know so well, "Values underlie all decisions — always." In Part 1, we will discuss the values that have given our species its capability to make effective survival-decisions. Those values lead into the unfolding of the book.

Part 2, "Moral and Ethical Decision-Making" provides a detailed logical process that gives us the capability to develop logical and reasonable explanations for any contemporary moral and ethical problem. The logic of the development process is encapsulated in this simple logic-sequence:

Seven Values → Moral Definitions → Ethics Statements → Expressed Ethics → TGoEE

Chapter 2, "Moral Definitions for Each Value," Chapter 3, "Ethics Statements for Each Moral Definition," and Chapter 4, "Expressed Ethics" follow the Logic-Sequence above.

Part 3, "The Potential for Self-Sustaining Social Existence" builds the connection between survival decision-making and the sustainability of organized social existence. "Organizations" is used throughout the text as expressions of "organized social existence", and the word "organizations" in the context of this paper means all organizations of any size, whether temporary or permanent of two or more people who have a common interest to fulfill. Examples abound to include government bodies of all sizes at all levels, corporations, whether profit making, non-profit, not-for-profit, foundations, philanthropic organizations, the local mom and pop hardware store, hospitals, unions, organized religions, "meet ups," and parent-teacher organizations, for example.

Part 2 provides the "what" of "what is needed" to bend the culture of western civilization, and includes the adoption of values, morality, and

ethics that support intentions and decisions for material and social sustainability. The remarkable aspect of using these seven values and proactive morality and ethics is that once they are put into practice, the social progress of that nation will evolve and move unconsciously toward social stability and peace. When they are used consciously and intentionally in our decision-making positive results will occur far more quickly.

Part 4, “Preparing for an Unsure Future” provides the “how” to accomplish the “what” that is proposed in Part 2.

In the broad terms of Planetary Management, which covers the spectrum of existence from the individual/family to the planetary civilization, “preparing for and unsure future” in effect means *planning* for inevitable probabilities.” As example, it is inevitable that social, cultural, and economic inequalities will result in social, political, and economic revolt or revolution. As a Planetary Manager, how would you plan for such development? What would be your overriding concern when planning for such a development? Surely your overriding concern would be for the present and future generations whose quality of life, potential for developing their innate potential, and windows of opportunity would be jeopardized, and very possibly for several generations.

In planning for an inevitable scenario as this, what plans would you make now to prevent the crushing destruction of millions, and perhaps billions of people’s quality of life.

Here, in Part 4, we will engage a discussion of the major social institutions and social processes from the family, finance and the economy, education, health care, justice, religions, the democratic process, compare the characteristics of a 3rd stage democracy to a 2nd stage democracy, and media. In a society that has chosen to pursue its sustaining existence, there are no freeloaders. Each social institution has its moral and ethical role to sustain our families and organizations, communities and societies... and our civilization.

NOTE: A distinction is made throughout the book between *societal* morality and ethics and *personal* morality and ethics. Personal morality and ethics involves proactively making decisions that sustain our relationships with others. Societal morality involves proactively making decisions that sustain the longevity of society as the functional vehicle for sustaining future generations of individuals.



Part 1

Self-Sustaining Homo sapiens

Values underlie all decisions — always.

Part 1 provides explanations for the four primary values that gave individuals of the Homo sapiens species their capability to make decisions that sustain the survival of the species.

The priorities of decision-making in the survival state of the species was very simple, and they still apply today. Two additional factors are needed to sustain the organized social existence of our societies and pertain particularly to organizations. The first is the use of the four primary values with the three secondary values, (p 13, 28). Second, a set of proactive “rules” — a standard of morality and ethics — is required for making consistent decisions by any individual and by any organization.



Sustainable Civilizations, A General Critical Theory
Based on the Innate Values of Homo Sapiens

1

Seven Universal and Timeless Values

Introduction

Discovery of the Seven Values.

In late 2007 several inquisitive neighbors who had been following my work on social sustainability and the Design Team Process proposed that we initiate our own local Design Team. The intention of our experimental team was to discover the link between beliefs and expectations for intimate relationships that ended in disappointment. Our first line of inquiry began with the end result, disappointment. It was fairly obvious to all of us that somehow the person who was disappointed had expectations for the relationship that did not match the expectations of their partner.

Next, we tackled beliefs because if we hold certain beliefs about some topic, then we expect certain results will come about when we apply those beliefs. Obviously, again in the intimate relationship, those beliefs did not support the expectations that resulted in disappointment. What we did not know at the time was the possible presence of ASSUMPTIONS that almost always underlie a belief or system of beliefs.

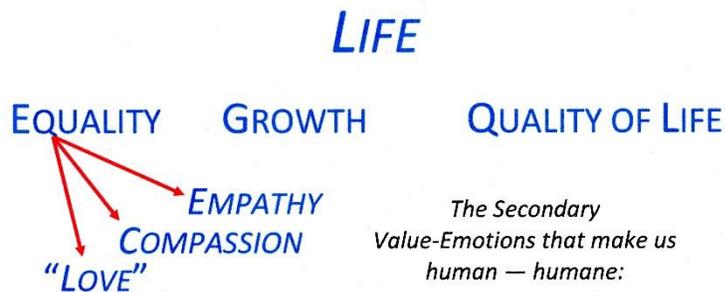
Knowing that values always underlie beliefs ⁷ and our decision to act on those values, we began an inquiry about values. It took several weeks of weekly team sessions to discover the essential values of intimate relationships. After we got bogged down with poor results, we shifted our inquiry by weighting those values as to their importance to all people. We wanted to find the commonalities of the values for all people

⁷ Please see the "Schematic" on page 121. Follow the progression from column #6 "Criteria for Fulfillment" (results) of your Expectations in Column #7, Beliefs in Column #8, Interpreted Values in Column #9, and onto Column #10, Innate Values. This progression leads us to understand that our beliefs are personal expressions of our Interpreted Values that we act on to make decisions. The knowledge that "values always underlie our belief systems and our decisions" is a recital from clinical psychologists to business consultants and gurus. It is a truism that aids our own personal investigations to understand our mistakes of judgment and decisions we have made in the past.

because relationships, whether intimate, social, business, or work, always seem to carry the risk of ending in disappointment.

In this approach we started with *LIFE*. It is important to all people. But after the self-evident nature of life as being important, we could not proceed, as so many other values related to life became evident, but seemed unrelated. After one of our later sessions with little progress, and as I stepped away from our social time together after the team session, I had one of those remarkable “Ah-ha” moments of insight where it was very reasonable to know that equality, growth, and an improving quality of life seem to be of paramount value to people. Those became the four primary values.

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



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

When we had those four values to work with we began an inquiry among ourselves to see if those values were common to all of us. And, yes, they were and still are. We then assigned ourselves the job of asking our friends, associates, co-workers, and those in other nations that we already knew if they held these values for their own life. And, yes, these were common to well over 150 people who were asked.

The team eventually lost its zest because the work of the team made it very conscious to everyone how their own existent intimate and friendship relationships did or did not fulfill their expectations and their beliefs for those relationships. We disbanded in late spring 2008. What the team had begun became a full time avocation for me to understand the

fundamentals of social sustainability. What began as an inquiry into the disappointments of personal relationships expanded as a personal inquiry to understand the disappointments in life from the personal to the international. The products of this inquiry include numerous papers about values, morality, ethics, decision-making, intention, and vision for relationships as well as for the organizations and social institutions that support a functional and sustainable democratic nation and society.

The secondary values of empathy, compassion, and a generalized Love for humanity were revealed to me in 2014 by a close friend who consistently wishes to remain anonymous. Without those three secondary values, my work of the last eleven years would not have come about. And, fortunately, the secondary values made it possible to develop a universally humanitarian morality and ethic.

One very helpful product that came out of those experimental design team sessions was a very rudimentary form of the “Schematic,” (page 121). It has proven its practical value over and over again to help team members think in more rational and logical ways to discern problems and support their imaginative processes for creating solutions.

Characteristics of The Seven Values

The illustration above shows the seven values and their relationship to each other. They are integral to each of us and give us the capability to make decisions to become complete as a person and offer us the means to have a positive and constructive relationships with others. They exist in every person of every race, culture, ethnicity, nation, and gender.

Self-Evident

The self-evident nature of these values is only one of several *characteristics* that have obscured their presence while in plain sight. Once the four primary values are pointed out to people, their self-evident nature becomes as obvious 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 also universal to all people of all races, cultures, ethnicity, nations, and genders. Ask anyone, whether they live in Bangladesh or Baltimore, Houston or Hanoi if they would like to develop the innate potential they brought into life and improve their quality of life with an equal ability as anyone else would or could. The answers are universally the same.

Innate / Timeless

Even though I cannot prove it, evidence seems to suggest that these seven values are innate to our species and have been embedded in our DNA from our earliest beginnings. They have motivated everyone to yearn for the improvement of our quality of life materially and socially.

Irreducible / Immutable

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

The Four Primary Values

The four primary values are remarkable because they constitute an innate “code of decision-making” that will produce consistent results regardless of who uses them. What makes this so consistent is that these values motivate people the same because almost all people are unconscious of the values that they are using to make decisions. The exception, is *LIFE*.

***LIFE* is the ultimate value.**

LIFE, along with the three primary values and the three secondary values create an integral *system of values*. Decisions made about *LIFE* are qualified by the other six values as the criteria for human decision-making.

Equality

Equality is inherent in the value of life — everyone's life is valuable. We give equal value to each individual, and we would seek to provide more equitable opportunity to every individual to develop their innate potential, as we would our own. This is the value that empowers us to work together to improve our world.

A Caveat for the primary value "Equality." The moral and ethical person is not naïve to assume that everyone else is moral and ethical. It is unfortunate that we live in a hostile social environment where we seem to be confronted frequently by those who have chosen to be NON-human.

NON-human is defined as someone who is incapable of empathy, compassion and a love for humanity. Non-human has two classifications. The first are those who do not have the physical, mental, or emotional capacity of empathy or compassion, or love for humanity. The second are human predators, which may demonstrate as short-changing us at the cash register to the extreme of kidnapping, rape, and death of a victim. (Also pages 49, 99, 185, 209-211, 230.)

Growth

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

This value ensures that the inherent potential of individuals, societies, and a civilization becomes expressed and fulfilled, which encourages an improving quality of life for everyone. Without growth, there would be no possibility of social evolution and social sustainability.

Quality of Life

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

seek freedom to experience the *quality of life* that makes life worth living — to control their own destiny and to explore their innate potential with the opportunities that a democratic nation provides.



The Three Secondary Value-Emotions

EQUALITY → *Empathy, Compassion, and Love*

The primary value **Equality** is the source for the three secondary value-emotions. We know when equality is out of balance because of the secondary value-emotion of *empathy* – to “feel” or put our self⁸ in the place of another person and sense what that is like, whether that is in anguish or in joy. When we feel empathy for others, we want to act in *compassion*, to reach out to the other person and assist them in their situation. When empathy and compassion are combined, and we feel that equally for everyone, then we say that we have a Love for all humanity — the capacity to care for another person or all of humanity, as we do for our self.

Empathy, compassion, and Love support the development of a higher quality of life for our self and with others by providing the motivating energy to grow into a more complete, mature, and functional individual within our self and within our social environment. These values allow us to see the common good as societal rather than selfishly personal. Their expression demonstrates the highest ennobling qualities of human nature at its best. With these three value-emotions, we have the direction and motivation from which to develop highly positive family dynamics; and a loving, compassionate, and empathic means of validating holistic growth in individuals, families and societies.

When we consciously internalize the primary values and secondary value-emotions, we realize that the collective power of individuals affects individuals everywhere as much as the individual affects the collective whole.

⁸ “self” as a single word is identified in this paper as our self-identity. It is distinguished from “myself,” “ourselves,” and similar usages to indicate the inner personality identity.

Human Motivation

Values motivate us to achieve something, whether it is our physical survival from one day to the next, to gain a technical skill or a higher educational degree, or to be able to buy a getter car, we are always in a state of moving ahead by whatever definition we give it. Motivation is inherent to the seven values that are innate to our species.

Understanding individual human motivation is essential for predicting certain outcomes for individuals. That is why there has been a push to measure the inherent capabilities of children as they grow up. Doing so hopefully makes it possible to match a career path for the child that matches or exceeds the child's undeveloped potential at the time.

Understanding human motivation is essential to understand the reasons people make the decisions they do, and have made in the past. If we thoroughly understand the fundamentals of human motivation then social, economic, political, and even military planning becomes more effective. As the vast field of planners become more aware of human motivation of this dimension, they can begin the developmental and evolutionary stages and steps necessary for a democratic society to transcend its beginnings, and the past failures of all human organizations.

What does this mean? *An Overview of the Schwartz Theory of Basic Values*, by Shalom H. Schwartz ⁹ lists ten values: self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, and universalism. There is no dispute with these values, as secondary or tertiary interpreted-values as being subordinate to the primary and secondary values. They have supported great contributions to the sustainability of the person, families, and to societies. Schwartz's theory, unfortunately, was published too late to be included in Dr. David Forbes' paper, "Toward a Unified Model of Human Motivation," ¹⁰ that examined all major theories of human motivation, to draw comparisons.

A Unified Theory of Human Motivation. The synergism of the primary and secondary value systems gives us a complete picture of human motivation and an accurate reflection of us as individuals — thinking and compassionate. The four primary values and the three secondary value-

⁹ Schwartz, S. H. (2012). An Overview of the Schwartz Theory of Basic Values. *Online Readings in Psychology and Culture*, 2(1). <http://dx.doi.org/10.9707/2307-0919.1116>

¹⁰ Review of General Psychology © American Psychological Association 2011, Vol. 15, No.2, 85-98 1089-2680/11/\$12.00 DOI; 10.1037/a0023483

emotions bring us full circle to provide the basis for a unified theory of human motivation by engaging the analytical-side of individual and social existence with the intuitive or heart-connected side of our existence.

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

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

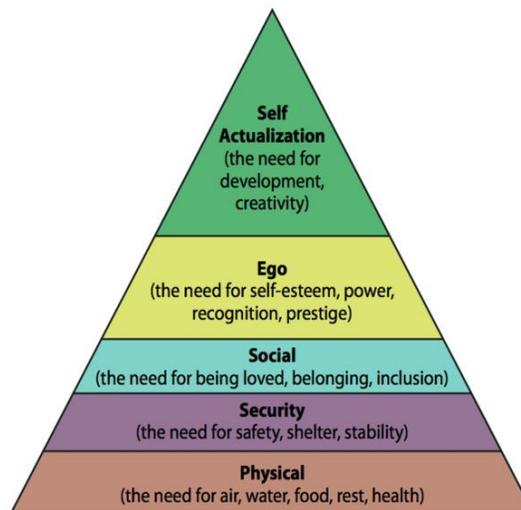
These seven values have provided the motivating impetus to sustain of our species for over approximately 8,000 generations and characterize our species as being human, humane. In other terms, the four primary values give us an integrated system of *moral justice*; and the three secondary values give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

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

—

Values, Human Motivation, and Social Change

Introduction. The path of reasoning that we began with decision-making led us to values as being the underlying motivators for making decisions for some desired results. We identify those desired results as a list of needs with some having a higher priority to fulfill than others, which gives us hierarchies of needs. Dr. Abraham Maslow had much to say about needs and hierarchies of needs.



Dr. Maslow stated that as basic human needs are fulfilled more evolved needs become apparent to form a hierarchy of needs. What Dr. Maslow did not tell us was that as we are able to fulfill or satisfy our needs, the innate seven values motivate us to interpret them new in ways that empowers us to develop new hierarchies of needs. *Our hierarchy of needs evolve as our interpretations of our innate values evolve* — we are still using the same value system as our ancestors did tens of thousands of years ago, but we interpret them in new ways.

What does this mean? What we define as social change is the collective movement of vast numbers of people who are striving to satisfy their evolving hierarchies of needs — their *personal interpretations* of the values that have sustained our species. As individuals satisfy their hierarchies of needs, they create social change through their “demand” for new avenues and new means to fulfill their evolving interpretations of the seven values. Perceptive marketers strive to be in touch and in tune

with the “demand” of the public to assess any changes in the market for the potential of new services and products.

While individual interpretations of the four primary values of social sustainability may vary wildly from one person to the next, vast numbers of people provide slow-moving, ongoing trends that stabilize the movement of a society over time. *Social instability occurs* when vast numbers of people sense that their ability to satisfy their needs is being threatened; and occurs rapidly and violently when they simultaneously sense that their ability is imminently threatened and there is no hope of preventing the threat.

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

As for political change, as vast numbers of the public sense that their current political processes do not support an improving quality of life for them, and do not promote the individual to grow into their potential, or support them to do both, those vast numbers become less and less satisfied with the status quo. In a democracy, citizens are used to exercising their right of self-determination in all things that affect them, including their government.

”Everything is fine.”¹¹ It is not surprising that most people in mature democracies assume that “everything is fine.” “Everything is fine” is *assumed* in the almost invisible slow creep of social change by most people who are easily distracted by the immediate events in their personal lives. Yet in only five decades, the macro-scale of social change in the United States has been immense. Its only evidence is how uncomfortable citizens feel with “the way things are” in Washington, D.C., other national capitals, and in their state and provincial capitals. When large numbers of the public wake up to see that everything is NOT FINE,

¹¹ Bohm, David 2004 *On Dialogue*: 68.

then social, political, and economic panic can cause rapid, large scale disruptions.

Priorities of Decision-Making

Introduction. Our discussion of values and decision-making takes another turn to reveal the primary factor of survival-decisions that support the continuation of *LIFE*. The primary motivation of Life as a value is to preserve the species that is supported by each individual. That's it. The illustration below reveals that primary motivation. Because of that premiere position, all actions by the individual/family and all organizations need to support that function.



The other three primary values provide the motivation to improve the conditions of life. **Equality** is probably the most powerful value after *LIFE* to motivate individuals, families, clans, villages, cities, kingdoms, nations, and all other forms of organizations to sustain an improving quality of life. The detrimental side of this powerful value becomes obvious when the drive to compete becomes incessant and destructive as we have seen with widespread “doping” in the Olympics.

In order to fulfill the motivation of equality, personal **growth** comes into play. “Growth is the only evidence of life.” (John Henry Newman). Growth is a value unto itself and motivates us to explore and develop the innate potential each of us brought into life when we were born.

That potential will become expressed as we search for, find, and learn how to grow into that potential.

These four primary values work together as a synergistic system of survival that provides for the improvement of our individual and collective **quality of life**.

Satisfying the secondary value-emotions is more likely to come into expression after the four primary values are satisfied. The secondary value-emotions provide for the quality of individual intra-personal and inter-personal relationships that are primary for supporting our search for meaning and fulfillment in life. These three values that emanate from the primary value equality are the values that provide the potential for a democratic society to become socially self-sustaining into the centuries and millennia ahead.

Much as an individual chooses what items are of highest priority in his or her hierarchy of needs, a democratic nation of people must decide whether they want to pursue a sustainable future. It is a conscious decision made intentionally. Doing so will provide the capability to establish ongoing social, political, and economic stability and the possibility of peace.

The Illustration above is an Organic Decision-Making Tree based on using the seven values for decision-making that supports social sustainability. It provides individuals and organizations with a logical and rational process for reframing human motivation collectively from the simple task of sustaining the species to sustaining the social fabric of our communities and societies. The illustration makes it clear that there is a reciprocal and symbiotic relationship involved between the individual/family and organizations to jointly support the sustainability of communities and societies in which they both exist.

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

The First Priority is always to sustain the species because it holds the genetic program of our species. The *primal motivation* of the individual

is to reproduce to *sustain* the continuation of the species. The early animal survival level of our species does not require a family, community, society, organizations, or morality and ethics.

That same priority exists in developed societies as our own. For organizations to sustain the species, that means not polluting or endangering the species in any way that would cause damage to the genetic program.

For families that means teaching children how to live in a functional loving family, and how to live peacefully in the community and the larger society. It may seem as though I have stated the obvious, but the other side of that statement is raising children without any direction for establishing their own functional family, and raising children who do not know how to live peacefully in their community and society. When that occurs, that is the initiation of the disintegration of families, communities, and societies.

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

This second priority supports the synergistic relationship between the individual/family and organizations. It is a two-way relationship. If families raise children well, then organizations will be managed well. If not, then organizations will make many mistakes. This is recently (2016-2018) evident with the egregious decisions at the highest corporate executive levels in Wells Fargo and Volkswagen, which now appears to also include Johnson and Johnson and PG&E. Corporate executives, who knew about the liabilities before they became legal issues, proceeded anyway.

When we give the illustration above deeper thought some very large insights become visible. Ironically, in developed and complex societies no thought is ever given to sustaining the *species*. We take that for granted. What we fear is the collapse of our societies and communities that would threaten the collapse of our families and our way of life. The irony is the lack of consideration given to the sustainability of our societies and communities that support the well being and lifestyles of our families. In other words, few have really given much thought to make a decision about the social sustainability of the family AND society.

Until the holism of social existence is taken into account current “sustainability” efforts are simply patchwork. Nations will not become materially or socially sustainable until values and decision-making are recognized as fundamental to the sustainability of that nation. Democratic nations have recognized the fundamental values of democracy, but have yet to recognize the seven values as fundamental to the ongoing long term material and social sustainability of democracy to support their existence into the centuries and millennia.

The Missing Factor for attaining social sustainability. The organic decision-making tree illuminates all of the players who make the decisions that affect our species, our way of life, and the well being of our families, communities, and societies. What is missing are the *criteria, or rules, for the moral and ethical decisions* that will keep (sustain) families and organizations of our communities and societies running smoothly so that everyone arrives in the far distant future with the same or better quality of life as we have today. When that is in place, then the primary elements of material and social sustainability will have been put into place.

Now, let us develop a logical, rational, and proactive morality and ethic by using these seven values to produce consistent and predictable decisions for the benefit of everyone.



Part 2

Moral and Ethical Decision-Making

Introduction

The Moral and Ethics Logic-Sequence

SEVEN VALUES

→ Moral Definitions

→ Ethics Statements

(Expressed Ethics

+ TGoEE)

Chapters 2, 3, and 4 of Part 2 define the detailed logic for the development of a proactive morality and ethic that emanate from the seven values. Chapter 5 provides a overview of those chapters.

The logic of the seven values and their characteristics continues in the Moral and Ethic Logic-Sequence illustrated above. This sequence provides the framework for the discussion of Moral Definitions, Ethics Statements, Expressed Ethics, and The Graces of Expressed Ethics, (TGoEE).

Compared to historical discussion of traditional morality and ethics, readers will encounter significant cognitive dissonance when they read in detail the logical development of this new form of morality and ethics. You may ask yourself, “Why is all of this necessary?” It is necessary

because our traditional form of morality and ethics has so many leaky boundaries that it becomes very easy for those who wish to manipulate politicians and others who are in centers of authority, power, and control to easily get around traditional ethics. With this new form of logical and detailed morality and ethics, such manipulation becomes very obvious.

Chapters 2, 3, and 4 will explain each step in the Moral and Ethics Logic-Sequence. Because the Seven Values have already been discussed we will begin with the next step in the sequence, Proactive Moral Definitions.

In Chapter 2, Proactive Moral Definitions will be developed for each Primary Value and each three Secondary Value in terms of Moral, Amoral, and Immoral decision-making and behavior.

As an example, this proactive morality will be applied to the real-life Constitutional crisis entitled, “The 2nd Amendment, Gun Ownership, and Symbiotic Co-Responsibility, An Example of Defining Moral Definitions for a Contemporary Moral Problem.”

In Chapter 3, we will move one notch forward in the Logic-Sequence to discuss Ethics Statements for Each Moral Definition that was developed in Chapter 2. As you can see from this progression, each step forward gives more and more detailed definition to the preceding step in the sequence. Accordingly, Ethics Statements are provided for each of the preceding moral definitions for each Primary and Secondary Value.

Chapter 4 brings us to the point in the sequence where individuals choose to make moment-by-moment decisions to Express Ethical behavior, or not. Expressed Ethics involves moral and ethical decisions made in all types of relationships, even if that is over the phone, in text, email, or in some other form of communication. For organizations of all types, Expressed Ethics will usually take the form of *ethical principles*.

As a part of Chapter 4, The Graces of Expressed Ethics (TGoEE) is the fifth stage in the logic-sequence that provide the *élan* of social interaction. These take the form of *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly for only a very few of many possible examples.

Chapter 5 provides readers with the “take away” of the preceding three chapters, entitled, “A Succinct Review of Chapters 2, 3, and 4.”

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In terms of A General Critical Theory the ethics described in these early chapters can now be applied to address existent ethics problems in the Artificial Intelligence (AI) industry that the AI industry is now struggling to resolve: The morality and ethics of independent AI programs is inherently limited by the moral and ethical standards that AI architects, program managers, program developers, and code writers were given and learned in their life's experiences. To understand AI's problem a secondary logic-sequence will be useful:

RESULTS ...are created by our

➤ Expectations

➤ Beliefs

➤ Interpreted Values

➤ Seven Innate Values.

In very simple language from a quote by Robert Dilts, “The results you are getting is the message your are sending.”¹² For the AI industry, the results they need are AI programs that provide consistent moral and ethical results. Because AI programs are created from the minds of those who produce AI programs, when unethical results show up that is clear evidence of erroneous expectations, beliefs, assumptions, and interpreted values in the thinking of those who were involved in writing those programs.



¹² Robert Dilts has been a developer, author, trainer, and consultant in the field of Neuro-linguistic Programming (NLP) – a model of human behavior, learning and communication – since its creation in 1975 by John Grinder and Richard Bandler.

Source, http://www.nlpu.com/NLPU_RBDBio.html

Sustainable Civilizations, A General Critical Theory
Based on the Innate Values of Homo Sapiens

2

Moral Definitions for Each Value

The Moral and Ethics Logic-Sequence

Seven Values → *MORAL DEFINITIONS* → Ethics Statements
→ Expressed Ethics → TGoEE

Conscious decision-making is the most significant criterion that clearly separates Homo sapiens from other species. What motivates us to decide are the values that are innate to our species. Growth is an innate value. Growth motivates us to explore and develop the potential we brought into life when we were born. To grow requires us to make decisions. To consider the options for growth, for example whether to pursue a technical career or to go to college to pursue another career, requires a great deal of decision-making.

Deciding is fundamental to becoming who you want to become. Even deciding to consider your personal intention for your life requires a lot of sifting, sorting, reflection and choice making. Life is all about decisions. Change a person's values and you will change the course of their life. Change the values of a culture, or a civilization and you will change the course of that culture or civilization.

The four primary values are the motivating values that move a society and nation forward with great strength, but having that nation successfully sustain itself in the midst of competing nations requires more than just the grit and guts of the four primary values to sustain organized social existence. What is required for any nation, society, community, or family to sustain their organized social existence into the future is the integration of the primary values with the secondary values to produce a rational and logical proactive morality and ethic. Doing so will produce more uniform and consistent outcomes.

There will never be peaceful nations until nations decide to conform their actions to become consistent with the morality and ethics of those seven values. Consistent decision-making and peace will never become possible

until enough players use the same “rules of conduct” in their relationships. The missing factor to attain global peace, stable families, intentional nations are the *criteria, or rules, of moral and ethical decision-making*. They are the vital elements that give all relationships sustainability.

The Decision-Logic of the Seven Human Values

The progression from Values to The Graces of Expressed Ethics in the sections and chapters ahead will continue the logic-sequence of the seven values and their characteristics:

Seven Values → *MORAL DEFINITIONS* → Ethics Statements
→ Expressed Ethics → TGoEE

- **Seven Values** underlie the decisions that have sustained the survival of our species;
- **Moral Definitions** provide us with a set of rules to guide human decisions and actions to prevent destructive life-altering behavior of human interaction;
- **Ethics Statements** tell us *HOW TO* fulfill Moral Definitions. Using “equality” as the originating value in this sequence example: Treating others as you would treat your self means that you do not treat others less than your self; and it also means that you do not treat yourself less than you would treat others. The value of others is equal to that of your self, and your value is equal to that of others – think, speak, and act accordingly. The importance of this value is that others are not excluded from consideration, or from opportunities to grow and to improve their quality of life; and neither are you.
- **Expressed Ethics** tell us *WHAT TO DO* to fulfill Ethics Statements. Expressed Ethics do not come into existence until we *integrate the four primary values with the three secondary values*. The four primary values exist to motivate our species to survive. The three secondary value-emotions exist to motivates us to be human — humane. Expressed

Ethics clearly identify the place in the logic-sequence where *ethical principles* lie.

Ethical principles provide the ethical standards for corporations, governmental agencies, public and private agencies to conduct business without jeopardizing their personal and social integrity, to improve those relationships, and reduce their exposure to liability. As example, the *expressed ethical principles for “equality”* would include fairness, justice, integrity, respect, loyalty, truth, trust, accountability, responsibility, transparency, authenticity, and honesty.

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

Now, let us begin to build logic-sequences step-by-step beginning with the *Moral Definition*. That step will lead us to *Ethics Statements* and so on from there. As always, we begin with values.

The “IF . . . THEN” of Building Logic-Sequences

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

As an example from simple geometry, the “if-then statement” of a triangle is this, “**If** the ends of three lines are joined to create a three-sided object, **then** the sum of the angles is **always** 180°. The important final word in this logic-sequence is “**always**.” To validate this, we would measure the sum of the angles of dozens of different types of triangles anywhere in the world at different times of the day. The validation process provides us with a “proof” of the logic-sequence of the statement. Once the Proof is made, then we can use the Proof to build

other “if-then statements,” and validate those proofs by actual measurements. With the seven values, we can build an integrated logical system of morality and ethics that will prove to be useful to anyone, anywhere in the world, now and into the far distant future.

Building logic-sequences (Moral Definitions) from the seven values begins with the statement, “**IF** the values do exist in everyone, **THEN** are there characteristics of these values also existing in everyone?”

To validate that “if-then statement,” we would then go out into the world and interview thousands of people from all over the world to determine if those values really do exist in everyone we interviewed. If that proves to be true we would then develop a list of mutual characteristics for those values.

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

From our own personal experience, as well as our conclusions made from historical records, we know that these values are innate to our being¹³ — and **not learned**. This suggests the seven values are embedded in our DNA.

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

These values are also proven to be *irreducible*. That is confirmed when we challenge each value to discover if more basic values underlie each of them. Knowing that *values always underlie all decisions*, our question becomes, “What are the values that underlie *LIFE?*” Because you either

¹³ As we aspire to use more evolved ethical values in our decision-making, we are then able to *become* more evolved as social beings. Life is a process of growing from our current state of being to become something we aspire to.

have life or not, there is no decision to be made. We conclude that the value *LIFE* is *irreducible*.

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

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

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

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

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

A Few More Details. The few more details about values will provide a better understanding of the logical nature of the Moral Definitions and Ethics Statements that we will create.

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

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

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

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

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

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

For those who are impatient, Chapter 5, *A Succinct Review of Chapters 2, 3, and 4* will abbreviate the process of building moral and ethics logic-sequences, (page 75).

Proactive Moral Definitions For the Four Primary Values

Seven Values → *MORAL DEFINITIONS*
→ Ethics Statements → Expressed Ethics

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

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

The following Proactive Moral Definitions are stated in the context of **moral**, **amoral**, and **immoral** perspectives. They are stated as proactive affirmations rather than as proscriptions. The focus is on the desired behavior rather than on undesirable behavior.

LIFE — THE ULTIMATE VALUE

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

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

Immoral: Use others for your own benefit and without regard for their life, whether an individual or thousands.

Equality

EQUALITY IS THE PIVOTAL INNATE VALUE OF PROACTIVE MORALITY.

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

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

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

Growth

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

Amoral: Make decisions and take action to create opportunities for growth for yourself.

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

Quality of Life

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

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

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

The socially sustaining value of equality is the last extension of our primal ancestors who came together as a group to make their hunting and gathering more efficient – without killing each other. The same exists today for this proactive morality with the awareness that the “group” now includes everyone of the 7.3 billion people on this planet.

From the perspective of a Planetary Manager, when this magnitude of equality is taken into consideration material sustainability takes on a totally different moral definition than has been given to it in the last 50 years. With this proactive morality in mind, material sustainability becomes capable of taking on the moral load of these seven values to contribute to the quality of life of everyone. As importantly, equality takes on the obligation for being morally responsible for the quality of life of all future generations.

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Proactive Moral Definitions For the Three Secondary Values

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

Empathy

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

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

Immoral: Be aware of your own existence without regard to that of others around you, near or far.

Compassion

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

Amoral: Be aware of the life-situation of others and your self without needing to take action.

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

Love

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

Amoral: Love others as your self, but without the consideration to act on that love.

Immoral: Narcissistically love your self and use others to fulfill that narcissism.

The 2nd Amendment, Gun Ownership, and Symbiotic Co-Responsibility

— An Example of Defining Moral Definitions For a Contemporary Moral Problem

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

In the case of the United States Constitution's 2nd Amendment rights, as it relates to gun ownership, the right of gun ownership is clearly stated, but the consequent responsibilities of gun ownership were not written into the Amendment. This example is used to more clearly illustrate the desperate need for many democratic rights to evolve to match the evolving moral and ethical needs of more mature democratic societies.

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

The Second Amendment: "A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed."

The Second Amendment protects the right to keep and bear arms. The concept of a right to keep and bear arms existed within English common law long before the enactment of the Bill of Rights. Eighteenth century English jurist and judge Sir William Blackstone described this right as a public allowance under due restrictions, of the natural right of resistance and self-preservation, when the sanctions of society and laws are found insufficient to restrain the violence of oppression.

Gun violence in the United States results in thousands of deaths and injuries annually. According to the Centers for Disease Control and Prevention, in 2013, firearms were used in 84,258 nonfatal injuries (26.65 per 100,000 U.S. citizens) and 11,208 deaths by homicide (3.5 per 100,000), 21,175 by suicide with a firearm, 505 deaths due to accidental

discharge of a firearm, and 281 deaths due to firearms-use with "undetermined intent" for a total of 33,169 deaths related to firearms (excluding firearm deaths due to legal intervention). 1.3% of all deaths in the country were related to firearms.

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

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

The state has two particular moral responsibilities: First, the state, as the agent of the public, is responsible for assuring that the 2nd Amendment rights of individuals are protected and that future generations are able to enjoy gun ownership as surely as we do today.

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

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

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

responsible use, storage, maintenance, sale, borrowing, and loaning of firearms.

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

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

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As I look at the problem of the misuse of firearms as one of many examples, there is a eminent need for our democratic process and founding documents to evolve to meet the evolving moral and ethical needs of more mature democratic societies. The morality and ethic that spring out of the seven values are already familiar to almost all people. The seven values are innate to all of us, with the primary value EQUALITY being the source of the three secondary values.

Synergistically, these seven values act in every person in our expressions for moral and ethical treatment. Children know right from wrong. Children know what is fair, and what is unfair. The principles of ethics are natural and innate to each of us. What is presented here is not new. The values, morality and ethics that we have known all of our lives is offered here in an organized, reasonable, and logical way.

The placard for “gun control” is a farce. There is no meat behind it, no substance. Marching for “gun control” is as futile as trying to tell roosters to lay eggs. If we see the 2nd Amendment right to gun ownership as a process of decision-making, then we will come to realize that every right is also inherently accompanied with rightful responsibilities. These must be clearly stated. Concerning the government of a democratic people the responsibilities for upholding the responsible use and ownership of firearms is equally shared by the

government and citizens, whether they own a firearm or not. Until then, our juvenile form of democracy will never mature and evolve to assure us that the rights of future generations are protected by their government, with their government.

Summary

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

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

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

For example, on a scale of today's society (2019 C.E.) that means there would be no conscious or unconscious policies to exclude minorities from receiving real estate loans to buy a home in a particular area of the city. It means that any form of discrimination, prejudice, and bigotry is an immoral act of separation that threatens the quality of life, growth, and equality of the excluded individuals and their groups. Equality is personal and means that YOU are accepted as you are as any other person would be in that subdivision, regardless of race, culture, ethnicity, nationality, or gender.



Sustainable Civilizations, A General Critical Theory
Based on the Innate Values of Homo Sapiens

3

Ethics Statements for Each Moral Definition

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

The “how” is most perfectly fulfilled by holding ethics statements in mind when options for decisions are being made. Ethics Statements begin the point where the four primary values are integrated with the three secondary values. This integration is the original cause of a universal and timeless ethic.

Seven Values → Moral Definitions → *ETHICS STATEMENTS*
→ Expressed Ethics → TGoEE

Ethics Statements tell us how to fulfill our moral relationship with 7.3 billion people on this planet. My preference is to create Ethics Statements as affirmations for positive behavior, rather than proscriptions for negative behavior. Using both, however, provides a broader understanding of the two sides of Ethics Statements.

Ethics Statements For the Four Primary Values

LIFE — THE ULTIMATE VALUE

Proactively Moral Definition: Assign value in all of your decisions to protect and save all human life. (The moral topics of abortion and capital punishment are discussed later.)

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

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

Equality

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

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

Growth

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

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

Quality of Life

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

Ethics Statement: See others as an *equal* of your own life to know how to support your efforts to develop their innate potential to *grow* to improve their *quality of life* as you would for yourself. When making

decisions or writing policies and laws put your self on the receiving end to see how you would react, and adjust the parameters of your decisions according to the seven values.

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

Ethics Statements For the Three Secondary Values

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

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

Empathy

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

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

Compassion

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

Love

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



4

Expressed Ethics for Each Ethics Statement

Expressed Ethics tell us *WHAT to Express*
to fulfill Ethics Statements.

The “what” is most authentically accomplished by *being* the living *expression* of each ethical principle. Ethics Statements are the point where the four primary values are integrated with the three secondary values. The integration of these seven values is the original cause of a universal and timeless ethic that becomes evident as Expressed Ethics when we demonstrate (express) their ethical principles.

Seven Values → Moral Definitions → Ethics Statements
→ *EXPRESSED ETHICS* → TGoEE

Expressed Ethics are the living expression of the logical development from the three secondary value-emotions of empathy, compassion, and Love.

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



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

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

During my research of ethics as it is used in business ethics consulting practices around the world I discovered that the word “principles” was the primary identifier of expressed ethics. To the great fortune of business ethics consultants, the logic-sequence from the seven values to

The Graces of Expressed Ethics pinpoints the origination of ethics principles to the seven values giving consultants far more credibility.

Transforming Business Ethics Consulting. Simply relying upon rote learning of the principles of ethics to assure safe conduct of corporate decision-makers provides only a thin veneer of ethical legitimacy to organizations. Simply teaching the principles of ethics does not penetrate the interior of corporate or organizational decision-making to make a lasting culture-changing difference. But by embedding the seven values into business ethics training, so that clients become functionally literate in the use of the fundamental mechanisms of ethical and moral decision-making, business ethics consultants can be assured that their work becomes indigenous to the culture of their clients. Clients will then have the sure knowledge that their decisions and actions will conform to the highest universal and timeless moral and ethical standards of the human species; and reduce their exposure to liability and litigation.

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

Values, Moral Definitions, Ethics Statements, and Expressed Ethics offer a synergism that supports the development of functional, socially sustainable families, communities, societies, and organizations of all types and sizes, and functions. The validation for their effectiveness is the smooth operation and functioning of individuals, families, and organizations, and have been proven to improve the profit margin and effectiveness of companies and corporations. ¹⁴

Expressed Ethics For Each Ethics Statement

Seven Values → Moral Definitions → Ethics Statements
→ *EXPRESSED ETHICS* → TGoEE

¹⁴ LRN Corporation, New York, London, Dubai. <http://lrn.com/>

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

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

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

When everyone uses Expressed Ethics in all situations, then world peace would not only be possible, but would exist spontaneously! We can survive, but to achieve peace, we must accept the equality of others as we do ourselves. Equality is the key to peace — in our families, neighborhood, cities, and nations. Equality is the primary value, after life itself, the tendon of social existence that holds everything together. No equality, no peace — Know equality, know peace.

The Expressed Ethics For the Four Primary Values

Seven Values → Moral Definitions → Ethics Statements
→ *EXPRESSED ETHICS* → TGoEE

LIFE — THE ULTIMATE VALUE

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

Expressed Ethics: Being accepting, validating, patient, tolerant, forgiving, and vulnerable, for example.

Equality

Ethics Statement: Treating others as you would your self means that you do not treat others less than your self. The value of others is equal to that of your self – act accordingly. The importance of this value is that others are not excluded from consideration, and from opportunities to grow and to improve their quality of life.

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

Growth

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

Expressed Ethics: Be/becoming fair, transparent, accepting, appreciating, validating, worthy, deserving, patient, tolerant, forgiving, nurturing, and vulnerability while being the personification of integrity.

NOTE: Be/becoming the living expression of these expressed ethics, the verbs of be/becoming changes to the verb “are.” When this state of being is validated by the experience of others, then we can say we ARE fair, tolerant, etc. The EXPERIENCE of others, then, IS THE only evidence by others to truly KNOW that we have integrity do business with others.

Quality of Life

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

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

The Expressed Ethics For the Three Secondary Values

Seven Values → Moral Definitions → Ethics Statements
→ *EXPRESSED ETHICS* → TGoEE

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

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

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

The Graces of Expressed Ethics

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

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

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

A Discussion of Proactive Morality and Ethics

Proactive, positive, and constructive social evolution will occur unconsciously when we consciously use the proactive moral and ethical definitions and statements in our decision-making. Their widespread use in any society will provide *a powerful universal and timeless standard* for moral and ethical behavior that will eventually become a new “common law” of the cultures of all nations and societies that practice them. Their simplicity provides an easily used guide for all individual, private, corporate, political, and governmental decisions for the benefit of their customers, patients, clients, and the public in which they provide their services and products. These values and their moral and ethical definitions and statements have always provided an innate base of law that is common to all people of all races, cultures, ethnicity, nationalities, and genders. Now those laws can be organized according the values and their morality and ethics to create a standardized common law for all democratic nations.

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

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

—

Minimal Moral Duty

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

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

81 Degrees of Moral Decision-Making

Introduction

The three tables below provide a basic understanding of the shared moral and ethical responsibilities between individuals and organizations; and organizations to individuals, whether local or global.

The three tables below illustrate 81 Degrees of Moral Decision-Making involving the individual person, organizations, and associations of organizations.

Individual (I). The individual is the key to a moral society. It is the individual who carries morality from their family, employment, organizations, the branches of government and its agencies, and into corporations. It is the individual whose decisions and actions result in positive, neutral, or detrimental outcomes to him/herself, other individuals, organizations, and society.

Organizations (O) and identifiable groups of individuals. Organizations would include, for example, a home owners association, places of employment, all governmental organizations, non-profit and philanthropic organizations, and all corporations whether registered or not, and a local chess club. All have the capability to make positive, neutral, or detrimental moral decisions.

Associations of Organizations (AO) would include for example the national association of governors, international associations of national governments, any international organization including multi-national corporations, and many more. All have the capability to make positive, neutral, or detrimental moral decisions.

—

Below are three tables showing the development of the 81 Degrees of Moral Decision-Making.

1

The first table: Each of these 3 participants interact with each other to produce a total of 9 relationship interactions.

I = Individual, O = Organization, AO = Association of Organizations

3 Responsible Participants = 9 Interactions

	Individual	
I - I	I - O	I - AO
	Organization	
O-I	O-O	O-AO
	Association of Organizations	
AO-I	AO-O	AO-AO
—		

2

The second table shows the 9 interactions of the first illustration as being affected by the 3 core values to produce 27 moral interactions. Because these values are universal to all people, the morality of social sustainability becomes universal to all organizations. In other words, in the first cell an *Individual* can make decisions and take actions that affect the quality of life, growth, and equality of another individual, organization, or association of organizations. In the second and third cell, it is the same for *organizations*, and *associations of organizations*.

9 Interactions X 3 Values = 27 Moral Interactions

				Quality of Life						
I-I	I-O	I-AO	/	O-I	O-O	O-AO	/	AO-I	AO-O	AO-AO
				Growth						
I-I	I-O	I-AO	/	O-I	O-O	O-AO	/	AO-I	AO-O	AO-AO
				Equality						
I-I	I-O	I-AO	/	O-I	O-O	O-AO	/	AO-I	AO-O	AO-AO
—										

3

The third table: 3 valuations { + ☉ - } qualify the 27 moral interactions in the second illustration to produce 81 moral interactions. Each decision-maker has a potential to make decisions and take actions that affect the quality of life, growth, and equality of others by making value-adding { + } moral decisions; neutral value { ☉ } amoral decisions; or devaluing { - } immoral decisions.

**27 Defining Interactions x 3 { + ☉ - } Valuations =
81 Degrees of Moral Decision-Making**

			(+ ☉ -)				Quality of Life			
H	HO	HAO	/	SI	O-O	O-AO	/	AOI	AO-O	AO-AO
			(+ ☉ -)				Growth			
H	HO	HAO	/	SI	O-O	O-AO	/	AOI	AO-O	AO-AO
			(+ ☉ -)				Equality			
H	HO	HAO	/	SI	O-O	O-AO	/	AOI	AO-O	AO-AO

Moral, Universal, Uniform, Consistent, and Integrated Moral “Common Law”

While 81 degrees of moral decision-making may seem tedious, any moral or ethical issue that becomes defined by them will take on the characteristics of the values that define the 81 Degrees. It is predictable that such a moral definition would provide the moral integrity that is necessary for any court, organization, or governmental agency to assess the potential moral benefit or potential moral detriment of a case in its rulings, opinions, executive decisions, and policies, for example. The 81 Degrees also provide the means to assess the benefit or detriment of past policies, statutes, bylaws, commitments, and decisions.

With the 81 Degrees no one and no organization is exempt from making socially sustainable moral decisions and for implementing those associated actions. Adopting the 81 degrees provides that every individual and every organization has well defined moral obligations in a

society that has chosen to move toward social sustainability. With this type of morality all executives of all corporations are morally responsible for his or her decisions and the effects of those decisions. This makes the corporation as responsible and liable as the executive. If an individual is morally culpable in the corporation, then the corporation is morally culpable. If the corporation is morally culpable, then those who made the decisions that resulted in the corporation's culpability are personally culpable as well. The only protection for a corporation would be the publication of its acceptance and full adherence to the 81 Degrees, while forbidding any and all of its employees and contractors from engaging in decision-making that violates any of those 81 Degrees — and training them so they understand.

81 degrees of moral action ensure that all decisions of individuals and organizations are accountable for the sustainability of the existing generation and all future generations. These 81 degrees ensure that future generations have as much right to their sustainability and existence as we do today. For companies and corporations that waver to voluntarily leap to this moral level, the Social Sustainability Design and Validation Schematic (Aka "Moral Compass," page 121) will provide them with a very rapid method of becoming morally competitive with other corporations that have already made that their chosen route of growth.

There really is no room for delaying or distancing oneself, government, or corporation from the responsibilities of accepting the necessity of making decisions and taking actions that lead to the sustainability of society. It takes everyone acting together to sustain peace and to maintain social stability. But it takes a thoroughly unified, integrate, and universal morality for a society to begin its slow evolution to the social state of peace and stability, with generational perseverance to become socially sustainable.

No Wiggle Room

Because there are no integral, unified, and universal ethical and moral standards of Old Era politics, a huge amount of wiggle room exists for the influence of corporations to take influential control of political bodies. If we were to use the 81 Degrees of Moral Decision-Making to assess any infractions of traditional politics in any democracy, we could make lists many meters long. Traditional Old Era politics has been and still remains

a means for public executives, including those who were appointed, to grant “special” favors to big campaign contributors, lobbyists, and many others who are not in alignment with the 81 Degrees.

The “wobble room” that has been available to public executives as a public trust has been eroded to the point where the trust of the public for their public executives to make moral, ethical, and socially responsible decisions has vanished — a valid definition of Old Era politics. Now there is no trust. Using 81 Degrees of Moral Decision-Making, politicians and all those who are hired, appointed, or elected to public office could be held to the exacting standards as a teller at the bank, for example. The “wobble room,” the sweetness of being able to “fudge” the moral responsibilities of office holding needs to be gone forever.

Decisions that affect the public and future generations of citizens are far too important to leave in the hands of easily manipulated members of congresses and parliaments. The aggregate intelligence of constituencies is far too great to squander on an antiquarian limit of one election day every two years! Today’s technologies are easily powerful enough to provide citizens with the opportunity to include their choices, options, and preferences for social policies without the fickle nature of “public opinion” from high-jacking proven democratic processes that protect social, political, and economic stability.



5 A Succinct Review of Chapters 2, 3, and 4

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

A Brief Review

Life is the Ultimate Value.

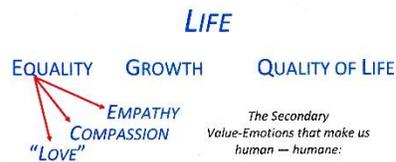
Equality, Growth, and Quality of Life are the values that sustain the survival of our species.

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

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

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

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



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

Values

Life

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

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

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

NOTE: The Graces of Expressed Ethics (TGoEE) apply to all values and are closely associated with Expressed Ethics. They take the form of *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly for only a very few of many possible examples. These are not necessary to be moral or ethical, but provide a “grace” to ethical living.

Equality

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

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

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

humanness at its very best that supports the equality of others, and our self.

Growth

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

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

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

Quality of Life

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

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

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

* Empathy (* = Secondary Value)

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

Proactive Ethics Statement: Extend your awareness past your own life to that of others to sense their situation in the seven spheres

of human existence: physical, mental, emotional, intellectual, social, cultural, and spiritual.

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

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

* Compassion

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

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

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

* Love

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

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

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

The Graces of Expressed Ethics

The Graces of Expressed Ethics apply equally to all Expressed Ethics because they are the natural outgrowth of Expressed Ethics as their name indicates. They are not necessary to be moral or ethical, but provide a “grace” to Expressed Ethics.

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

A Technology in Need of Proactive Morality and Ethics ¹⁵

The moral and ethical predicament of the Artificial Intelligence (AI) industry extends far beyond AI to include all present and historic presentations of morality and ethics. Morality and ethics have always been taught, discussed, argued, and debated because those efforts have always been ABOUT THE THEORIES of morality and ethics. In comparison, no one really seriously argues ABOUT the metric system of weights and measurements because everyone has accepted the universal standards upon which the metric system is founded. Not so with morality and ethics.

The discussions, classroom instruction materials, dissertations, theses, conferences, workshops, meetings, associations, and journals for example all have one thing in common. They are all ABOUT morality and ethics theories but not theories OF morality and ethics. The reason being that *until now* the universal values that underlie moral and ethical decision-making had not been identified and named. Further, the values that have been used in arguments about morality and ethics do not exist in a context of moral and ethical behavior that can be taught. For over 4,000 years our awareness of morality and ethics has been experienced much like looking at a photographic negative to interpret a picture. Four thousand years of proscriptive statements have not helped anyone reveal a set of values that can initiate proactive moral and ethical decision-making and behavior.

In very humble terms, talking about morality and ethics is much like talking about cake. Talking about cake can reveal many facets of discussion about cake that may include texture, density, flavor, consistency and so on *ad infinitum*, but you will never KNOW cake until you have a recipe and all of the necessary ingredients to make cake, and then verify cake in your life by actually having the EXPERIENCE of making a cake and then eating it. It is the same for morality and ethics.

Until now there has never existed an identifiable “recipe and ingredients” that support a philosophy of morality and ethics to truly know what is moral and what is ethical, and what is not. This has been due to the

¹⁵ As excised from the author’s paper, *Artificial Intelligence — A Protocol for Setting Moral and Ethical Standards*. Available from the author’s website.

absence of an identifiable, integrated, timeless, and universal set of values.

★ The predicament of AI is a predicament for all of humanity — how will it ever be possible to write AI programs that are logical and rational that empower AI to form moral and ethical decisions and recommendations if the AI architects, program developers, and code writers do not know how to discern what is moral and what is ethical, and what is not, and how to discern their own biases. ¹⁶

CRISIS AND OPPORTUNITY

危机

This early era of AI provides us with a rare opportunity in the history of humanity — we have developed the consciousness of our present global situation to compare it to similar eras of the past. We have the advantage of this vicarious view of those experiences to guide our reasoning and judgment for implementing AI as a helpmate to humanity, rather than a “sword of Damocles” as we have experienced since the invention and uncontrolled proliferation of atomic bombs. Will the AI industry be guided by that history and the experiences that we now suffer under? Or will we build a huge new era of IA technology that will aid and guide human decisions for civilization’s survival and benefit?

—

Isaac Asimov’s “Three Laws of Robotics” that he shared in “I, Robot” in 1950 have a lot to say about AI and AI applications. Consider those three laws.

1. A robot may not injure a human being or, through inaction, allow a human being to come to harm.
2. A robot must obey orders given it by human beings except where such orders would conflict with the First Law.

¹⁶ Hempel, Jessi. 2018. “The Human In The Machine.” *WIRED*, “Less Artificial, More Intelligent,” December, 91-95

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

3. A robot must protect its own existence as long as such protection does not conflict with the First or Second Law.

After having read through the previous pages, these three laws seem to be very simplistic in nature. If we are to grasp the existential angst of Robert Oppenheimer, Father of the Atomic Bomb, ¹⁷ who quoted the Hindu sacred scripture the Bhagavad-Gita, “Now I am become Death, the destroyer of worlds,” then AI architects are walking in the existential shoes of Dr. Oppenheimer, but without his consciousness. What is far different now with AI on civilization’s horizon from Oppenheimer’s situation is past experience. The similarities of the atomic bomb and AI are close with two exceptions.

In the First Exception, we now know what occurred and what developed in the decades following the first use of atomic bombs. Oppenheimer only surmised the vast destructive power of a fission bomb. The development of AI is very similar. We truly do not know what is ahead, but if it is anything like what happened after the atomic bomb was used, then we should use a very cautious approach for AI’s development.

Something more is needed than just those three simple laws that Asimov shared with the world in 1950. Even if Asimov had the working knowledge of the seven innate values of Homo sapiens and also had the morality and ethics that erupt out of those seven values, something more vital is needed. The missing element is the critical distinction between a *personal morality* and a *societal morality*. Because AI will become as generic as GPS locators and useful anywhere in the world, its applications and decisions must incorporate the distinction between what will affect groups of individual, thus all of humanity, and decisions that affect only individuals.

If the creators of AI, and AI, cannot make that distinction, then its application for offensive and defensive military and other applications will leave civilization with threatening consequences. This is an existential distinction that will determine the fate of civilization for good or for its destruction. The illustration below will help us work through this critical distinction.

¹⁷ <https://www.wired.co.uk/article/manhattan-project-robert-oppenheimer>

Sustainable Civilizations, A General Critical Theory
Based on the Innate Values of Homo Sapiens

The first priority of all human and AI decision-making is to preserve the material existence of our species. As this is the premier priority for all humans, corporations, and governments, the morality and ethics that are built into AI programs must be as close to fail-safe as possible.



The second priority must come into play in order *to sustain our social existence*. The social existence of humanity is dependent upon the conscious development of the symbiotic relationship between the individual/family and organizations. That good working relationship is totally dependent upon conscious and intentional decision-making using the three secondary values and the morality and ethics of all seven values. When that is jeopardized, then it becomes eventual that the short and long arc of society's existence is also jeopardized. In the case of AI, the risk is too great to dismiss the necessity of a proactive and universal morality and ethic as the bedrock upon which the foundation of AI programs must be built in order to sustain the social context of human existence.

Robert Oppenheimer died as a relatively young man at age 62, (April 1904 – February 1967). He lived long enough to see the full development of thermonuclear bombs that have the capability to destroy all living beings on this planet forever. What would he say today about the potential outcomes of the undirected development of AI?

The Second Exception is the difference between atomic bombs and AI is the “I” — intelligence that directs its use. Atomic bombs are dependent upon human intelligence, decisions, and actions to release their destruction. In the case of AI with its own evolving independent intelligence, what critical parameters of decision-making will restrain AI

from arranging the decimation of our species? Nothing. Just because AI can be developed to become self-evolving, does not mean that we should allow it without internal restraints (moral conscience) in ourselves or within AI programs.

What is needed is the forethought to embed a proactive morality and ethic into the basic software of all AI applications. It is inevitable that AI software will become self-developing and self-evolutionary. To get a good grip on the potential of what could occur, consider fission and fusion bombs as having AI capability independent of human decision-making. Is that where we want AI to go?

That question requires another question that all institutional AI programs must explicitly answer, “Should AI and lethal military devices be joined in force against humanity?” That question directs the third priority.

The third priority of decision-making, whether by humans or an AI program, lies in the distinction between personal morality and societal morality using these seven values. In this priority the foremost concern is the continuing existence (survival) of the social context of human existence because it is only within the social context of human existence that social evolution can take place. Only within the sustaining survival of functional families, communities, and societies can an improving quality of life, growth, and equality evolve for the benefit for all future generations.

Will AI have the self-awareness to clearly make the distinction between the welfare of the larger society and all future generations, even if that means compromising the lifestyles of some people who are alive at the time? Can it make the decision to compromise its own existence to save the lives of the humans who would otherwise be killed. (This scenario has been played out in more than one Sci-Fi movie.)

In order for the ethical faculties of an AI program to come into existence, it must first be in existence as a desired outcome in the architecture of AI program development. And, prior to that, it must be in the consciousness and belief systems of the program designers and code writers to fulfill that specification and vision of AI as humanity’s perennial helpmate. If the desired end result of AI development is to create incredibly capable artificial intelligence, then it must emulate the highest and ennobling intelligence, wisdom, and decisions of humans.

AI programming at its best comes down to granular discernment. The best human intelligence is able to *listen* to a rational argument, *discern* the most salient factors, *reflect* on those factors with the foreknowledge of prior experience of self and others, *inquire* with cogent questions, and then is able to succinctly state the *lessons* involved. When there are several related lessons from similar experiences, then we can summarize those lessons into an overarching *wisdom* of them all that can be used successfully with similar situations in the future.

The danger of AI development is that most people have not been taught the basic elements of discernment; and do not have the ability to make competent, let alone cogent, distinctions of discernment. It is an elemental process of thinking, i.e., intelligence. Think of discernment as an app of the human intelligence. Proceeding with AI development without this process intact in the mind of program developers and coders, and the existential angst of Robert Oppenheimer to foresee what AI may become, will leave all future generations without representation in those decisions. Let us proceed very cautiously and begin by embedding the best of humane decision-making into the fundamental designs of AI.



Sustainable Civilizations, A General Critical Theory
Based on the Innate Values of Homo Sapiens

Part 3

The Potential for Self-Sustaining Social Existence

Part 3 applies what we learned in the five chapters of Parts 1 and 2. We will begin by discussing how their wisdom can be integrated into *organizations* so that they contribute to and support the social sustainability of communities, societies, and the individual/family.



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

Dietrich Bonhoeffer

6

Sustainability — Bedrock for Moral and Ethical Decision-Making

The concerns of Planetary Management include all that is of people and all that is not of people. Because the earth is the only habitat of humanity the earth becomes the topic of material sustainability. The earth, too, is a living object, a natural asset that needs our consideration for moral and ethical decisions of usage, regeneration, and nurturance. It provides the support for humanity's social existence.

As you can see from the simple table below, there are only two realms of moral and ethical decision-making.



The moral and ethical decision-making that is necessary to achieve material sustainability is very straightforward: Stabilize population, decrease usage plus reusing, recycling, and re-purposing the materials that have been used.

The moral and ethical decision-making that is required to sustain the social existence of humanity is neither straightforward nor easy. The AI industry probably presents the clearest example where identifiable results, expectations, beliefs/assumptions, and interpreted values must inevitably emanate from the seven values and incorporate their morality and ethics into the beliefs and thinking of all AI staff.

The Durations of Existence

When we discern the various states of existence two obvious questions arise, “Is the societal state of your nation at the *survival* level or at any of the other three states listed below?” and, “What nations and national societies in the world are in a state of *stability*?”

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

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

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

Stability. As a society moves toward social sustainability it has begun the process of making decisions that assure it has a definite, peaceful, and stable future.

The Durations of “Sustaining”

The same discernment applied to “sustain” also gives us a much greater capability to understand contemporary passions for “sustainability.”

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

Sustainable: Capable of being sustained in the long term.

Sustainability: The ability to sustain.

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

When we consider the four dimensions of sustaining, what is the sustainability capability of your society and nation when you question the three primary social, political, and economic-financial structures of any political entity? I have applied this to the US culture and the three primary structures that hold everything up, and it appears to me that all are at the level of “sustain,” or “sustainable.” Yes, there surely is the potential and capability to achieve sustainability, but there is no will to do so. The social and cultural structures of positions of authority, power, and control would seem to be very pleased if everything stayed just the same as it is today. Maintaining the illusion of the status quo, however, will inevitably lead to the decline, disintegration, and collapse of the “American Way of Life” that also includes those in authority, power, and control.

Seeing our nations with this clarity, none have come close to sustainability for themselves materially or socially. When we understand “sustaining” in these simple terms, and also assess our contemporary societies in these four standards, it demonstrates that all nations have a long way to go to enjoy material and social stability and social sustainability. Fortunately, the fundamental elements of sustaining decision-making are present, if we choose to develop them.

Consciously choosing Unsustainability. By not proactively seeking the means to improve our material and social sustainability we have already demonstrated that we have accepted that Unsustainability is what we have chosen. It is an immoral and extremely selfish decision whether

made consciously or by the omission to decide. It is an immoral decision because it primarily violates the values of life, equality, and growth of the generations that have yet to be born. Doing so, we have already convicted ourselves as immoral in the eyes of all future generations.

When we discuss the primary value “equality” it applies not only to the people present now, but all future generations as well. That means that we need to design our material resources and social institutions so that social and material resources are available to nurture and support the development of the innate potential of those future generations. If our societies are to be sustained, then we must rely upon the authority of the seven values and apply them to the decision-making processes of all organizations to give families, communities, and societies the same longevity as our species.



Educating the Younger Generation

Insects are born fully educated and equipped for life – indeed, a very narrow and purely instinctive existence. The human baby is born without an education; therefore man possesses the power, by controlling the educational training of the younger generation, greatly to modify the evolutionary course of civilization.



The security of civilization itself
still rests on the growing willingness
of one generation
to invest in the welfare
of the next and future generations.

7

Which Form of Morality and Ethics to Choose?

Introduction

When I was in high school and college I was told that I asked too many questions. Nothing has changed, and I continue to ask questions, lots of questions. Except now those questions challenge the social, political, and economic-financial boundaries of contemporary democratic cultures and social institutions. As I have taught in the social sustainability workshops that I facilitated in the last 12 years, “No questions, no answers.” And being radically honest, I caution those in my classes not to ask idle questions.

So, when it comes to morality and ethics, this is a topic that I have had on my mind since being a sophomore in high school. Even then I asked the teachers, “What is morality?” and, “What is ethics?” they didn’t answer or tried but fumbled the answers. Being raised in a Protestant religious home environment, I was confronted with the “shoulds” and “shouldn’ts” for my behavior, which always disgusted me because those exhortations caused me to ask “Why?!!!” (I think George Carlin would have appreciated this.) Again, the answers that were forthcoming were grossly inadequate. Decades later when I began examining the morality and ethics as the natural extensions of the seven innate values of Homo sapiens I felt right at home.

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The material you have read so far may lead you to believe I have created a bubble of idealism that is not connected to the moral realities that we were raised with. Ironically, the opposite is true. Most people, including all generations of western civilization for the last 4,000 years have *assumed* there was only one morality and ethic to use, the one they were raised with. Until now we have not had a means to compare the traditional morality and ethic to any other. Fortunately, now we can.

This chapter will briefly compare the archaic morality that has been in use for over 4,000 years to the proactive morality that is based on the

values that have sustained our species for over 200,000 years. Again, this will present us with a question, “Do we stay with the old reactive morality or do we begin using this proactive morality that moves us forward to a sustainable future?” Moving to accept this new proactive morality will provide answers to difficult social, political, economic, and environmental problems. Now, let’s compare the two. ¹⁸

Traditional Morality

Historically, the moral code of western civilization has changed little over the last 4,000 years ¹⁹ from the time that Sumerian King Ur-Nammu of Ur (2112-2095 BC) wrote it. It was later adopted by Hammurabi and Moses, among others. It was written as a means of preserving and maintaining social order and the functioning of society through a uniform standard of social conduct, i.e., a moral code.

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

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

Invalid Assumptions. King Ur-Nammu’s moral code is retrospective and punitively based. One of its assumptions has been that the punishment

¹⁸ Raphael, Daniel 2017 *Organic Morality, Answering the Critically Important Moral Questions of the 3rd Millennium*. p 17-22 <https://sites.google.com/view/danielraphael>

¹⁹ http://en.wikipedia.org/wiki/Code_of_Ur-Nammu; http://en.wikipedia.org/wiki/Code_of_Hammurabi

of immoral behavior would cause citizens to become moral in order to avoid subsequent punishment. We know all too well from the history of four millennia that punishment is not an effective deterrent to immoral behavior.

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

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

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

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

Bad Code. From a contemporary technological perspective, the traditional morality of western civilization for the last 4,000 years is a form of morality that in computer terms is “bad code.” It is “bad code” because it is not based on a logically integrated set of values. It may solve some problems but not others, and it may solve problems inconsistently depending upon who is using it.

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

A Conclusion. The traditional morality that all of us have been raised with is based on values that are man-made and not capable of enduring the rigors of time and vast array of moral challenges that have come about over the centuries and millennia. What is needed now is to begin using the proactive moral code of decision-making by all people and all organizations. Using this proactive morality and ethic will be readily accepted by most people because they are already innately aligned in each individual and because they are already a part of each of us.

A Proactive Morality

For democratic societies a proactive moral code is needed to provide a structure of logic for making decisions that provide clear and unambiguous outcomes, for everyone, equally. It is also needed as the foundation upon which social evolution can take place evenly and as easily as the social evolution that western civilization experienced when it came out of the Dark and Middle Ages and into the Renaissance, the Age of Discovery, and the age of Enlightenment, for example.

Out of these societal and cultural changes, the Machine Age came to dominate the cultures of all nations and cultures. Technologies have made significant changes, while the social evolution of the family, politics, and economics-finance arguably still express values and positions similar to those that existed in the Victorian, Elizabethan, and even the Roman Empire.

If we compare technological evolution to social evolution by the evidence of their respective innovations it is very easy to identify 15 technical innovations in the last 50 years. On the other hand, it is very difficult to identify 5 social innovations in the last 500 years that are not

mechanically or technologically connected. When you come to appreciate this comparison and how revolutionary social innovations are when they are introduced, you will probably come away with an appreciation of the dimensions of cultural change that will take place when the values, morality, and ethics that are described here are put into practice. To name a very few social innovations that have rocked the cultures in which they erupted, consider equal rights for women, equal rights for the enslaved, public education and widespread reading, for example. In each case the social evolution that developed from those social innovations has been immense, yet remains incomplete, even today.

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The proactive morality and ethic that have been described offer three functions to sustain future generations:

First, to define the proactive moral decision-making and behavior of individuals and organizations which will contribute to the social stability and social sustainability of individuals, families, communities, and societies.

Second, to clearly define immorality as behaviors that violate one or more of the seven values, and,

- a) destroy the potential of (an)other citizen(s) to make a positive contribution to the sustainability of themselves, their family, community or society;
- b) behavior that diminishes the capacity of a citizen(s) to make a contribution to society;
- c) behavior that squanders the resources of society as it works toward social sustainability; and
- d) behavior that requires society to come to the aid of an injured citizen to recoup their capacity to make a contribution to the sustainability of themselves, their family, community, or society; or, support them in their incapacity for their lifetime or until they are healed.

Third, to clearly define social predators — those individuals and organizations who take actions as those above, a-d, that violate the morality of a society that is moving toward a socially sustainable future.

Those individuals and organizations create an immense drag on society's forward inertia to achieve social stability and peace.

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

An Innately Proactive Morality and Ethic

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

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

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

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

Fourth, and not to be overlooked, moral and ethical behavior that is generated by the use of these values is fully complementary to our human nature. These values are embedded in our DNA and are an innate part of who we are. People are naturally and innately good — the genuine and authentic nature of us all — evidence of our true human nature. Social predators, those who choose to use their own priorities of what benefits them, define themselves as not human — NON-human. The moral implications of that statement will cause a great deal of heated discussion among traditional moralists and ethicists. The furor of their discussion will lie in how to prevent the appearance of social predators, and what to do with those who are entrenched in such decision-making and behavior.

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

Sixth, for civil government, these seven values expand its vision far beyond the routine of civil maintenance to include its moral role as a contributor and upholder of social stability and social sustainability of its communities. One of the greatest problems of civil governance is that when the status quo is accepted as normalcy, widespread mediocrity of performance soon follows. With a vision and model of social sustainability to fulfill, communities and cities, for example, will have a way forward. The status quo, standing still, and maintaining what is already in place, will become a historic reference to the mediocrity of the past. Historically, traditional morality protects the stability of mediocrity as an acceptable social model. What is needed now and into the future

is a proactive standard of excellence for all decision-making that inherently guides families and organizations into a positive future.

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

The reaction we have seen in middle and upper-middle class families is the increased value-investment made in each child, while the value-investment of economically marginalized children decreases. Giving value to individuals is necessary for an integral wholeness of our societies. We are beginning this, even as we witness the disparate aggregation of racial, ethnic, national, and religious groups tear our societies apart politically.



8 In the Organizational Context

Introduction

The organizational context lies within a much larger context — the sustainability of the social context of all human existence, and the survival of the Homo sapiens species. The moral and ethical connection between organizations and the individual/family is the individual who originates from his or her family of origin.

The responsibilities to sustain the species and to contribute to the social existence of all people is upon the shoulders of the individual, and as the parent of the each new generation. Without those children who become adults there would be no organizations. Logically, all organizations are as morally and ethically responsible to sustain the species and to sustain the social context of all people as is the individual.



In much of our earlier discussions our considerations were primarily for the individual/family as being pivotal for making moral and ethical decisions. And in the larger scope of societal social sustainability, the individual/family provides the integrative function within all organizations of every social institution. The individual/family is the bridge that brings organizations into the play of creating socially functional and sustainable communities and societies. The family produces socially functional children. Families that are troubled produce children with the dysfunctions of their family of origin. That is a broad generalization that has a great deal of truth to it. The exception is the child who rejects their family's dysfunctions and learns to live a stable and socially responsible and productive life and is able to engage in socially responsible relationships with others.

The socially competent, capable, and responsible child is the bridge between the family and organizations. Eventually all children grow up with some becoming productive workers and decision-makers in organizations, whether in some governmental body, corporation, or other organizational entity. All of the old timers are going to die, and will need to be replaced by a competent moral and ethical generation to guide society's organizations forward. If all goes well, the social evolution of that society will take place with each stage of becoming more mature and capable of greater societal responsibilities.

Because organizations are not people and have no DNA, those who make decisions on behalf of the organization become morally, ethically, and personally responsible for the actions and results of their decisions made on behalf of that organization. For any nation, society, community, and all families the sustainability of organizations is elemental to assure that organizations become and conform to the long term intentions of a society to sustain itself into a long and prosperous future.

Without organizations, individuals and families would be powerless to improve their quality of life. Organizations are the means by which social stability, peace, and social evolution have any possibility of coming into existence. Our efforts to improve the effectiveness of organizations must be consistent, empowering, and always ethical. Only by doing so will we as individuals, families, and communities be able to achieve an improving quality of life for our children and all future generations. We should be startled and awakened by the dismal 30,000 year history of organizational failures. The long term trends of societal and civilizational failure can be seen in the decreasing functionality and effectiveness of the organizations within the democratic process, and in most other organizations. Given the course of this trend, democratic nations, and ours will fail, too. Without stable, competent, and ethical organizations the future generations of our families and children will not have a quality of life as we enjoy today.

Strategic Organizational Failure

As old and functional as the seven values are they remained undefined until 2008. Now, their power to produce desired results is obvious. For over 8,000 generations the Homo sapiens species has generally been

making the right survival-decisions because WE ARE HERE TODAY!
Tragically, where are the hundreds of societies, cultures, empires, civilizations, dynasties, nations, governments, administration, policies, laws, and all other organizations that developed in the last 30,000 years? ²⁰
They did not survive. None have survived as functional societies, though we do see their remnants around us.

History is clear, while our species is sustainable, organizations and governments of every type have not been. Fatally, those organizations were not sustainable because they did not have the four primary values embedded in their “organizational DNA.” Because those values and their characteristic are now known, the simplicity of their logic could easily lend itself to the long term sustainability of organizations. The four primary values have driven our species to become *adaptable* to survive and have sustained us. It seems reasonable that organizations, as extensions of human activity, can do the same.

- Said another way, organizations and governments have not been adaptable because their form, functions, option-development, choice-making and decision-making processes were (and are!) *artificially* formalized and structured, (man-made), which prevent organizations from adapting to social change that is *innate* to the people they serve. Without adaptive strategies in place, organizations and governments are not able to learn how to survive the invisible slow creep of social change. It is not that formalized organizations are not capable of adapting to the social changes of the host society, but that *they were not designed with an intention to adapt.*

Discern This Closely

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

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

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

Causes for the Failure of Organizations to Adapt

- Past and present organizations have not been founded with an *intention* to become sustainable. Not one was *designed* to become sustainable, either materially or socially. All took for granted — *assumed* — that their organization would perpetuate itself into the far distant future.
- Most importantly, all failed because they were not designed as “learning organizations.”²¹ Learning is the result of our urge to *grow* to improve our *quality of life*, individually and collectively, and to adapt to changing conditions. When organizations internalize the four primary values of social sustainability, (life, equality, growth and quality of life), they will become learning organizations and capable of adapting in response to changing conditions.
- They failed by not learning from their experiences, and did not keep functional libraries of wisdom to guide them.
- All historic organizations failed to learn to adapt to changing conditions.

Adaptability

It is a truism that only by having the attribute of adaptability are species able to survive. Logically, historic organizations did not have the attribute of adaptability, and did not survive. Logically, the same innate adaptability of our species needs to be added as a fundamental factor of organization functions in order to sustain their survival and to prepare for Volatile, Uncertain, Complex, and Ambiguous (V.U.C.A.) situations to develop in the future.

Two Questions. 1) Comparing our own societies, nations, administrations, and organizations to those that failed to survive in the previous 30,000 years, are our organizations today making decisions any differently from

²¹ Argyris, Chris., & Schön, D. (1996) *Organizational Learning II*, Addison Wesley, Reading, MA.

• Argyris, Chris, Robert Putnam, Diana M^cClain Smith (1985) *Action Science, Concepts, Methods, and Skills for Research and Intervention* Jossey-Bass Publishers, San Francisco

• Argyris, C., & Schön, D. (1978) *Organizational Learning: A Theory of Action Perspective*, Reading, Mass: Addison Wesley.

• Senge, Peter (1994) *The Fifth Discipline, The Art and Practice of the Learning Organization*, Currency Doubleday.

those of the failed societies and civilizations? 2) Are the values that are being used today for decision-making by organizations, and particularly those at city, county, state, national, and international levels any different from the values that were used in those failed nations?

Tragically, they are the same — and the course of our democratic nations and societies is on the same trajectory as all of the failed organizations, cultures, and societies that rose to prominence, crested, then declined, disintegrated, and collapsed.

Conclusions

In the arc of failed organizations there are two primary causes that preceded the failure to adapt: First, from those that are environmental – the changing physical-environment. The second, from those that are social – the changing social landscape. To prevent being blindsided by either requires an organizational capability to observe and measure the slow development and rate of change in both as an ongoing process.

As an example of the changing physical-environmental factor, the slow change from petroleum based energy to alternative forms began in the early 1960s when petroleum reserves were estimated at then-current use to last only for the next 40 years. Also consider the rapid rise of ocean levels and the global impact to any population from sea level to an elevation of 6 meters, approximately. This will have a powerful effect on all populations within that elevation range. And then the question becomes, “Who will make those existential, moral, and ethical decisions for those millions of people? Anyone who is now age 40 and below will surely witness these cataclysms.

As an example for both, and observable in the last 30 years, is the combination of petroleum and social developments in Venezuela. The inevitable revolution that will come about in that nation could have been totally preventable IF the dictator had been observant of Venezuela’s decreasingly profitable economic base, and the concomitant rise of social discontent, and the foresight to maintain the petroleum extraction infrastructure.

Taking into account changing physical-environmental issues now is a recognized factor for almost all large scale corporations. Taking into

account social change has yet to become an issue of measurement by large-scale organizations whether public, private, or corporate, and particularly so for political organizations, whether political parties, governmental institutions, or consulting firms.

Immediate remedies for strategic organizational failure: Begin influencing the decision-making processes (option-development, choice-making, decision-making, and action-implementation) with consideration for the seven values. Continued influence of the seven values will over time move organizations from inevitable failure to the potential of transcending the failure of all societies.

Principles-based decision-making has never had the benefit of a logical, proactive morality and ethic that are based on the irreducible values that are innate to our species. The following is an excerpt from the website of Hendon Media Group:

http://www.hendonpub.com/resources/article_archive/results/details?id=2540

“Principle-based decision making is not perfect, nor without its detractors. All rule-based approaches, including principle-based decision making, are criticized for their inflexible application of categorical imperatives, universal laws that must be obeyed regardless of the circumstances. In its strictest form, rule-based thinking requires that we stick to our principles and obey our duty, regardless of our feelings or other mitigating factors.”

By using the seven values the difficulty of “rule-based” thinking that does not take into account our feeling or other mitigating factors would be eliminated. Using the seven values in the Schematic, (page 121), that will be discussed in the next chapter, does away with “knee jerk” rule-making, and takes into consideration the mercy that empathy, compassion, and a Love for humanity provide.

Regular use of these values, morality, and ethics will cause the organization to become adaptable. Because organizations are dependent upon the public and their client base, it is critically essential that the organization develops a means to assess social change of the public and relevant client bases AS IT OCCURS. For democratic organizations this means that citizens at all levels, national-to-local, become an active part of the option-development and choice-making processes of local-to-

national issues. ²² Technologically, capturing the collective conscience of the public is easily possible and awaits an ingenious individual to initiate a “public media” website, without self-interest.



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

Douglas B. Reeves

²² Raphael, Daniel 2017 *The Progressive’s Handbook for Reframing Democratic Values* p 87-90, 99-102, 109.

And, *The Design Team Process*

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9

A Logic-Method for Validating Decisions and Actions as Being Moral, Ethical, and Sustainable

Introduction

In this chapter we will make a huge transition from discussing the individual/family and organizations to a discussion of four elements: the seven innate values, Design Team, Schematic, and The Design Team Process. These tools are the pragmatic means to effectively apply the values, morality, and ethics to everyday social problems and issues and to the long arc of sustainable civilizations. The philosophical and theories about “what people should and ought to do” now must give way to the HOW TO create fully integrated and functional organizations.

1. **Values**, as discussed earlier.
2. **The Design Team** can come into existence on its own as an informal organization by being initiated by an individual in their local community; or, it can be initiated by an individual or group of individuals in an organization to become a formal extension of that organization. In either case, the Team’s functions and process are the same. The primary function of a Team is to bring team members’ experience, wisdom, creativity, and intellectual power into play by in their respective team roles.
3. **The Schematic**, page 121, is a procedural format that uses the thinking of the members of the Design Team to either design or validate a topic of interest of the team. Simultaneously, it also becomes an educational instrument for validating the expectations, beliefs/assumptions, and interpreted values of the thinking of team members who are representative of their families, communities, and their dominant society.
4. **The Team Process** involves the interaction of team members in their roles as they work through the Schematic’s format to resolve a problem, dysfunctional process, to create a new and socially and organizationally

functional process, or any number of other purposes. What is remarkable about the process is that it almost always develops a synergism that produces exceptional results. In my experience in the first experimental Design Team sessions, team members are often startled with the revelations they learn about their own long-held beliefs and assumptions. When team members have their assumptions examined for the first time in this logical and rational process they often remark, “Huh? Where did I learn that?!”

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What this chapter provides is the critical element that is missing from the democratic process of almost all democratic organizations, whether a political party, governmental agency, and particularly from legislative functions. That critical element is the ongoing input of local community citizens in a rational and logical extension of the democratic process. Do not make the mistake that local community design teams provide a decision-making function. They do not, nor should they. What they do provide is ongoing input to the flow of public issues of all types.

The immense benefit to organizations that use the Design Team Process is the ability to stay abreast of the slow creep of social change. For any organization that always seems to be “behind the curve” of social change, having teams in various locations in a nation would provide the means to stay “ahead of the curve” of social change. Members of the team can propose topics to be examined. Topics may vary from examining, validating, or designing an overarching vision statement, intention, functional operating philosophy, and on to a mission, and objectives. The Team Process offers a methodical and predictable approach for examining small and large social problems, and offers options for ethical option-development, choice-making, decision-making, and action-implementation for the topic.

1. The Seven Innate Values, as discussed earlier.

2. Social Sustainability Design Team

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

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

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

Teams offer a community or an international organization a means of tapping the intelligence, wisdom and creativity of several people.

Compared to individuals working alone, teams can

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

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

The flaws inherent in the thinking of society stem from the beliefs and underlying assumptions that were internalized when the researcher was a child to become unexamined assumptions. It is rare that an individual alone has the skills to isolate and identify the assumptions that underlie his or her beliefs. A team of individuals is better able to uncover those assumptions because members are "outside" other member's system of beliefs and assumptions. It requires the inquisitive diligence of a team of

individuals to question, test, and validate the beliefs and assumptions of each other's suggestions to produce social designs that are sustainable.

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

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

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

Hundreds of local Design Teams represent a new paradigm of social progress that will fill a vacuum of leadership, socially, politically, and financially/economically. The products of hundreds of local Design Teams will provide a new paradigm of social, political, and economic-financial leadership that reflects the best intelligence and application of wisdom from society. Bottom-up designs for social action will create a very broad base of intelligent support to overcome the tremendous challenges that await any democratic society in the 21st century and beyond. Through the direction found in the efforts of several hundred

teams, social leadership is provided without an authority figure or hierarchy of authority, power, and control.

Roles, Functions, and Qualifications of Team Members

Though a Design Team is composed of several specific roles, every team member to a degree takes on the functions of every role. The team is composed of Inquiring Team Members, Recorder, Facilitator, and Consultant. The preferable number of members is 5-11, with 7-9 being optimum. Too few members inhibit the fluid nature of the team process, and too many limits its effectiveness, making it too fluid. Too many members often results in distractive side-bar conversations and the potential of cliques.

Inquiring Team Members. The primary task of the team is to asking questions, which is the responsibility of all team members, but it is the primary role of Inquiring Team Members. They are at their best when their powers of discernment gives them the capability to ask diligent, competent, cogent, and even intuitive probing questions. Authors Peter Senge, Chris Argyris, and David Bohm all point to the capacity to ask questions as the most meaningful way of exposing assumptions and fallacies while offering the possibilities of acquiring knowledge and wisdom for taking actions that change the outcomes to those that are useful.²³ The team environment provides a socially and emotionally safe venue for members to suspend their assumptions, opinions, and judgments. A safe environment is necessary for the team to engage in a free-flowing dialogue among themselves without concern for “stepping on someone’s toes.”

It is helpful if Inquiring Members have an acquaintance with the field of inquiry and above all they should be curious. It is also helpful if they have some training to develop cogent questions, questions that seem to intuitively lead to unraveling the topics of inquiry.

Because local Sustainability Design Teams are learning organizations that learn about the larger venue of their community and society, team members are also learning about their own personal inner processes and procedures of inquiry. Teams are composed of individuals who

²³ Senge, Peter M. (1994): 198; Argyris, Chris (1985): 236.; Bohm, David (2004): 70.

acknowledge the need for reflection and the examination of the procedures of inquiry so that their time becomes more productive. The task of Inquiring Members is vital to what the Team produces, or does not produce. This work is for those who are inquisitive and choose to use their minds and their time effectively.

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

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

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

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

The Recorder takes note of the most important aspects of the team process, and any insights that contribute to the work of the team. Thoughts, insights, conclusions, and observations are all valid for recording, and later distilled and organized into “findings” or other conclusions of the Team. These may be published separately, with the Team’s Findings, or with the Findings of other Teams.

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

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

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

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

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

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

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

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

- Remembers that he/she is facilitating others' process not his/her own.
- Does nothing when he/she is unsure about what to do.”

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

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

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

Quirky Problems and Stumbling Blocks of the English Language. As Bohm tells us in his small book, *On Dialogue*.²⁴ “The problems of thought are primarily collective, rather than individual.” The following is a brief list of stumbling blocks the Facilitator and team will have to overcome:

- The overlay that the English language gives to English speaking individual’s world view;
- Cause-and-effect relationships;
- The linearity of thinking used for problem solution;
- The paradox of “the observer and the observed”;
- Shared meaning;

²⁴ Bohm, David (2004) *On Dialogue*: 39.

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

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

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

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

What is vital to the effectiveness of each Team is the exposure of numerous points of view on the same topic, which the Facilitator does with care and compassion. Though differing points of view may remain after dialogue, each member has been exposed to those views and the assumptions behind them. If a community is not operating with the same set of assumptions, and those have not been fully exposed and validated, social problems will surely arise in the future if they have not already. In this way we can come to understand why members judge and defend

certain points of view. Concerning social sustainability, assumptions, opinions, and judgments must be exposed in order to move forward toward the validation of designs the team has developed. As a community or nation moves toward becoming integral and whole, Design Teams will pave the way toward social continuity and stability.

Consultant. The Consultant has two main roles: 1) Provide backup to the Facilitator. In a rapidly moving team process diversions may occur. If pursued too long they will lead the Team away from its productive course. Sometimes the Facilitator may also get caught up in this diversion. This is much like what happens on the ski slopes when going too fast – getting off track, into loose material, and getting bogged down. And, 2) provide a “centering” function to the Team by maintaining a perspective of the long arc of the work of the team. Often the team will become too focused on the immediate dimensions of their work and lose perspective of how their work fits into the scheme of societal sustainability in the order of 50 to 500 years.

An Early Summary

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

Local Sustainability Design Teams provide an organized and predictable means for developing validated designs for social processes — major and meaningful contributions by local citizens to their immediate communities and to their city, state and national societies. Teams can use the Schematic and their team process for “visioning” sustainable designs for the future. Once the future vision design is validated, they can begin to develop decremental designs that fill in the blank spaces between that envisioned future and the today. Trying to achieve utopian outcomes in one step poses a ludicrous hoax on an uninformed public. Communities and societies now have the tools to consciously evolve socially through a staged evolution to move them toward social sustainability.

Sustainable Civilizations, A General Critical Theory
Based on the Innate Values of Homo Sapiens

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To sum up, in the last one hundred pages or so, we have covered the seven values, morality and ethics, and the Design Team member roles. The next part of that development is to present the Schematic, which will be followed by the Design Team Process.

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

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1. GLOBAL STATEMENT OF PROJECT: _____

2. STATEMENT OF INTENTION (briefly): _____

3. AREA OF SUSTAINABILITY: a. Social or b. Material ?

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

OR
State the question relating to material sustainability: _____

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

6. CRITERIA FOR FULFILLMENT (This should be measurable) [We observe]	7. EXPECTATIONS (This involves planning) [We expect]	8. BELIEFS (And assumptions) [We believe]	9. INTERPRETED VALUES [We value]	10. INNATE VALUES LIFE Equality Growth Quality of life Empathy Compassion Love of Humanity

Sustainable Civilizations, A General Critical Theory
Based on the Innate Values of Homo Sapiens

CRITERIA FOR FULFILLMENT (This should be measurable) [We observe]	EXPECTATIONS (This involves planning) [We expect]	BELIEFS (And assumptions) [We believe]	INTERPRETED VALUES [We value]	INNATE VALUES
				LIFE Equality Growth Quality of life Empathy Compassion Love of Humanity

3. The Schematic, the Moral Compass

Values, beliefs, and assumptions in more detail. The seven values and our personally interpreted values form the base of our thinking, speaking, and behaving that we express in our lives and how we live them. They are fundamental to who we are.

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

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

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

Within the Team, when differences of beliefs are discovered, it will become necessary for its good working order to examine those beliefs to determine how they contribute to the sustainability of our civilization, national societies, communities, family, and ultimately the individual — not just for this year, but as they contribute to the development of sustainability 50 to 250, and 1,000 years ahead. Yes, 1,000 years is not

too much to contemplate. That is why when you think of sustainability, think at two levels, the ideal envisioned future outcome, and the developmental steps that must be implemented to attain that ideal outcome.

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

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

“Everything is Fine.” The development of hundreds of local Design Teams will be able to examine the fundamental assumptions that underlie the social systems of our society. Assumptions are the soft sand that is quickly eroded when tragedies wash across communities and nations. The biggest assumption that amounts to a grand societal lie is that “Everything is fine.” The *Schematic* has an uncanny knack for exposing assumptions of team members, their communities, and the assumptions of our culture, larger societies, nationally and internationally. But it takes courage to begin. Perhaps the biggest untested assumption is that the citizens of democratic nations are concerned about their future, and will become engaged in designing a sustainable future for their children and grandchildren. But then, perhaps they only see that “everything is fine.”

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Techniques for Working the Schematic And Moral Compass

Because the Schematic and Compass are eminently flexible, you can begin at almost any place rather than the Global Statement of Project, though all items should be completed eventually for future referencing. For this exercise, we will begin with Beliefs.

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

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

Validating an Existing Policy or Sustainability Project. Start with a policy, any policy whether it is a family, community, social, corporate, national, international domestic or foreign policy. Or, you could begin with a Sustainable Design feature you wish to test. Is it sustainable and effective? Write this policy or Sustainable Design feature in Column 7, Expectations. Examples may include mandating that health plans provide free contraception *to reduce unwanted pregnancies*, or restricting visitor access to a state park *for habitat recovery*. In this case, each Expectation (policy or Sustainable Design feature) must be tied to a particular intention.

The work of the Team becomes impossible if the intention is to design an overarching program, such as Universal Health Care, for example. The workable solution is to take small bites that interlock with other small bites to create a workable “policy.” Developing the sustaining parts of a socially sustainable social institution, for example, is intentional, thoughtful, and carefully thought out.

Look Left:

1. What Criteria would you use to measure whether the policy or Design feature works as intended? Write the Criteria for Fulfillment you have

identified in Column 6. Using the above example on restricting visitor access to a state park, we might use the population of a recovering and endangered species over time as one of the Criteria for Fulfillment.

2. If the policy has been in place for some time, data for the Criteria for Fulfillment may already be available so you can evaluate whether the policy is effective or not. If it is a new or proposed policy, or a feature of a Sustainable Design that will be new to society, then recognize that you will not be able to validate its effectiveness at this point, but will have to wait for it to be tried somewhere for a period of time to measure its effectiveness. It may be validated by the four core values, but its effectiveness may not be apparent, yet.

Look Right:

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

1. Start by identifying the parties in favor or against the target policy or Sustainable Design feature. In the example above on mandating that religiously affiliated health plans provide free contraception, we might identify religious institutions and the federal government as parties who have competing views on this subject. In this example, use two copies of the Schematic, one for each differing view.

2. For each party, try to identify what underlying belief is motivating them to be in favor or against the target policy. In the above example, religious institutions may be against the policy because they believe that freely available contraception will lead to immoral behavior. The federal government, on the other hand, may believe that individuals must have access to family planning methods to reduce welfare costs. Place each belief in Column 8 of the respective owner.

For each belief provide each person's interpreted value(s) for each belief in Column 9.

Next, evaluate each interpreted value against the values contained in Column 10. What are your conclusions for each interpreted value? This

part requires seasoned judgment to use effectively, and not everyone will agree on the socially sustainable conclusion. However, even if there are no clear-cut answers that the differing people can agree on, then it is time to use the Schematic in its widest dimensions to initiate discussions so that constructive dialogue develops. Using the three secondary Value-Emotions should bring final clarity to the dialogue.

A Framework for Validating Social Sustainability, And Moral and Ethical Compliance

The nature of the Schematic empowers teams to create or validate policies, statutes, and orders, for example, as well as ethical and moral compliance to the morality and ethics described in chapters 2, 3, and 4, pages 45-74

The universal nature of the four primary values, (life, quality of life, growth and equality), lend themselves to redesign all social organizations to contribute to social sustainability in any society. The Unified Theory of Human Motivation ²⁵, page 33-34, provides a universal means to design child care to elder care, for example, and all of the social processes, organizations, social policies and laws in terms of social sustainability that affect everyone in the duration of their life from cradle to grave.

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

Using the Schematic offers a proactive means for encouraging individuals and social organizations to seek options, make decisions, and take actions that are validated by each value and their combination to support social sustainability. In a sustainable society it is not enough to be a “good citizen.” “Good” is relative from one culture to another. What is

²⁵ Raphael, Daniel 2018 *UNDERSTANDING Social Sustainability* p 19-20 (See BIO.)

necessary in a society that is moving toward social sustainability is for each citizen to generate decisions and actions that proactively contribute to the social sustainability of all cultures of that society. Organizations, agencies, and institutions likewise must proactively seek options, make decisions, and take actions that support the social sustainability of the people they serve in order to assure their own sustainability. Social sustainability then becomes a social symbiosis between individuals and the social organizations of their society.

As a learning device ²⁶, the Schematic offers a workable antidote to the “fragmentation” that David Bohm ²⁷ writes about in his book, *On Dialogue*. Fragmentation occurs because of the misunderstandings about the beliefs people hold for any topic. Dialogue, as Bohm defines it, exposes beliefs and assumptions that individuals may have. When they are not exposed, misunderstandings occur leading to fragmentation in the dialogue. Because fragmentation can occur very easily, the methodology of the Schematic requires the team to diligently examine their beliefs and hidden assumptions. The Schematic answers that most pragmatic of all questions, “What works?” ²⁸ to support social stability and social sustainability. The Schematic is capable of revealing the presence of unproductive beliefs and their underlying assumptions.

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

Methodology of the Schematic — An Experiential Exercise (Schematic for is on Page 121.)

- 1. Global Statement of Project:** This is the kernel of the sustainable social project you plan to design. For this experiential exercise we will write, “**Reduce Teen Pregnancies, ages 12-19.**”
- 2. AREA OF SUSTAINABILITY:** For this exercise, circle “**a. Social**”.

²⁶ Senge, Peter M., *The Fifth Discipline, The Art and Performance of the Learning Organization*.

²⁷ Bohm, David, *On Dialogue*

²⁸ Wright, Kurt 1998. *Breaking The Rules, Removing Obstacles to Effortless High Performance*.
CPM Publishing, Boise, ID ISBN: 0-9614383-3-9

3. State the social project being designed for sustainability. For this exercise, the topic is: “**Child bearing.**” Also, write this in the top line as the “**Project**” of the Schematic. It is duplicated here for future reference as you accumulate pages of the Schematic in a file folder, for example. Number the pages consecutively.

4. Venue: Circle: **Individual/family level.** Later, you can scale-up your design to the community level or higher once you have completed and validated the design for the individual/family level. For the sake of this example, it is easier to select the individual/family level because an individual or family is sovereign in how it chooses to practice its own sustainable population.

5. Statement of intention? This is directly related to (1.) “Global Statement of Project.” According to our example, we write “**Decrease abortions**”. Our *project* is to reduce teen pregnancies, and our *intention* is to reduce abortions.

6. Criteria for fulfillment: (Columns 6 and 7 are directly related to each other.) For every expectation, there are many criteria, behaviors or outcomes that fulfill that expectation. If we expect to reduce teenage pregnancies, then we need to have criteria to measure the progress of the programs we use to make that reduction. To check the validity of a criterion, measure it against the seven values of sustainability in column #10. For social sustainability to become a part of a community or society there must exist measurable behaviors or outcomes that demonstrate how expectations are being fulfilled.

Column #6 will become a list of measurable criteria that allows us to assess our progress to fulfill our project (1.). Letter each item as “a”, “b”, “c” and so on to provide a referencing guide in columns 7. Expectations, 8. Beliefs, and 9. Values. List as many criteria as you can before proceeding. In our example the following are provided:

- a. Fewer incidents of pregnancies for girls 12-19.
- b. Lower school dropout rates / More graduations.
- c. Fewer abortions for this group (reported/projected.)
- d. Fewer welfare & WIC enrollment for this group
- e. Fewer reported abandoned infants.
- f. Fewer infants put up for adoption.
- g-z. Add other criterion as necessary to measure your project.

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

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

We would expect that...

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

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

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

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

As the reader may consider, this technique of information, education, and training can as easily be used for the prevention of tobacco use, drug

and alcohol use, anti-social behavior including bullying, peer pressure, and many other behaviors that are detrimental to social sustainability. Procreation education in a sustainable society is viewed as any other developmental topic that inevitably appears in a child's life; and is a core area of concern from the perspective of Planetary Management.

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

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

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

>> **Core Values:** Life, Equality, Growth, Quality of Life

>> **Interpreted Values**

>> **Beliefs & assumptions**

>> **Expectations**

>> **Measurable Criteria**

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

As social sustainability is the final point on the continuum of survival for a civilization, only what supports a society's survival, existence, continued maintenance and sustainability is validated as important. The sustainability of a civilization, nation, or society is not dependent upon

political positions, for example, but upon what truly affects its sustainable existence.

Our example continued: As we begin to work the Beliefs column, it is time for us to ask about the underlying assumptions we are making about procreation education in a socially sustainable society.

ASSUMPTION: increasing availability of information, education and training to parents-to-be, parents of children, children, and reproductively capable young adults will decrease teen pregnancies and decrease abortions. Are there other significant beliefs and assumptions?

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

9. Interpreted Values Column. These are the values that we have that support our beliefs. Because it is very rare that an individual cites the seven innate values as the values that support their beliefs, it is necessary to clear up the ambiguity of values. Making a clear distinction between our personal interpreted values that support our beliefs and the seven timeless and universal values is a primary function of the Schematic / Moral Compass to bring clarity to the topic or issue being discussed.

10. Innate Values Column: Now it is time to validate the items in the Interpreted Values, Beliefs, Expectations, and Criteria Columns against the seven values in Column 10. Validation requires that each of the listed beliefs (and each assumption) is supported by each value and their combination. If the Interpreted Values and Beliefs & Assumptions are not validated as being true by the seven core values, then they must be discarded; and, recorded in the Statements of Findings as invalid.

31. Statements of Findings, (page 125.) The Statements of Findings provides the place to write narrative conclusions that recount the validation by each of the four core values for each belief, assumption, and the criteria that are examined. This is an essential historic record as to whether the Team found the elements supporting the topic as either sustainable or unsustainable. Only Design topics that are validated are used in the final sustainable project.

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

As you can see, the Statement of Findings shows the relationship of the various columns of information in a brief narrative form.

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

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

Methodology of the *Moral Compass* — An Experiential Exercise

The Moral Compass of Social Sustainability has three primary functions,

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

An Experiential Exercise Using the Moral Compass of Social Sustainability To Answer Moral Questions

NOTE: The following is an adaptation of the same experiential exercise used for the Social Sustainability Design and Validation Schematic that we began on page 121. Here it is applied to the Moral Compass of Sustainability.

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

Developing Social Programs to Fulfill the Moral Answer: This exercise will complete the bottom half of the Moral Compass for Social Sustainability by developing example programs to “Reduce teen pregnancies / Reduce abortions.”

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

- 1. The Moral Question:** “Does the morality of social sustainability support the publication and provision of education and training concerning human procreation to individuals age 20 and below to reduce teen pregnancies, ages 12-19?”
- 2. AREA OF SUSTAINABILITY:** For this exercise, circle “a. Social”.
- 3. State the moral issue being validated for social sustainability.** For this exercise, the issue is: “Free Press, Child Bearing.” Also, write this as

the “**Moral Issue**” in the top line of the Compass. It is duplicated here for future reference as you accumulate pages of the Compass in a file folder, for example. Number the pages consecutively.

4. Venue: Circle: **Individual/family level.** For the sake of this example, it is easier to select the “Individual/family” level because an individual or family is the lowest sovereign social level for how it chooses to practice sustainable morality.

5. Statement of intention? This is directly related to “1. Moral Question.” According to our example, we write “**Reduce Teen Pregnancies**”. The moral issue is the publication of relevant material to reduce teen pregnancies, and our *intention* is to reduce pregnancies in this group.

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

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

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

NOTE: By asking that question be aware that there are two moral options to consider. The first is personal morality, and the second is societal morality.

Personal morality. In the case of personal morality, it is immoral to bring new life into existence when neither the mother or father are capable of sustaining the growth of their new child in all seven dimensions of the holism of human existence and growth: physically, mentally, emotionally, intellectually, socially, culturally, and spiritually.

Societal morality. Societal morality takes into consideration the personal moral liability explained above; and it is societally immoral to procreate more than 3 children for the two parents.²⁹ It is societally immoral because more children require more

²⁹ This may appear to be a moral judgment. As a counterpoint of that statement, it is inevitable that citizens collectively will inevitably have to make numerous decisions that involve “population management” to create materially and socially self-sustaining societies. Unlimited procreation as exists today will assure that many hundreds of millions of people worldwide will suffer impoverishment and achieve very low quality of life experiences.

material and social resources, which leaves less material and social resources for everyone else locally and globally. It is particularly immoral because it takes those resources away from future generations, leaving those future generations with a decreased quality of life than we have today.

Further, it is logically and rationally untenable and a violation of societal morality to promote beliefs and espouse the position of unmanaged procreation by a couple and in the same breath deny them access to birth control medications, devices, and surgeries. That is a prescription for over-population, decreased opportunities for equality of opportunities for growth, and improving quality of life. Those beliefs and that position demonstrate an incapacity for empathy, compassion, and a love for humanity of these current generations, and provides a statement that future generations are unworthy of equal growth, and quality of life as we enjoy today.

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

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

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

Explanation: Premature pregnancies prevent the optimal course of maturation and growth to support the development of the innate potential of the mother, father, child, family, community, and society.

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

Explanation: Premature pregnancies deprive the mother, father, and child the opportunities of a more mature life to access the benefits of life equally as others who have waited. Their value to the community and

society to aid their own sustainability and that of their own family, community, and society is diminished by the responsibilities of premature parenthood.

Answering the moral question does not fully satisfy addressing the “Eighty-one Degrees of Socially Sustainable Moral Decision-Making.”³⁰ That begins a different round of discussion of the topics and decision-making.

Because providing information and training about procreation encompasses the realm of families, the considerations for sharing information and providing training encompasses the earliest eras of the continuum of social sustainability. It begins specifically with pre-conception couples who have decided to bring children into the world.

- What do they need to know to bring a healthy sustainable child into existence?
- What information does the couple need to know about informing and instructing their child using sustainable procreative information?
- At what developmental stages does the child need this information?
- What are the usual developmental stages of sharing specific information in those stages with children who are not capable of reproduction? And so on.

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

³⁰ Raphael, Daniel 2016 *Organic Morality — Answering the Most Critical Moral Questions of the 3rd Millennium*. (See BIO for downloading PDF copies.)

4. Design Team Process

Significantly, several highly important interpersonal interactions are in continual operation in the Design Team Process, but only become self-evident when they are pointed out to team members and observers.

- The seven innate values that are in constant operation in each of the team members also exist in the people who will receive the creative designs of the team's inquiry. Because those values are used as the criteria to validate the Team's design solutions, this symmetry should make those solutions more readily acceptable to the people who will use them.
- Neurologically, using the four primary values and the three secondary values requires both sides of the brain of team members to successfully create design solutions that are well balanced. The left side of the brain is more logical and analytical and works primarily with the four primary values, (life, equality, growth, and quality of life) to create logic-sequences of results. The right side of the brain is more creative and original in its functioning and works primarily with the three secondary values (empathy, compassion, and Love) to create aesthetic options for developing the Team's results.
- Further, men tend to have a propensity for using the left side of their brain to create logic-sequences for decision-making. Women tend to have a propensity for using the right side of their brain for developing creative designs that are aesthetically pleasing. Some men and women inherently use both sides of their brain to provide well balanced reasoned options. Do not mistake "balanced solutions" as being wishy-washy, centrist, or moderate in nature.

In the team setting, a balanced number of women and men is helpful to develop solutions that will be more readily accepted by all those who will use the team's solutions. What is sought by the team are solutions that draw upon the best innate emotional, intellectual, social, and cultural mental faculties of team members.

The Team Dividend. Andrew Harvey describes teams as “Networks of Grace,” as quoted by Barbara Doern Drew and Dr. Walter Drew.³¹

“Form Networks of Grace.

Harvey acknowledges that in these times of extreme turmoil, death and suffering worldwide, we can feel paralyzed by impotence, helplessness, fear, and despair. In [his book] ‘The Hope,’ he insists that it is essential that sacred activists, while pursuing their individual spiritual paths and specific areas of service, learn to work together and form empowering and encouraging networks of grace.

These he describes as ‘like-minded, like-hearted beings brought together by passion, skill, and serendipity in order to pool their energies, triumphs, grievances, hopes and resources of all kinds.’ He has observed an amazing synergy resulting from such collaborations and says these common [team] efforts can actually take us out of our ‘depleted loneliness’ and start making us ‘a lover and warrior and a midwife for the new.’”

The Design Team Process offers citizens *a process of hope* to overcome our individual and collective sense of being powerless to affect our social, political, and economic-financial systems. In these times of volatile, uncertain, complex, and ambiguous developments locally, nationally, and internationally, the DTP offers a practical process of empowerment, and hope for citizens to develop sustainable solutions to overcome the problems that confront us.

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The Design Team Process is the fourth element of the methodology, following the 1) seven values, 2) Schematic, and 3) the Team. The Design Team Process involves the interaction of Team members as they work with the Social Sustainability Design and Validation Schematic. Though the Schematic is inert, it provides a familiar procedure for team members allowing the working environment to become highly interactive. A synergism usually develops spontaneously when the Team works through the Schematic and as Team members feel emotionally and socially safe.

³¹ Drew, Barbara Doern, Dr. Walter Drew 2019. “A Call for Sacred Activism,” February, 2019 *Guide for Spiritual Living* Vol 92 No. 2, p 122. Quotation from *The Hope: A Guide to Sacred Activism*, by Andrew Harvey.

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

“Flow” of the Team Process. When the team is in the flow of its work, it is as though time stands still. The flow of the team process takes on a character and “glow” of its own so that the serendipity of insights and participation of the team members occurs when it is needed. There is an underlying awareness among the team members that they “know” the way ahead and their work is on target, useful, and effective.

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

The Design Team Process roughly follows the following procedure:

- Fill in the numbered spaces in the top half of the Schematic.
- Identify and record beliefs related to each criterion in #6;
 - * Validate each belief with the 4 primary values.
- Expose, identify and record assumptions of those beliefs;
 - * Validate each assumption with the 4 primary values.
- Write Statements of Findings of what are discovered during the validation process;
- Continue creating a Design based on validations;
- Validate the final Design against the seven values and their subsequent morality and ethics;
- Write the final Statements of Findings.

Sources of Knowledge and Wisdom

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

- Using what the members know;
- Investigating historical and contemporary social research;
- Researching archives of wisdom on the Internet and in libraries;
- Entering into moments of reflection where each must reach within and find the Source to guide them toward those ingenious, serendipitous insights that did not exist before. ³²

The wisdom of sustainability is historic and all around us. From historians millennia ago to contemporary historians they all have much to say about the reasons societies and civilizations fail. The failures are very pragmatic in what they tell us: *Not this way!* It is time that we consciously, intentionally, deliberately, and conscientiously began the process of accumulating wisdom related to social sustainability to turn our national societies into learning organizations. First, we must also create a “Library for Sustaining Human Wisdom,” a repository for that wisdom that can be accessed by anyone, anywhere. Second, local Design Teams are an excellent place to begin because it trains and educates millions of citizens to become contributors to and collaborators of the future they and their children will fulfill with their lives.

No one in the past has engaged this work with the intention of designing socially sustainable societies. We must be the first to avoid adding our own civilization to the list of failed civilizations. Gathering and writing Statements of Validation must not become just another book of platitudes, but pragmatic wisdom that is incorporated into the vision and working policies of sustainable family designs, and organizations; and, that those designs become developed into plans, and action taken to invoke their accomplishment.

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

- The Treasury should be refilled,
- public debt should be reduced,
- the arrogance of officialdom should be tempered and controlled, and

³² Jaworski, Joseph 2011 *Synchronicity, The INNER PATH of LEADERSHIP*

- the assistance to foreign lands should be curtailed lest Rome become bankrupt.
- People must again learn to work, instead of living on public assistance.”

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

Once those principles become known and validated, we must create designs that incorporate that wisdom, morality, and ethics into the training and operation of financial institutions for them to become sustainable and contribute to the economic stability of the global economy. History is fairly explicit in its identification of what financial and economic actions do not work, and must be avoided. What we need to discover is what does work,³³ and eliminate what does not work. When we generate designs that work through this process, the economy of our societies will become stable.

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

³³ Wright, Kurt 1998

Exploration Tactics by the Team

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

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

Though visioning offers the potential of developing validated long-term goals, developing short-term goals will be challenging. Planning and implementation must take into account unknown factors that will surely arise that must be addressed. In other words, the plans must be adaptive and flexible with all participants keeping the interests of the plans ahead of any political or social positions that may develop along the way. We must be patient with ourselves to design that future and keep in mind the universal values as the criteria for every step along the way.

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

A Macro Perspective. Begin small. Designing a sustainable local healthcare center is far more familiar to you than the larger topic of a global or national health care system, for example. You may find it

interesting that a socially sustainable local community health center has the same rooms, equipment and staff as clinics now, but the intention for its existence and operation is vastly different. The same exists for education with its schools and classrooms. You may wish to work with a local health care center as a whole system, and then divide it into its smaller components to be discussed as separate sustainable systems of the center. Doing so, you would begin to see how healthcare as a whole is a system that must relate to other social systems, as education and the family, for example.

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

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

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

conception and during pregnancy, and who would follow this family unit through the years ahead.³⁴

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

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

Designing a socially sustainable center that helps develop socially sustainable individuals may seem to be a narrow-minded approach as you look at the realities around you. While this may seem frustrating, keep in mind that this is only a design to serve the human need to develop a socially sustainable community; and, of course, one of the first places you would start is with healthcare and education, then multi-levels of services along the human social sustainability continuum into the elder years.

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

With a vision, your projection is to not have these particular limitations in the forefront of your minds, but rather what services do you need to

³⁴ *Call the Midwife* “Call the Midwife” is a BBC period drama series about a group of nurse midwives working in the East End of London in the late 1950s and early 1960s. The video series offers an excellent view of the duties and commitment that midwives and community practical nurses provided before “western medicine” became the dominant health care system. My own grandmother was a community practical nurse who would stay with families who were ill, cook, clean, and nurse them back to health.

provide to develop a socially sustainable community for generations to come. Recent literature, for example, cites that some third world countries are providing and developing high-tech solutions to local problems without having to hire experts. There are intelligent people everywhere, and intelligent people read up on the materials available and figure out how to do what needs to be done with the materials and resources at hand. When you do it this way, then you become very inventive, very creative and you will find that you will then have local, enduring solutions.

2. Using the Continuum of Social Sustainability focuses the efforts of the team on the individual and his or her needs at any point in the continuum of his or her life to examine their physical, social, emotional, mental and spiritual needs at each stage of an individual's life. Doing so, your team may address the individual's educational and economic needs, as well as their capacity to make contributions to the sustainability of his or her family, community, state, and nation. When a team uses this approach, it will necessarily begin with the procreative couple who initiates the beginning of that new person. It follows along the continuum to the point(s) where the Team chooses to examine and design sustainable practices with the individual in mind, either within the family of origin or in a later era of the individual's life.

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

Next, the Team would proceed to discover the fundamental beliefs that underlie the operation of the organization that support the Expectations and Criteria provided in the policy, law, or regulation. Some

organizations state their beliefs in the early part of these documents, which are usually associated with its philosophy and intention for its existence. List these in the Beliefs column.

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

What is the “Human, Social Continuum”?

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

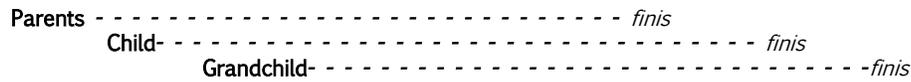
With each passing generation, the older generation (4 grandparents) will come into the play of sharing best practices of parenting and child rearing with the infant/child **and** the new parents. Each generation that has been trained, socialized, and educated in these practices will become a resource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

A child’s innate potential has a far greater possibility of being more fully developed when the “best practices” of parenting and child rearing are used by the parents and grandparents. When we take into account the “layering” effect that grandparents can provide to the application of best

practices to their children and grandchildren, each new generation has a far greater possibility of enjoying their potential as adults.

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

The Human, Social Continuum Illustrated



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

The Human, Social Continuum In Detail

Pre-verbal

- Infants in utero
- Newborns
- Days-old
- Infants
- Pre-toddler children
- Toddlers
- Children who are not yet verbal

Verbal Children

- {Here we will need to discover the various major developmental eras of children from verbal to Pre-adolescence.}
- Pre-adolescent
- Adolescent
- Pre-adult
- Young adult
- Adult before leaving home

Pre-couple adults

Couple adults

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Pre-conception couples

Pregnancy couples

Parents of:

Newborns

Days-old

Infants

Pre-toddler children

Toddlers

Children who are not yet verbal

Verbal Children

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

Pre-adolescent

Adolescent

Pre-adult

Young adult

Adult before leaving home

Summary

While most citizens will agree upon the seven values of social sustainability, what emanates from them in the form of beliefs seems to always vary in any society depending upon their racial, ethnic, cultural, national, political, religious, and sexual orientations. But, for a community or society to become socially sustainable into an indefinite future, all beliefs and assumptions must be validated by a Values-Beliefs-Expectations-Criteria examination to answer the primary question, “Do these beliefs (policies) work to support social sustainability? Do these beliefs and their assumptions contribute to the sustainability of ALL individuals, families, communities, and societies?”

Never before has any society, culture, or civilization been challenged with the capability of designing its own sustainable destiny. We have learned only so slowly that when citizens are sustained, their nation is sustained. The work of Jared Diamond in *Guns, Germs and Steel*, and his later book, *Collapse*, points clearly to the necessity of public and organizational policies that intentionally support the social sustainability of citizens, families, and the organizations that support the larger society.

Relying upon traditional top-down social and political management and governance practices is no longer sufficient to solve social problems or

even delay the inevitable. They are no longer sufficient to lead our people and move our communities and nations into social sustainability. Further, the traditional model of democracy is too slow, too stubbornly invested in established positions, rather than being adaptive and flexible.

Radically new but familiar social processes are needed to consciously create the sustainable future we hope to live in. What is required is an Internet system for training millions of citizens simultaneously via experiential training and educational simulation programs for designing sustainable social processes in a Design Team environment. Connecting via public media, citizens would soon see the value of their work as supporting the sustainability of their family and their communities.

Because the seven values are universal to all people of all cultures, nations, ethnic groups and racial composition, the synergism of those values and the Schematic can empower local Design Teams anywhere in the world to validate the contribution of their designs. No central authority, control, or permission is needed to begin. People already have the power and authority to begin.

Caveat — Patience is required. History demonstrates that it takes many decades, even centuries, to build a civilization, but only years or decades to decline and even collapse. Building a *sustainable* global civilization will require conscious and deliberate intention to initiate, and may take decades and centuries to complete — that and an awareness that challenging positive and constructive social change will be a constant annoyance until then.



Part 4

Preparing for an Unsure Future

Introduction

To make Parts 1, 2, and 3 more poignant to the current circumstances across the world, I have reframed their mechanics in terms of recovering from the collapse of democratic societies from multiple global cataclysms. I have done this intentionally to jar the thinking of most people out of their historically staid, masculine hierarchies that maintain the status quo of authority, power, and control. As a Planetary Manager, what plans would you make and put into place to prevent the wholesale destruction of the social-societal, political-governmental, and the financial-economic infrastructures of democratic nations?

Reframing the traditional ways of doing business in volatile terms should not be too radical an idea considering that many democratic nations are now experiencing social, political, and economic upheavals. What makes matters worse is that those upheavals are also being accompanied by increasing unethical and immoral decision-making and actions as a means to overturn traditional democratic processes for the benefit of self-interest by a very few individuals. This continuing trend will eventually lead to the some type of Volatile, Uncertain, Complex, Ambiguous (VUCA) developments that geophysical catastrophes seem to always catch everyone unawares.

Hopefully, long before democratic nations are faced that existential-decision point, they will pose the following question, “Do we fix and repair the dysfunctions of our prior existing social institutions, or do we re-create them by building on their successes?” I’ve not found anyone in local communities who would prefer to keep our existent societies the same by simply fixing their problems. They all have said they would opt

for creating solutions that would meld the best processes of the old social institutions with more functional processes that are far more directly in tune with local citizens. Doing so will necessitate re-inventing all social institutions from the family to the democratic process, media and how all organizations make their decisions.

The best option for creating a far more functional and fair democratic society would be to bring the *designs* for those social institutions into existence *before* the collapse of any democratic nation. In this scenario of impending cataclysms, the purpose would be to begin initiating those designs now so that after the cataclysms those working models could be available to create functional, socially sustainable democratic nations after the collapse.

In this reframed scenario, the situation of almost all democratic nations and their cultures is very similar to that of Britain before and during World War II. This following historic reference makes reframing our contemporary situation very legitimate for preparing for an unsure future.

“...in November 1942, the economist William Beveridge had published a radical report on the way that Britain should be rebuilt after the war.”³⁵

The significance of sharing that brief piece of historic trivia is that very few people before World War II anticipated such a radically changed future as occurred during and after the war. As an explanation for Beveridge’s insight, David Bohm tell us,

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

³⁵ Pearson, Helen 2016 *The Life Project*. Soft Skull Press, Berkeley, CA ISBN: 978-1-59376-645-0, p 29.

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

What escapes almost all people is that when they do not anticipate a changed future, they are unable to prepare ahead to change the future to an outcome that benefits them. The situation becomes even more precarious when individuals and the public accept their impotence to change the future.

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

“At least the latest IPCC scenarios, [Intergovernmental Panel on Climate Change], *assuming* ongoing economic growth in affluent countries at the cost of a greenhouse gas overshoot, indicate that scholarly beliefs can trump physical necessities—the economists involved refused to test any scenario analyzing how a no-growth, steady state, or even degrowth economy would work out for social structures, economic prospects, and community flourishing.”³⁷
[Emphasis added.]

Dr. Spangenberg, who has a very deep understanding of the broad expanse of material sustainability considerations, has noted above that even well educated scientists as economists have accepted their assumptions as being faithfully reliable to predict the future.

An analogy would include walking on a path through a boggy piece of land and you approach a place on the path that is covered with dried grass, leaves, and other debris. Your attention was not on the path but in your appreciation of the glorious bright spring day. As you step onto the dried grass and leaves you suddenly sink into a pit filled with silty soil and water. Sinking deeper into the quick sand, you realize instantly

³⁶ Bohm, David *On Dialogue* (2004): 68.

³⁷ Spangenberg, Joachim H., Editorial, “Scenarios and Indicators for Sustainable Development: Towards a Critical Assessment of Achievements and Challenges,” *Sustainability*, Published 13 Feb. 2019. © 2019 by the author. Licensee MDPI, Basel, Switzerland.

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that you didn't have the presence of mind to ask beforehand about the known dangers on the path you had decided to take.

Similarly, it does not take an in-depth survey of critical conditions across the globe to come to the conclusion that one cataclysmic "black swan event"³⁸ could initiate a cascade of outcomes that would challenge the continued existence of civilization as we know it. Our civilization is even now in an existential crisis with billions of people unaware, or in denial, that the increasing social, political, and economic dysfunction around us can neither be prevented nor stopped from becoming more and more desperate.³⁹ Once the black swan event occurs, the cascade of events will bring about the collapse to most nations. Then it is time to think about rebuilding, but only if you had the forethought to plan ahead for such a possible development.

The litany of tragedies that I have mentioned in the above paragraphs is not meant to entertain an audience with the continuing hype that so many people have come to expect from the media ... and have gotten numbed to it. They no longer give it much thought. But for thinking citizens, the question has always been this, "So, if this is not preventable, and all of these tragedies are inevitable, how do we prepare for recovering afterwards?"

That has been my question for that last five decades, plus another very important question, "Should we rebuild our broken societies by *fixing the problems* of our antiquarian social, political, and economic structures, or should we *create solutions* that give us the real possibility of designing our democratic societies to become socially sustainable into a long and thriving future?" Our shared situation is now very similar to the observations of William Beveridge in November 1942, except that our situation involves not just Britain but the global community of nations and all of humanity.

³⁸ "Black Swan Event" The **black swan** theory or theory of **black swan events** is a metaphor that describes an **event** that comes as a surprise, has a major effect, and is often inappropriately rationalized after the fact with the benefit of hindsight. (Wikipedia)

³⁹ Strauss, William, Neil Howe 1977. *The Fourth Turning – An American Prophecy*. Broadway Books, New York, New York

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

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

The Blueprint

The intention of the whole of this book is to provide a blue print for the development of moral, ethical, and material and socially sustainable solutions that address the cascade of crises that have not only begun but will eventually intensify, broaden, and become global cataclysms. That sounds like bad news, doesn't it? It is particularly disturbing to contemplate the collapse of democratic societies. It is particularly bad news if no one knows how to then create moral and ethical humanitarian solutions before those crises multiply.⁴⁰ Yet, no precautions have been or are now being built into our social, democratic, and economic structures to prevent such from happening, and worse there are no policies in place to rebuild what will be destroyed.



“Those who think they can change the world
Are the ones who do.”
Steve Jobs

⁴⁰ Raphael, Daniel. 2018. *Answering the Moral and Ethical Confusion of Uninvited Immigrants*.
<https://sites.google.com/view/danielraphael/free-downloads>

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10

Families — The Sustainers of Our Species, and Fountainhead of Communities, Societies, and Civilization

The skills of effective parenting and child rearing
are not hereditary — they are learned.

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

Families are the fountainhead for all communities, societies, nations, and all organizations. It is from families that citizens, leaders and executives, ingenious inventors and developers, and the vast sea of capable and competent workers originate. “As the family goes, so goes society.”⁴¹ To ignore the family as the fountainhead of societies is to ignore the potential to give societies and nations the sustaining longevity of centuries and millennia. Recognizing that families provide the potential for societies’ existence and their longevity is essential to the good health of both.

Centers⁴² for Sustainable Families

A new social institution. To fulfill the possibility of democratic societies becoming stable, peaceful, and eventually socially sustainable, a new social institution is needed that trains and enculturates each new

⁴¹ Raphael, Daniel 2017 *Centers for Sustainable Families and the Millennium Families Program*
<https://sites.google.com/view/danielraphael/free-downloads>

⁴² “Centers” as used here does not refer to a medical center, but to a “training center” where the intention is to hone the skills of the individual, or family, to become more capable and more effective using parenting and child rearing skills.

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

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

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

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

Best Practices of Child Rearing and Parenting

Discovering and using the *best practices* of child rearing and parenthood would go far to produce children who grow into adulthood as socially responsible and competent citizens, innovators, leaders, and decision-makers. Raising such children is not a miracle but the result of conscientiously applying the best practices of child rearing and parenting that include training to use the morality and ethic that are inherent in the seven values of our species.

Best practices of parenting and child rearing teach and train children how to become adults who are socially competent, capable, responsible, and at peace within themselves and with others. Best practices address the *intra*-personal relationship of the child with him or her self, and the *inter*-personal relationship of the child with other people. Most social dis-ease has its origins within individuals who are not at peace in who and what they are. Typically, today, most people are completely unconscious of their dis-ease with themselves. As a society, this can only be overcome through a society-wide program of teaching each generation how to raise newborns into infants into children then young adults who are at peace within themselves. Only then will societies have the capability of achieving social, political, and economic stability and peace.

Among every generation of people around the world are many who have become well adjusted, functionally social, contented, and curious from having been raised by caring and loving parents who somehow knew how to raise their children that way. The wisdom of sound child rearing and parenting practices already exists but simply needs to be discovered, collected, organized, collated, and made assertively available to teach parents how to use those best practices. Doing so would have a profound effect on the civility of our communities and societies, our politics and government operation, as well as financial and economic equity.

Perhaps the most convincing evidence of successful child rearing and parenting skills is in the lives of well adjusted adults in hundreds of cultures around the world — evidence that is waiting to be revealed in field research and a survey of social science research studies.

Though there already exist many parenting and child rearing books, manuals, and articles, none is validated by the seven values. Discovering

and validating the best practices of child rearing using those values would result in a *universal* parenting guide that would be applicable to all people of all races, ethnic groups, cultures, religions, and political preferences, without the inherent bias and self-interest of those groups. A universal, multi-cultural guide of those “best practices” would help new parents in all nations raise their children without guessing or assuming they already knew.

Best Practices Research

The intention of trying to discover the best practices of parenting and child rearing is to develop universal training and educational programs that produce children who grow up to become socially responsible, capable and competent. Those same children will eventually become the most capable to occupy positions of social, political, and economic responsibilities for the benefit of current and future generations. What has been missing from searches as the above are the universal values (criteria) for validating “best practices” and what are not.

To fulfill the work of the Centers, the first step is to discover the universal best practices of parenting and child rearing for training parents-to-be, parents, and grandparents what, when, and how to train their children with best practices. The second step is to develop those best practices into training modules for each significant learning era of a child’s life.

The abstract below provides us with some insights about an attempt to discover culturally universal parenting and child rearing skills.

NOTE: From, [J Pediatr Health Care](https://www.ncbi.nlm.nih.gov/pubmed/15867829). 2005 May-Jun;19(3):142-50,
<https://www.ncbi.nlm.nih.gov/pubmed/15867829>
By [McEvoy M](#), [Lee C](#), [O’Neill A](#), [Groisman A](#), [Roberts-Butelman K](#),
[Dinghra K](#), [Porder K](#).

Abstract

INTRODUCTION:

Cultural competence is necessary in providing care to culturally diverse families. Numerous studies have emphasized similarities and differences between predetermined cultural groups, yet few have studied groups across cultures. This project aimed to

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investigate parenting concepts, which in this context pertains to philosophy of parenting and child care practices across cultures.

METHOD:

Using a grounded theory approach, ethnographic interviews of 46 families representing 27 countries were taped, transcribed, and analyzed.

RESULTS:

Similarities in parenting concepts were found among families. Teaching values and respect and the need for strict discipline were important. A sense of community, family, and spirituality/religion was strong. Television was viewed as educational and parents anticipated opportunities for jobs and higher education for their children. Parents were more inclined to use medical treatments than home remedies for acute illnesses, which may have been linked to the finding that their providers had a strong influence. Parents feared children playing alone outdoors; distrusted nonfamily babysitters; and felt conflicted between a desire for cultural preservation versus assimilation.

DISCUSSION:

Universal concepts in parenting philosophies and practices exist among culturally diverse families. Providers may approach anticipatory guidance by addressing global parental concerns that transcend culture in order to relieve time constraints and the overwhelming task of being knowledgeable about all cultures.

The illustration of the “Seven Values Have Sustained Our Species’ Survival,” provides the criteria needed to validate best practices found in hundreds of cultures around the world. Those values and their mutual characteristics are the motivators of human decision-making that have sustained the human species for over 200,000 years. Using these criteria for validating universal parenting and child rearing practices would go a long way to create Center programs that are applicable to all cultures worldwide.

Social Science Literary Research

Social Science Literary Research has two functions: First, to search the literature for the most accurate descriptions of human developmental eras from pre-conception through the approximate age of 25 when the brain has fully matured. Second, to search the literature for the best practices for each of those developmental eras.

Indigenous Wisdom Research Team.

Perhaps the most convincing evidence of successful child rearing and parenting skills is in the lives of well adjusted adults in the hundreds of cultures around the world waiting to be revealed in field research and surveys of social science research studies. A search for that wisdom would include almost two centuries of social science research, including

the work of Margaret Meade whose early research of Indigenous cultures sets an example for our research today.

The function of Indigenous Wisdom Research is to interview individuals of all ages in all the cultures of the geographic study area to discover the “best Indigenous practices” of parenting and child rearing for the significant eras of child development. Perhaps the best individuals to interview would be individuals who have demonstrated or have experienced those practices in their lives. These findings, too, must be validated by the criteria of the seven values of social sustainability.

Our field research project will begin by asking individuals if they know of someone who seems to be relatively happy with their life, and also socially responsible, competent, and capable. From those, we will strive to discover the practices their parents and grandparents used that gave them their social competency. The range of people we will be interviewing will include verbal children through the elderly, all genders, occupations, educated and illiterate, all social status, the wealthy and poor, the spiritual or not, those who are culturally broad or narrow, intelligent or not, emotionally well balanced, mentally stable, and of every physical condition.

What and What. We will want to know WHAT they were taught, and WHAT methods their parents used to teach them those skills.

Our inquiry will also ask individuals what practices were *not* helpful, or were counter-productive for the development of a socially responsible person. “What practices did your parents (or other parental figure) use that you would not use with your own children and not recommend to others?”

We will also want to question those individuals who consciously chose to become well adjusted in spite of their parent’s erroneous and detrimental parenting and child rearing practices. These are unique individuals who early in their life discerned how they were being raised was wrong, and then chose a course in life that brought them into social maturity, competency, and responsibility. I personally have known children who at age nine made that decision and kept the vision of how they would eventually parent and raise their own children.

Questions for Discovering “Best Practices.”

There is no intention in what follows to satisfy a research hypothesis, or to present an academic paper. The hypothesis has already been proven in the synergism between the seven values and their characteristics.

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There is something beautiful about the seven values that is visible in their simplicity. Their characteristics are universal and timeless and apply to all people. When we keep that in mind, we can confidently accept that “best practices” will emanate from and will be applicable to all families of all races, ethnicities, cultures, and nationalities; and this allows us to ask some very general questions that are applicable to all groups.

The following global questions are meant to start a discussion between the researcher and the adult who has shown evidence of having been raised with positive parenting and child rearing skills:

“From your own personal experience as a child growing up...

- ...what instructions did your parents give to you so that you would become a “good” person when you grew up?
- ...what did your parents use to motivate you to grow into your potential as you grew older to become a “good” person?
- ...what would you suggest for raising infants, children, adolescents, and young adults so that they treat others as equals?”

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

Raising children who are peaceful, socially responsible, and reasonably contented with life is not a miracle but the result of conscientiously applying the best practices of child rearing and parenting. I truly believe that the wisdom of sound child rearing and parenting practices already

exists but simply needs to be discovered, collected, organized, collated, and made assertively available in each local community.

Conclusion. The rationale of searching for and applying the best practices of parenting and childrearing is to improve the capability of a nation and its societies to consciously and intentionally begin its social evolution. In other words, we will have begun to reverse the social disintegration and moral degeneration of our families, communities, and societies, while improving the capability of larger numbers of people to become contributors to society. This will become the most direct and effective effort to bring about social justice, social equity, the common good, and “what is fair” without governmental intervention or governmental programs. Doing so will benefit all people equally in this and all future generations of democratic societies.

After the Social Science Literary and Indigenous Wisdom Research has been Completed

Research Findings.

Social science literature and Indigenous research findings will be sent to the Research Project’s Library for organization, cataloguing, storage, and retrieval that will be available for the development of Center Programs.

Writing Multi-media Instruction Manuals

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

Instructional materials will be developed from Social Science research, and become culturally specific from the Indigenous Research wisdom-gathering materials. The first phase of instructional materials will be for parents-to-be, parents, and grandparents. The second phase of instructional materials will be for children.

All eras of human development. Instructional materials will be developed for each era of human development from pre-conception through age 25, beginning with couples who are preparing for their first child, pregnancy, newborn, first week, first month, etc., to age 25. It is my belief that the

emphasis on late pregnancy, newborns, the first month, and the following two years of life should be oriented toward all efforts to have the infant feel physically, emotionally, and socially safe in their new environment. Feeling safe underlies the development of trust that is necessary to support the innate secondary values of empathy, compassion, and “Love.”

For the newborn everything around him or her has the potential to be interpreted as life threatening. Trust is the vital and essential value/state that eventually leads to trust in intra- and inter-personal relationships all through life. Intimacy and love are not possible without trust and feeling safe.

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

Validating the Best Practices of Parenting and Child Rearing

The morality and ethics that erupt out of the seven values, described earlier, provide the criteria for validating the best practices of parenting and child rearing, family dynamics, and community interaction. Local organizations that are interested in validating the best practices that are used in their community are encouraged to form their own Local Community Design and Validation Team. Its processes were described earlier, and though members may not be familiar with its Process, practice will reveal its nuances. The ethics that emanate from the seven values set the stage for socializing and enculturating our children who will become the moral, ethical, cultural, social, political, and financial/economic leaders of present and future generations.

Implicit and Explicit Outcomes For Best Practices and Ethics Training

IMPLICITLY

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

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

EXPLICITLY

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

Oppositely and just as explicitly, when positive and constructive parenting and child rearing practices are not ingrained in the family and not passed on to the children, negative personal and social outcomes frequently occur and then reoccur in next generations. ⁴³

⁴³ Pearson, Helen *The Life Project* 2016. Soft Skull Press/COUNTERPOINT, Berkeley, CA
ISBN: 978-1-59376-645-0

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

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

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

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Centers for Sustainable Families, Epigenetics, And Social Transcendence

If we view the work of Jared Diamond as being applicable to our contemporary cultures, societies, and nations, then we are witnessing their social, political, economic, ethical, and moral decline. We are witnessing firsthand the repeat of history, except this time we are witnessing OUR societies in decline.

Though we are very aware of the problems of our cities, societies, politics, and governments, those problems are actually observable *symptoms* of societal decline. We are also witnessing the distancing of organizations and their executives from those problems and their resolution, and that too, is a symptom of social, moral, and ethical

decline that will bring about the eventual collapse of our nations and societies. The existing social-societal, political-governmental, and financial-economic structures are broken and incapable of healing themselves, let alone creating a sustaining system of those structures.

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

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

Teaching socially sustainable decision-making. If we are to create a culture change that supports democratic societies and cultures to become socially sustainable in terms of centuries and millennia, then we must begin by teaching our children how to make decisions using the seven values that have sustained our species for thousands of generations. That and the moral and ethical decisions that are generated from those values will greatly support the forward inertia of democratic societies to more forward in their social evolution.

Teaching parents and their children how to use these values is one of several approaches to create a social holism of all social institutions and organizations. To “bend the culture” toward social stability, peace, and social sustainability we must begin in the cycle of our current generation and each new generation. If we are to create a culture change that provides for the safe social evolution of democratic societies, humbly it must begin within families, with parents, their socialization and the enculturation of each new generation.

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Where *Biologic Epigenetics* Comes into Play

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

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

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

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

Where *Social Epigenetics* Comes into Play, and “Transcending the Failed History of all Societies”

Readers may find it very odd to discuss Center programs in the context of “transcending the failed history of all societies.” Yet, when these are considered together, a very lucid and insightful thought becomes apparent that would aid the social evolution of every democratic society, while at the same time aiding the social stability of families and communities; and prevent the obvious and eventual failure of those same democratic societies.

As mentioned in previous articles, the social history of all humankind, of every culture and civilization, is littered with failure after failure. ⁴⁴ *None have survived functionally intact*, though evidence of their past glory remains. In the great arc of organized social existence they seem to have risen out of nowhere, bloomed, crested, declined, collapsed, and disappeared into the archeological strata.

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

Becoming more powerful, with bigger armies, dominating evermore cultures, and enjoying the prosperity of those times were sufficient evidence to consider anything else as absurd. Yet, our nations today are in the very same situation. The error of all past *and present* societies and civilizations is that they assume their existence is permanent, rather than planning for the possibility of their transcendence and seeing ways to assure they become self-sustaining. It is not enough for individuals or

⁴⁴ Diamond, Jared 1997 *Guns, Germs and Steel — The Fate of Human Societies..* W.W. Norton Co., NY
Diamond, Jared, 2005 *Collapse — How Societies Choose to Fail or Succeed.* Viking Penguin Group, NY

nations to accept what is, but to aspire to what they can *become*. Because the present always transcends the past, individuals and nations must devise an intention of what they aspire to, and plan to fulfill their transcendence of the present. Only with an intention, operating philosophy, and mission for that intention that rely upon the seven innate values and their subsequent morality and ethics will they become sustainable.

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

Biologic epigenetics influences early in life imprint on the DNA of the child to unconsciously affect his or her behavior throughout their life until the child consciously makes a decision concerning his or her behavior. If not, then the imprint will continue in succeeding generations, though fading out with each new generation unless those influences are presented again.

Because values are at the core of every culture, we can anticipate that cultures will become embedded with the seven innate values and their morality and ethics. That is the operational definition I have given to “social epigenetics.” Over time those values will be embedded in the “cultural DNA” within a society; and will be carried over to next generations. We have seen this with the introduction of electronic technologies since the mid-1980s with personal computers, fax machines, smart phones, the Internet, social media, and many more. They have had an incredible influence that has created social change of exponential dimensions for our cultures and societies.

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

and unintentionally and particularly without any awareness of the consequences they would have upon all societies and cultures globally.

In the case of social epigenetics and the Centers for Sustainable Families, we can consciously and intentionally bring positive and constructive influences to bear upon new generations, fully aware that the consequences will be the powerfully constructive transgenerational and transformational culture change for all future generations.

Organizational Development of Centers for Sustainable Families

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

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

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

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

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

Immediate Objectives.

1. The first objective contains two research activities: 1) to review social science research findings of the last two centuries for the “best practices” of child rearing, parenting, and family dynamics that produce contented, curious, competent, and socially responsible children who are ready to leave home and enter society on their own; 2) begin field research of present-time Indigenous Wisdom of best practices with the same goals.
2. The second objective is to develop training materials for each and every phase and era of human development from pre-conception through age 20 for use by parents-to-be, parents, grandparents, children, and educational settings from diaper daycare through secondary education. These materials will be at their best when they apply the wisdom of the social sciences and Indigenous Wisdom in pragmatic, practical ways that can be understood by those who are literate and by those who learn by example.
3. Validated research materials will be received by the Library of Sustaining Human Wisdom where it will be organized, catalogued, and made available online to staff, clients, Local Community Design and Validation Teams for the projects they are working on, and the public. The Library then becomes the source for validated materials: social-societal, political-governmental, financial-economic, and any other genres of materials that have been validated before submission to the Library. ⁴⁵

Delayed but Coincident Objectives, #1.

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

⁴⁵ Raphael, Daniel 2017. *Democracy for 2017* p 11 & 13 <https://sites.google.com/view/danielraphael>

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

Delayed and Coincident Objectives, #2.

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

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

Millennium Families Program

mil-len-ni-um fam-ily n., *pl.* -lies all people of the lineage of one family who for 40 generations participate in Centers for Sustainable Families and apply the "best practices" of parenting and child rearing to each new generation.

The Millennium Families Program is a dedicated multi-generational program that is managed by Centers for Sustainable Families. The intention of both programs is to create a growing core of socially mature, capable, competent, and responsible families in democratic nations who will train, educate, socialize, and enculturate their own children in this and future generations. Millennium Families accept the responsibility of becoming the essential kernel for the next 1,000 years to

teach and train future generations of their families. Doing so, Millennium Families will produce the social, political, and economic leaders who were raised with the best practices of parenting and child rearing.

The Millennium Families Program is not an elitist or utopian scheme to create the perfect community or society, but rather an attempt to apply what we know about the sustainability of our species to the family as the primary social institution of all societies.⁴⁶ For this program, “The Values that Sustain Families, Societies, and Civilization,” provide the legitimate criteria for enlisting lineages of committed families to aid current and future generations in every democratic society.

Millennium Families will become an identifiable core in their communities who are committed to train, educate, socialize, and enculturate future generations of the societies where they live. Doing so, they will provide an example of their commitment to future generations of their own family, and aid the motivation of others to improve their own equality, growth, and quality of life for themselves and their children.

Out of their empathy and compassion for others, Millennium Families also become committed to empowering the original causes of social stability and peace for future generations beginning in their own family. Only in this way will democratic societies and nations become socially, politically, and economically stable and prepared to live in peace with other nations.

A social dividend will be paid when the children of Millennium Families become adults and consciously carry the seven values of our species and the best practices of parenting and child rearing into every venue where they live and work. They will have the knowledge and skills for validating existing social policies and designing new social policies that complement these values. They will eventually carry these values and best practices into education, the next vital social institution. What is essential is to incorporate a pedagogy for raising children with the deliberate intention of them becoming socially, emotionally, and mentally well balanced and responsible.

⁴⁶ Person 2016.

Conclusions

- Families are the foundation of all societies and civilizations. As the family goes, so goes society. Yet, we also know that as society goes, so goes the family. In the language of social sustainability, there is a symbiotic relationship between families and societies. Sometimes this is a positive relationship and sometimes it is forgotten and left by the wayside of social change. One part of the intention for this paper is to present and provide the means for families and Centers for Sustainable Families to become the primary influences for the social evolution of democratic societies, to become socially sustainable, and transcend the long failed history of cultures, societies, nations, and civilizations.
- Families are sustainable without societies, nations, or civilizations.
- Societies and nations cannot exist without the presence of families as the source of future generations of leaders, innovators, and decision-makers.
- Values underlie all decision-making.
- An integrated, holistic set of values underlies the decision-making of our species' biologic sustainability for over 8,000 generations.
- Those same values offer societies, and the organizations that support societies and nations, the capability of also becoming sustainable — socially sustainable.
- For societies to achieve that stage, societies must actively implement policies that support the family to produce the leaders, innovators, and decision-makers who have the competence to support the transcendent interests of that nation and society.
- The skills of successful child rearing and parenting are known that enculturate and socialize children to become socially responsible and competent adults. Teaching these skills and knowledge is as necessary for the development of social stability and peace just as language and mathematic skills are necessary for the development of commercial, governmental, and economic progress and growth.

Sustainable Civilizations, A General Critical Theory
Based on the Innate Values of Homo Sapiens

- The social mechanism for generating functional, healthy families is Centers for Sustainable Families in all local communities, similarly as there are local community public education schools in every community.
- The permanent presence of Centers in local communities will give democratic nations and societies the capability to transcend the limitations of all prior societies.
- The presence of Centers will require democratic nations to form a national intention to become socially self-sustaining. Such an intention must be preceded by a vision for that future, and succeeded by an operational philosophy, and a set of conscious, intentional strategic missions that bring those nations into a socially sustainable future.
- An intentional agenda of public social policies that promote social evolution through families via a national network of local community Centers would go far to develop democratic societies that become sustainably stable and prosperous.
- These conclusions recognize that the holism of social existence can only come into being to create a sustainable future when the values that have sustained our species, from the individual and family to the international community of nations, are introduced to children in their earliest ages.



Sustainable Civilizations, A General Critical Theory
Based on the Innate Values of Homo Sapiens

11

Finance and the Economy

Introduction

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

The Moral and Ethical Obligations and Responsibilities Of Finance and the Economy to the Nation

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

Of all the cataclysms that have occurred, are occurring, and will occur, none have had such devastating effects upon the individual lives of billions of people as the uncontrolled self-interests of those involved in finance and the economy. Surely 382 years of experience must contain the wisdom to avoid the occurrence of more financial cataclysms due to self-interest.

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

Crimes Against Humanity

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

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

From page 45 • **Moral Definitions provide us with a set of rules to guide human decisions and actions to prevent destructive life-altering behavior of human interaction;** With that definition in mind, actions taken

individually or severally and whether by omission or commission that destroy or greatly impair the global economy are immoral and truly do constitute crimes against humanity.

The egregious effects of global recessions and depression not only affect today's generations, but the undeveloped potential of each succeeding generation. The losses from today's generations have multi-generational repercussions as the lost ability to develop the full potential of succeeding generations. Because citizens are the natural resource asset of every nation, failing to develop their innate potential equates to the loss of billions of dollars to the GNP of future generations of every nation.

The stupendous irony of it all is the acceptance by billions of people that recessions, depressions, and the incredible loss of trillions of dollars and social resources are grimly accepted the same as tornadoes and hurricanes, they just happen. Underlying this irony is a ridiculous assumption that escapes any level of intelligence, that recessions and depressions are similar to "Acts of God," being a natural consequence of uncontrollable forces, and that loss and suffering from their occurrence is just a fact of life.

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

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

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

Values, Morality, and Ethics of Decision-Making

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

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

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

Any attempt to create a socially sustainable society, political environment, and economy will fail if self-interest and **INequality** are re-instated or

continue to be maintained. **GROWTH** then becomes stalled for individuals and for whole communities when financial-economic **IN**equalities are maintained. Any community that maintains **IN**equalities of any type has denied the development of the innate potential of individuals and individuals collectively. The egotism and arrogance of self-interest in any realm of a society, whether social, political, or financial-economic is an example of being **NON**-human. The meta-language of such decisions and actions is a very loud statement that those individuals who make those decisions are consciously and intentionally denying their humanity and are defining themselves as social predators. Choosing not to use one's **EMPATHY** and to reach out in **COMPASSION** to those who are victims of financial-economic **IN**equality is clear evidence of being **NON**-human, and is the same assessment we would give to the perpetrators of genocide and financial holocausts.

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

The Hope Continuum.

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

KNOWING only becomes evident with *experience*.

"Trust me" is not sufficient to **KNOW** that trust is real. The better two-word phrase is this, "Show me," to quote President Harry S. Truman.

The ethics that support social sustainability must be applied when any decision is made concerning money, finances, and the economy. Doing so will assure that though a decision may be made with equality in mind, the "how" it is applied must be ethical, meaning that equality is not delayed or set-off to another time. Relating an old aphorism, "Justice delayed is justice denied," applies as well to prosperity in all forms that

is delayed or denied in the decisions and policies of financial institutions, big or small. It is immoral and inherently leads to the delay or elimination of an improving quality of life for everyone.

The Priorities of Decision-Making

The power of financial institutions and other organizations within the Economic-Financial sector of a democratic society is immense. Its power to effect constructive or and detrimental results is beyond the imagination of most people. The reckoning for the wide latitude of decision-making in that industry has yet to come to moral and ethical terms with its concomitant and equal responsibilities.



The problem of this social institution is that there are no moral and ethical consequences for reckless decision-making for investing, while the consequences to the public is immense. Investors accept that level of risk-taking when they sign up with an investment company. Risk is a part of investing. Usually the rule of thumb is “the greater the risk, the greater the return.” But for the public, there is no reward, only loss when the market turns sour, and is exacerbated by continued risky investment strategies.

What is missing from the decision-making of the executives and decision-makers in financial and economic organizations is a measurable ethic and morality for their decisions. What is also missing is identifying the risk the general population is subject to without ever having been an investor in those financial institutions. What is missing are the calculations for the potential of harm due to overly aggressive investing that is made without the risk of moral and ethical compensation for the losses to the general public.

There is a holistic symbiotic relationship between organizations of the financial-economic sector of a democratic nation and the individual/family. Until the standards of morality and ethics are

established between financial-economic organizations and the millions of families in a nation, the free-agency of financial institutions will remain just as lethal as all of the chlorine gas cannisters that are waiting for destruction.

An Early Conclusion

Though economics may seem arcane to the average person in the street, more and more people are “wising up” to the fact that the global economy, national economy, and local economy need to become more and more of a personal concern for discussion. Average people are now (2019 with the trade wars) intensely concerned about the repercussions of changes in the global economy. The world of finance and economics has integrated all national economies to the point where the financial and economic impairment of one nation’s economic welfare will have immediate effects on the lives of billions of people nearby and far away.

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

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

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

Something is eerily missing from the “protect investors” part of that mandate. What is missing is two-fold. First, “investors” also includes all citizens who will be affected by decisions of every company and corporation that has sold stock to investors; Second, what is missing is the PROACTIVE element of the morality and ethics of the seven values that support social sustainability. Proactively that would include thorough training and certification of the seven values, ethics, and morality as applied to finance and economics, followed by regular inhouse training of the same and related topics. Severe personal and corporate penalties for decisions that cause damage to the general public would be assessed according to the extent of damage in numbers of citizens of this nation and in all other nations.

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

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A Planetary Manager’s Perspective

As a Planetary Manager knowing of the inevitable economic collapse of the national economies of democratic nations, and thus the global economy, what planning preparations would you devise to prevent such from occurring? Though that may sound very extreme, and it is and will be, some extreme measures would need to be brought into existence to prevent the virtual and real collapse of our civilization.

As usual, let us begin in general terms by applying the seven values to the possible options for preventing the global collapse. As these suggested options will surely



incite the rage and fury of those in positions of authority and power for controlling the means of garnering increasing wealth and especially preserving existing wealth, these suggestions are also meant to provide a plan for reconstructing a global economy, even if that takes 50-80 years to accomplish.

The Place to Begin as a Planetary Manager is to examine the primary value Equality. What is obvious of contemporary democratic national economies is that the existing economic system inherently creates immense economic and financial disparities between income generating organizations and the employees of those organizations. The existing economic system *inherently* provides the legitimate means for the wealthy to garner increasing amounts of wealth. It is “legitimate” simply because there are no moral, ethical, or legal boundaries to limit that inherent process. In other words, national and global economies are morally and ethically bankrupt. They are “broken” in that the financial and economic system and its leaders are incapable of healing this process of ongoing and increasing economic inequality. Equality as a functional and operational principle of democracies is non-existent in the financial-economic infrastructures to support the continuing survival of their societies. i.e., none are socially sustainable to provide a stable and assume a confident quality of life for future generations, and perhaps even our current generation.

The place to look for inherent places to change the current, existent system of increasing economic-financial inequality is at the source where income is generated. “Ahhhh,” you might say, “this all sounds like so much Marxian ideology to dispossess the wealthy.” Marx had only the vaguest idea of how to develop an equitable economic system for any nation, let alone a democratic nation. Something far more vital and sustainable is needed to develop democratic economies with a plan that benefits all parties.

The key word *inherent* guides us as Planetary Managers to develop a financial-economic system that inherently shares the income of income generating organizations equitably with those who are part of the “99%”, i.e., their employees.

Such an adaptation of existing democratic nations’ economic-financial systems should not take place immediately *in toto*, but should occur as a gradual percentage-of final goals on a per annum schedule, though the

first increment must occur promptly without contrived delay, as such a delay would incite public revolt and revolution that these incremental changes are meant to avoid!

Criteria of Acceptable Options.

- Concerning creating possible options for the inevitable financial-economic collapse of democratic nations, the emphasis is on creating a financial-economic cross-national system that does not dispossess those who are wealthy;
- Modify the financial-economic system so that employees of income generating organizations become share-holders of those organizations.
- Employees would become co-owners (shareholders) of their respective income generating organizations, and receive distributed profits equally as would any other shareholder;
- Such employees would be represented on governing boards, commissions, committees, and other similar governing and policy developing bodies of their income generating organization;
- All shareholder employees would be educated and trained in fiscal and economic management practices to become effective co-creative co-owners of income generating organizations;
- Shareholder employees, i.e., all employees, would become co-responsible for employee policies, human resources policies, and employee training, for example.

Benefits of Distribution of Earnings to Employees.

- The immediate and intermediate effects would be numerous:
 - * An immediate effect of such an economic system revision would be the cessation of the labor-management division.
 - * An immediate effect would be spreading the assets and liabilities between employees, management, and invested shareholders.

* Employees would become invested shareholders with a common concern to improve the income-generation ability of the companies they work for, thus automatically incentivizing employees.

* We could expect, too, a decrease of sick leave, absenteeism, and malingering, for example. Thus productivity would increase.

- The motivation to move toward automation of industry would decrease. {Automation is a means for decreasing labor costs while increasing income dividend dispersal.}
- The national embitterment toward the 1% would be ameliorated as the employed of the 99% begin to acquire more wealth.
- The distribution of income/wealth would stimulate national and international economies as employee shareholders begin to use their additional income to purchase homes, furnishings, and put their children through college, for example.
- There would be to develop a national trend to become employed in order to enjoy the dividend income of being an employee.

x

x

The Role of the Design Team Process would be to provide hundreds of creative team environments to implement the minimal parameters for an inherently self-sustaining national economy.

Consider the involvement of shareholder employees who would become Design Team members to develop socially sustaining HR policies for health care, population management policies, employee and children's educational policies, and many more.

Design Teams would take on an education role to help employees understand the nuances of company and corporate management in all of its dimensions, with the end to become more effective employee-managers who would have a very real effect upon the national economies of the world.

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Because the Design Team, team members, team roles, seven innate values and subsequent morality and values, and the Schematic would be in operation, the educational benefit would aid local civic management to an extent that has not been seen before. Because the DTP is not a committee for managing an existing organizational process for fixing problems, but rather a creative team process for creating solutions it has a latitude for the development of options that are without social, cultural, political, economic-financial, ethnic, racial, religious, or special interest and self-interest limitations. The Team then becomes an educational association of “possibility-thinking” individuals for designing sustainable corporate, local, and national economies.

The Conclusions are Inevitable. Though what I have written in this chapter may be seen as maliciously intentioned toward those who are on the rise toward wealth, and to those who are already wealthy, the appeal of these ideas will grow on those who are most resistant as they witness the inevitable global depression begin to emerge and become imminent. An existential question and decision will be faced by each and every wealthy or deeply invested individual worldwide. Is it better to lose 40-80% of one’s financial, capital, and material assets or opt for the choice to share the wealth to sustain what remains to continue a slope of growth albeit at a decreased rate, while also empowering the possibility of a resurgence of economic growth?



12

Public Education's Moral Obligation to Co-Create a Socially Sustainable Nation

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

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

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

The family is where the moral and ethical character of the child is formed, where the initial enculturation and socialization of the child is developed that unleashes the innate potential the child brought into life to live successfully in the larger society. The moral mission of education, public and private, is to continue the formative social, moral and ethical influences of the family. Education's moral co-responsibility with parents is to enlighten children's minds to the purpose and meaning of life for themselves and for their children's lives. These children will eventually become the responsible future parents of the next generations of children. This philosophical and practical objective of education's mission

must not wait to be shared with older children, but must begin today as a necessary part of their early socialization and enculturation.

Public Education's Moral Obligation and Co-Responsibility with the Family

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

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

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

Intentions of Public Education In a Socially Sustainable Society

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

1. Enculturation to maintain the culture of democracy.

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

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

The Values of Public Education

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

Doing so would serve several purposes, one of which would be the development of values-driven educational programs in the 13,506 school district governments and 178 state dependent school systems in the United States. (Wikipedia) Doing so would also provide that all children

in every school district would receive the education and training they need to explore and develop their innate potential. Doing so would also develop the innate potential that lies latent in every community and every society.

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

Designing and Validating Public Education Policies. The Design Team Process and Schematic, page 121, provide a logical and rational process for validating existing interpreted values and beliefs by exposing their unexamined assumptions, the expectations of those beliefs, and the desired results. The primary use will be to design those elements of organizational development that will give public education a sound and sure way to re-create itself as a major contributing social institution.

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

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

Public education and the organic decision-making tree. The decision-making “tree” does not directly tell us what public education is to do, but strongly infers that public education via its many related organizations has a moral responsibility and obligation to make choices and decisions that



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

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

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

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

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

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

Preparing Public Education and Parents For an Uncertain Future

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

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

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



13 Health Care

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

The place to start to answer that question would be the adoption of the seven values, morality, and the ethics into the organizational decision-making processes of every organization related directly or indirectly to health care from the local to national level. Second, health care in each facility, organization, and corporation would reflect these values, morality and ethics in its vision, intention, operating philosophy, mission(s), and objectives. In the macro-scale effort of designing a national health care system, the morality and ethics of health care point first to the sustainability of the individual/family and the whole of that nation.

Moral and Ethical Obligations and Co-Responsibilities

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

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

Health Care and the Primary Value of EQUALITY

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

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

YES.

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

YES.

- Is everyone in this democratic nation (2019) given equal access to health care? **NO.**

- Is empathy, compassion, and a generalized Love for humanity extended to those who do not have equal access to health care?

NO.

- Is there any moral and ethical justification and rationale for not providing equal access to those without equal access to health care?

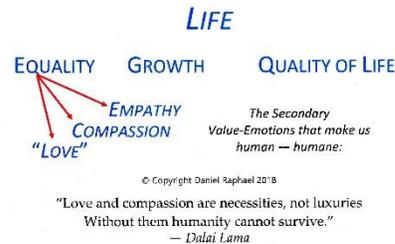
NO.

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

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

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

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



Discussion

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

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

The Seven Values of Socially Sustaining Health Care

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

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

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

GROWTH. Equal quality of health care provides the necessary care from the neonatal stage to the elder years to help assure the capability of an

individual to unlock their innate potential is not denied due to the lack of quality health care. Future generations of leaders, ingenious inventors, humanitarians, and competent and responsible citizens would not have the capability to maximize their innate potential if it were not for high quality health care in the neonatal stage and through the first three years of life, and later.

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

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

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

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

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Moral Priorities of Health Care Decision-Making

A local-to-national health care system is composed of thousands of organizations that come under ORGANIZATIONS (Social-Societal) leg of the illustration below. In a society that is moving toward social sustainability all of those organizations would have the seven values, morality, and ethics deeply embedded in their organizing documents and in their policies and procedures for their strategic planning and day-to-day decisions.

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



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

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

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

Designing a National Health Care System

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

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

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

The Moral Question

Please recall an earlier statement —

- It is not the concern of this text to discuss the means for providing equal access to health care for every citizen.

The Moral Question: “Is it societally moral for a nation to provide for delayed pregnancy for couples who have not had children; and it is societally moral to provide permanent sterilization for couples who have already produced 3 children; and to individuals who choose not to reproduce?”

For a society to become materially and socially sustainable there is a necessity for the existence of a societal morality. In the case of ceaseless reproduction, societal morality accepts the responsibility to maintain the quantity of population to sustain a society that has chosen to become materially and socially sustainable in behalf of all future generations. The morality of the seven values require this generation and the next two generations to fulfill the moral decision to protect the sustainability of all future generations by limiting the reproduction of their respective generations.

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The United States has boxed itself into an existential moral corner. Because of the constraints the financial resources available, health care has become a very profitable industry when many patients are covered by Medicare or Medicaid ... both funded by the US Federal Government and manipulated by medical insurance companies, pharmaceutical companies, and health care facilities.

- To decide to fund all who come to enjoy the largesse of the US medical provisions, funding the care of all people who come forward would be impossible at the level of care of the Mayo Clinics, for example.
- To fund abortions is unethical and immoral.
- To allow anyone to have as many children as they produce is immoral as well.

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- To provide delayed pregnancy pharmaceuticals is ethical and moral in terms of societal morality; and a primary necessary to bring about a sustainably sized national population.
- Religions of every stripe are self-serving without responsibilities to the host society when they have not examined the theological relationship of the individual believer to and with the Creator, and the Creator to them. Those that espouse uncontrolled procreation are immoral. For them, they are without moral and spiritual conscience for the wellbeing of the growing souls of their believers. It is the journey of a soul to grow into its “soul dimensions” which is enhanced and urged forward by parents who have the time, means, and love to promote the emerging growth of their children. In most families that have 10 children, the financial means of the parents is limited. Will the later seven of the children receive equal opportunity to explore and develop their innate potential as the first three?

Whether you are spiritually centered or materially centered the social repercussion of producing more children that can replace you in a lifetime is immoral in all circumstances.

- It is on the side of societal morality that organization's have an immense capability to influence the larger aspects of a national population to either enhance the capability of all future generations, or to bring great harm to those generations. Sustainable growth is an oxymoron whether it involves investments growth or population growth. The payback for trying to sustain growth, particularly population growth, is a terrifying mistake that assures the eventual collapse of our civilization.



14 Justice

Moral and Ethical Obligations And Responsibilities of Justice

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

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

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

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

Setting the Standards, Vision, and Intentions For all of Justice

The courts set the standards, vision, and intentions for all of justice whether for civil, criminal, domestic, or tort cases. Because the seven values, morality, and ethics are universal to all people, there will develop a much more consistent, and in some aspects uniform, judgments from the courts, particularly as the number of cases that are based on those values and morality becomes greater and greater. The court's influence will be immense to create consistent progress of social evolution that supports the development of a socially maturing society as it moves toward social sustainability.

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

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

The Seven Values as They Relate to Justice

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

For justice, there are two intentions attached to the value of "LIFE." The first is for the lives of the individuals that come before the court. Second, particularly for the court, the intention is to protect the maturation and evolution of society toward social sustainability by applying a proactive societal morality to cases in involving social predators.

As discussed earlier, there are positive influences in society that support the intention of society's decision to move toward social sustainability. There are also negative influences that retard the course of that society to move toward social sustainability. It is the court's wisdom and full working knowledge of personal and societal morality and ethics that will come to bear upon those social predators who impede the social inertia of society to move toward social stability and peace.

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

Concerning the sentencing of social predators. A proactive morality would provide sanctions for removal for all forms of physical, mental, and emotional predatory violence. Examples of these societal moral violations would include murder, robbery, rape, assault, kidnapping, unlawful imprisonment, incest, and financial crimes against humanity. Violations of personal morality would include car theft, burglary, and other non-violent and non-person-to-person crimes are examples of social deviancy. The violator is still considered "human" because he or she has not caused irreparable personal physical, mental, or emotional damage to the victim.

The moral position changes immensely when those violations irreparably damage the physical, mental, or emotional states of the victim. These actions self-define the predator as being non-human as evidence of lacking empathy, compassion, and a generalized love of humanity. While peace-abiding individuals can be considered non-human because they do not or are unable to express the full spectrum of the seven values, those who are social predators have self-defined themselves as predatory non-humans. The appropriate sentence is their permanent removal from society, or incapacitated in such a way that they become non-violent non-humans.

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

GROWTH. Growth as it will be applied in the justice system leads us in the direction of proactive application of the seven values so that all citizens have protections to assure their efforts to grow into their innate potential. The moral imperative of growth directs justice to support the growth of the individuals and groups who enter that system, and to protect citizens from predators who cause life-altering events in the lives of innocent citizens and their children. Justice then becomes an active agent of growth to assure that the inertial of growth of citizens young and old continues without interference from social predators.

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

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

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

* **LOVE FOR HUMANITY.** In contemporary developed democratic societies, a generalized love for humanity is not often recognized as a needed or desirable value in the justice system. Yet, for societies that have made a commitment to move toward stable and peaceful social, political, and economic sustainability, the perspective of the work of justice is toward

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

The appropriate sentence for those who have made a continuing life habit of predation is their permanent removal from society. Readers may equate "permanent removal" to the death penalty. The phrase "death penalty" is in reality a misnomer because the long term multi-generational damage they have inflicted upon individuals and their families far exceeds that of their permanent removal. When in fact, they have already chosen to remove themselves as a member of the larger society and have chosen to become NON-human by the evidence of their immoral actions.

When predation occurs, lives, even multiple or countless lives as is sometimes the case, may be ended, shattered or reduced in potential for the current generation and often for subsequent generations. Removal of the predator who has demonstrated by their actions that they cannot or will not conform to the morality of social sustainability provides for the possibility of unlocking the innate potential of innocent lives and that of social potentials. Conversely, when a social predator continues free or again becomes free, the outworking is inevitably more and more future predation with huge damage to innocent lives and loss of their growth potentials.

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

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

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

In the Organizational Context

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

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

2. In the organizational context, executives, executive bodies, individually and severally, become responsible for the material and social predation of their organization’s actions. Actions that are detrimental to the physical, mental, emotional, intellectual, and social lives of their clients, patients, customers, and the public in ways may be interpreted as being predatory, become personally and organizationally liable to the standards of societal morality.



Sustainable Civilizations, A General Critical Theory
Based on the Innate Values of Homo Sapiens

15 Religions

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

Religion, as one of the major social institutions of most nations, is not exempt from a conscious and intentional moral contribution to the sustainability of individuals and societies. Although religions are man made and fallible to the foibles of the human ego, members of enlivened religions have always espoused and demonstrated in action some of the most genuine and sublime attributes of human character. What distinguishes God-centered religions from material religions is having a set of values that have been innate to humanity from our earliest beginnings.⁴⁷

Seven Values, Morality and Ethics, and Religious Contributions to the Sustainability of Societies

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

⁴⁷ Raphael, Daniel
2018 *The Values God Gave Us*
2017 *God for All Children, and Grandchildren*
2017 *God for All Religion — Re-Inventing Christianity and the Christian Church*
2017 *A Theology for New Thought Spirituality*
2002 *What Was God Thinking?!* ISBN 0-99712663-0-1

mortals how to make “good” decisions that give them a safe passage to that wonderful afterlife. The first step is to accept and use the values that always underlie all good decisions, with “good” being defined by the morality and ethics of those values.

In the genre of this book, the responsibility of religions is not only to teach “their following” what to believe, but also **HOW TO** make good decisions that will give them entrance to their form of heavenly existence; and **WHAT TO DO** after those decisions have been made to assure their entrance to the heavenly state. (Avoiding duplication, the **HOW TO** and **WHAT TO DO** were discussed in Chapters 2, 3, 4, and 5.)

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

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



16 The Democratic Process

“What can we do to create an evolved democratic process as a major contributor to the centuries-long social sustainability of a democratic nation?”

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

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

Today's citizens are much more educated and in touch with the affairs of their states and nation than citizens in the past. Mass media and the Internet have spread information at a rapid pace. Those who framed the Constitution two or three centuries ago could never have imagined today's world. Citizens today have both the right and the responsibility to participate more frequently and more directly in governance, “in real time” as it exists. Likewise, today we can only dimly imagine what the world may be like when another two or three centuries have passed. Our best courses of action should apply universally and timelessly.

The First Intention

The Vision of Democratic Governance is the same today as it was before and during the American Revolutionary War as embodied in the Declaration of Independence. The vision of the Declaration includes that

citizens collectively are the ultimate authority and concomitantly responsible for the establishment of a democratic government, where citizens are free from monarchial rule, and are free to exercise their right of self-determination without interference from the government. That being the vision, the first intention was to form a democratic government that put the working principles of democracy into place via the Constitution.

The Second Intention

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

Simply put, the second intention for the existence of the democratic process of all democratic nations is to install evolved democratic systems that enable and foster a continuing series of evolutionary improvements to the democratic processes.⁴⁸ That continuing series should contribute to the ongoing development of social sustainability while also sustaining the collective and individual rights of citizens. When we have done that we will have come a long way toward assuring our children and future generations will have an effective democratic government that both protects them and empowers them to grow into their innate potential.

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

Democracy is the only form of governance that has the inherent capability to transcend the designs of its original implementation. The factor that gives democracies that *adaptability* are the values of

⁴⁸ Raphael, Daniel 2016 *The Progressive’s Handbook for Reframing Democratic Values*.

democracy that are synonymous with the seven innate values that give humanity its adaptability. When those values are in place, then what is required for the original democratic process to evolve is a continuing consciousness of citizens to recognize that the democratic process that once satisfied the public's needs in earlier years, no longer satisfies the public today. The means to accomplish that is the input from Local Community Design Teams to develop rational option-development and choice-making and provide the same to their legislators at all levels..

★ The public's dissatisfaction has become evident because the democratic processes have not evolved with the public's *evolving interpretations* of the original values that prompted the founding of democratic nations.⁴⁹ Evolving value-interpretations are the original cause of social change, as discussed earlier. When the next evolutionary stage of democracy is not anticipated and is not provided, then the demands for an improved democratic governing process become visible in the form of increasing public discontent and protest.

Yet, there is no assurance that a democracy will last into the future ages until the seven innate values, their characteristics, morality and ethics become intentionally operational in the course of the democratic process. Even then a democracy has every possibility of failing until that democratic process operates with the conscious intention to anticipate social change.

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

The original form of the American democracy came into existence with specific intentions — to establish a democratic process as a non-monarchical form of governance. That having been accomplished

⁴⁹ Raphael, Daniel 2017 *Designing Socially Sustainable Democratic Societies*. Pages 131-155 relate to the three evolutionary stages of democratic governance.

successfully, there was no further effort to improve it, except in Thomas Jefferson's perceptive thoughts.

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

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

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

A One-Sentence Intention for Any Democratic Nation

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

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

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

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

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

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

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

Organizational Adaptability. History is clear, while our species is sustainable, organizations and governments of every type, are not. Fatally, organizations are not socially sustainable because they do not

have the four primary values embedded into their “organizational DNA” as they are in our human DNA.

- Said another way, organizations and non-democratic governments are not adaptable because their form, functions, option-development, choice-making and decision-making processes were *artificially* formalized and their structure crystallized, which prevents the organization from adapting to social change that is *organic* to the people they serve.
- Not being able to adapt, organizations and governments have not learned how to survive the invisible slow creep of social change or of rapidly changing situations. Formalized, “crystallized,” organizations are inherently not capable of adapting to the social changes of the host society. Today’s organizations were not designed with an intention to adapt. All 2nd Stage Democracies of all existing democracies will fail simply because they were not designed to adapt and evolve. ⁵⁰

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

The Learning Organization

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

The link that connects adaptation to changing circumstances is a democratic process that includes citizen preference-making early in the option-development and choice-making phases of the legislative side of the democratic process. What will make this an ongoing rational process is the use of thousands of Local Community Design and Validation Teams that have the ability to make reasoned suggestions and recommendations from citizens of their communities to their appointed

⁵⁰ Raphael, Daniel 2015. *The Progressives Handbook for Reframing Democratic Values*. p. 77,78.

and elected officials. Rational decentralized option-development and choice-making will add to the credibility of decisions made by legislators and public executives.

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

The Three Stages of Democracy

In the 1,000 year history of the development of democracy in western civilization, several conclusions can be made. These are described below as three stages of democracy in western civilization.⁵¹

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

Stage 1, The Emergence of Democracy under Monarchial Rule

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

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

⁵¹ Raphael, Daniel 2015 *The Progressive's Handbook for Reframing Democratic Values* From Chapter 2, "Foundations for the Appearance and Rise of Progressives," p 77-102.

- c. Every evolutionary progression was always preceded by public outcry for greater consideration of its citizens' preferences.
- d. Those successful evolutionary developments incorporated the means to satisfy the demands of the subjects *by merging those improvements with existing processes of governance*. This allowed for the continuation of governance but in a more evolved form of governance, albeit authoritarian rule. In this conclusion lies the hope for the conscious evolutionary improvement of democracies.
- e. Stage 1 ends with the revolution of the citizens to remove themselves from under monarchical rule.

Stage 2, Founding a Democratic Nation. The second stage began with the American Revolution of 1776, and has continued a consistency of development into the late 20th century. The 2nd Stage came to a close toward the end of the 20th century when all citizens over the age of eighteen were represented in the democratic process.

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

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

- As a traditional organizational structure, this closed-end, linear process is hierarchical in nature, and related to the increase of

power further up the hierarchy. By itself, a hierarchy is neither good nor bad. Its effectiveness is determined by how well it can adapt and work to resolve public issues and move communities, states, and the nation into the future.

- As a hierarchy, the chain of authority is top-down, with laws and executive orders originating from legislatures and Congress, governors and the president proceeding down to the level of citizens. This is in reality no different from the chain of authority of the king, a monarch, except that citizens elect those to the democratic chain of authority. All of this lends itself to a linear, authoritarian management process and pyramidal organizational structure, which makes it impossibly difficult for large hierarchies to produce effective local-level social programs. Citizen participation is limited to the vote, much like a simple electrical “on-off” switch. It never accesses the ongoing and ever-present intelligence, wisdom and knowledge of the voter, individually or collectively.
- Operationally, our contemporary representative process of democracy has been set up intentionally to guard against the domination of one person, political party, or interest. While this provides a system of checks and balances, it unfortunately also was designed to guard against the inclusion of the public. Considering the larger majority of the public in the 1700s was thought to be a rough and illiterate rabble, that was a reasonable design. But, given a highly educated, informed, and involved public of the 21st century, this older design is exclusionary and insulates public executives from the public’s contributions and the qualitative improvement of their representation. As the capability of citizens to participate more effectively has risen, the quality of their representation has decreased alarmingly.
- When the above characteristics of the 2nd Stage of Democracy are acknowledged and we add in the pernicious “me-ism” and “I’ll get mine first” attitudes of our contemporary culture, it becomes clearer how our state legislatures and Congress have become so embroiled in highly adversarial and competitive positioning. *The adroit art of political compromise seems to have come to a miserable end.*

- What we see now is gross evidence of linear thinking: adversarial-competitive, win-lose, with-us-or-against-us, either-or, us-them, us-or-them, our-way-or-the-highway, insiders-outsiders, and “winner takes all.” These characteristics and attitudes lead to further separation and political isolation between political parties, and particularly from the public. *The business of democratically managing the public’s business has come to a sad and incompetent end.*
- Being male dominated, government is inherently masculine in nature with typically male-minded predispositions of linear either-or thinking. This unbalanced thinking is further reinforced by the linearity of the subject-verb-object linguistics of the English language, which unfortunately makes it easier for women to accept what men tell them. ⁵²
- It is paternalistic, a continuation of the paternalism of the monarchy that governed the Colonies until the British were beaten back to their homeland. Even though women have been elected to state legislatures, governorships, and to congress, politics is male dominated and masculine in nature.

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

That development is not a fault of the American founders of democracy but simply *a design flaw*, a carryover from its origins that did not become apparent until 150 years later when American citizens had

⁵² Bohm, David (2004) *On Dialogue*: 39.

achieved far more capability through education and improvements in communication technologies.

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

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

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

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

Stage 3, An Evolved Form of Democracy

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

Children use this re-construction concept when they work together to create a Lego® structure. Their design evolves as they work with the snap-together pieces. Parts that are no longer effective can be removed and replaced, without the idea of throwing the whole thing out and starting over. The system has a flexible undergirding of sustainable processes.

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

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

Whatever We Re-Design Must —

1. Be compatible with the Constitutional framework of our nation, and offer an inventive means of linking the values of the Constitution with the innate, sustaining values of our species;
2. Recover the quality-value relationship that citizens had with their congressional public executives before it vanished after the Apportionment Act of 1911; ⁵³

The Apportionment Act of 1911

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

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

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

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

3. Become a democratic evolutionary development to bridge the democratic tragedy that the Apportionment Act created; and,
- 4 Offer an inventive way to engage contemporary technologies to give citizens an ongoing means for offering their collective intelligence (think in terms of “knowledge workers” in high tech

⁵³ Raphael, Daniel. 2017. Designing Socially Sustainable Democratic Societies, p 142

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

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

Learning to Adapt to Changing Conditions

Only an organizational system that has double-loop learning processes designed into it is capable of incorporating feedback processes so that the organization, its participants, and citizens learn from their collective mistakes and from their successes.⁵⁴ When this is designed into a 3rd Stage Democracy, with a focused long-term local-to-national vision, then that democracy can adapt, survive, exist, and perhaps achieve social sustainability.

NOTE: Psychologist Chris Argyris and philosopher Donald Schön’s intervention research focused on exploring the ways organizations can increase their capacity for double-loop learning. They argued that double-loop learning is necessary if organizations and its members are to manage problems effectively that originate in rapidly changing and uncertain contexts.

Single-Loop Learning. Argyris and Schön describe single-loop learning as “adaptive learning” [that] focuses on incremental change. This type of learning solves problems but ignores the causes of why the problem arose in the first place.

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

⁵⁴ Argyris, Chris., & Schön, D. (1996) *Organizational Learning II*, Addison Wesley, Reading, MA.
Argyris, Chris, Robert Putnam, Diana M^cClain Smith (1985) *Action Science, Concepts, Methods, and Skills for Research and Intervention* Jossey-Bass Publishers, San Francisco
Argyris, C., & Schön, D. (1978) *Organizational Learning: A Theory of Action Perspective*, Reading, Mass: Addison Wesley.
Senge, Peter (1994) *The Fifth Discipline, The Art and Practice of the Learning Organization*, Currency Doubleday.

learning uses feedback from past actions to question assumptions underlying current views. When considering feedback, managers and professionals need to ask not only the reasons for their current actions, but what to do next and even more importantly, why alternative actions are not to be implemented.

Moving from Inflexible Structural Social Systems

While the four primary values have sustained our species without our conscious awareness of them. As a species we have unconsciously relied upon the four primary values to urge every person to live and yearn for a better quality of life, to grow into their potential, and to do so equally as anyone else. The three secondary values of empathy, compassion, and a generalized Love of humanity, however, only become active in our lives when we consciously act on their urge. The three secondary values give us the *conscious* capability to peacefully *adapt* to a world that is becoming more and more populated. *The key words here are “conscious” and “adapt.”* The three secondary values, however, are volitional, meaning that they come into operation unconsciously and consciously, much like breathing. To empathize and to act compassionately is a matter of choice that create the moral distinction between being fully human or being NON-human.

As our societies become more and more complex and populated, the more we will need to more consciously invoke and implement the three secondary values that make us human — humane — and to achieve a natural flexibility. Otherwise our developed societies will not survive, regardless of whether they are democratic or totalitarian. Strengthening existing inflexible organizational structures to resist the natural evolution of our social institutions will only cause greater problems for us later..., when we are forced to change in order to survive.

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

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

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

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

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

was his conscience and heart that drove his actions toward revealing a greater reality.”⁵⁵ - David Ault

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



⁵⁵ Ault, David 2018. “Take What Shows Up On Your Plate,” August 23, 2018 and “Inconvenience,” August 27, 2018, *Guide for Spiritual Living* Vol 91 No. 8, p 60 and p 64. Permission for use granted by the author.

17

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

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

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Further comparisons —

- The 3rd Stage of Democracy is to the 2nd Stage
As democracy was to the monarchy.
- The 3rd Stage of Democracy is to the 2nd Stage
As smart phones are to rotary dial phones.
- The 3rd Stage of Democracy is to the 2nd Stage
As Windows 10 and OS X El Capitan are to DOS,
And as digital technologies are to analog technologies.

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18 Media

The First Amendment of the United States Constitution reads in part,

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Of the social institutions, the democratic process has several democratic institutions including state and federal courts, legislatures, and executive branches. These are distinct from social institutions. While social institutions provide the substance of the social structures and functioning of a society, democratic institutions support the democratic process, i.e., the democratic functioning of society for the public, individually and collectively. It is in the interests of all social and democratic institutions to advocate for those democratic evolutionary improvements to assure that future generations can enjoy the political rights the Constitution guarantees

Media within a democratic environment is a new social institution that did not exist as a protected free agent before the Bill of Rights was included in the Amendments of the United States Constitution. The founders of the Constitution saw that a free press, media reporting, was a legitimate and critical element of the democratic process to keep the public informed of the actions of government and public officials. This was an aid to the public as an educational means for making more reasoned decisions at election time of who to elect to office, and whom to oust. As a free agent of the democratic process, media has an immense moral and ethical opportunity, responsibility, and liability to be the fair and ethical reporting/educating agent. .

What we know of a “free press” is actually very limited in these contemporary times of early 2019. Citizens today are confronted with media from all angles with an abundance of forms of media including social, political, medical, economic, disaster, “foreign,” diplomatic, national, international, paparazzi, celebrity, personal, religious, music, and many more. All of these various forms of a “free press” are protected by the 1st Amendment.

The first thought that comes to mind is in the form of a question, “If the 1st Amendment protects the political rights of a free press, what are the reciprocal and proactive moral and ethical responsibilities of a ‘free press?’” “Or, are those simply discovered by the Supreme Court as so many proscriptive, ‘thou shalt not...’ statements?”

Political media as a protected democratic institution has several moral responsibilities to the democratic process. The list that follows is not in an order of importance or priority. This list presents a model of media that conforms to the ethical contributions it can make to a democratic nation, democratic societies, and to the social sustainability of those societies.

- **It informs.** It gathers and informs the public of the events of social, political, economic developments locally, nationally, and globally.
- ***Critical Conscience.*** In the same interests as *Common Sense* by Thomas Paine, political media has a moral responsibility to not only report but to offer evolutionary improvements to the public to consider for the democratic process without taking a partisan stand. It must answer an important question for this role, “What would you suggest in good conscience as evolutionary improvements to the democratic process?” In some regards this is a proactive educational in nature rather than simply grousing about the current situation in the media’s editorial pages, or viewing minutes.

Because media is a protected right that is firmly established in Amendment #2 of the Constitution, it is in a very powerful position to act as a neutral facilitator for democratic evolutionary change. Its existence is a functional and functioning extension of the Constitution. The right to vote occurs only regularly; and the

right of assembly is dependent upon who choose to exercise that right. But, political media, however, provides a regular and frequent daily exercise of the 2nd Amendment right. What I find remarkable is the seeming impotence of political media involving the democratic process. What is necessary is political media to act as the critical conscience of the public to advocate for evolutionary improvements in the democratic process.

- Concerning politics, media informs and educates concerning public issues, topics, candidates, office holders, and related peripheral developments and people. When this is done in an ethical and professional manner it supports the reader/viewer's discernment of comparative analyses of political topics and issues.
- **It educates.** It is an educator of the public by informing the public of what is occurring in its society, and how those events came into existence — explaining the development of those events fairly, evenly, and without an agenda, self-interest, or bias of any type.

The Ethics of Media that Supports the Democratic Process

In comparison to the cultural history of the courts, legislative bodies, and executive bodies that are also protected by the Constitution, media, a “free press,” has not yet matured to become a socially competent, capable, and responsible member of the league of social/political institutions of functional democratic societies and nations.

Only a democratic nation can support a free and independent press where it can thrive. Its presence is in many ways similar to the functioning of a good and independent election process, which as an institution of democracy has very stringent rules of operation and performance criteria. Yet, in democracies the “press” has had free rein to report how and what it chooses as long as it does not violate the rights of others. News sources that adhere to a voluntary standard of ethical and moral performance are to be commended, and they do exist and are valued contributors to the democratic process.

If a free press is a valued asset to a democratic nation for its contributions to the public as a “critical conscience,” informer, and educator, then it seems more that rational that the sector of the media that writes script for any form of reporting concerning any venue of the democratic process should accept reasonable ethical and moral standards for that reporting.

An Example

What follows is an example of a code of ethics for a non-existent non-profit corporation named EMANATION.

Philosophy

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

Ethics

EMANATION and its employees, officers, and directors will:

- A) Remain staunchly unbiased toward issues of interest to the public, public executives, and all others it serves.
- B) Be a means not an end: In its associations with others, EMANATION will cooperate on the unity of ideals and purposes rather than on the basis of political opinions and political beliefs. EMANATION will remain staunchly unaffiliated with any political belief, political party, political position, or issue; and, maintain an unwavering commitment of service to those who use the services of EMANATION and actively and continually seek feedback to enhance the effectiveness of The Emanation Process. Emanation's Code of Ethics, and while in existence IRS codes for tax exempt, non-profit charitable organizations, preclude EMANATION from partisan involvement, providing support and aid to any campaign or issue, or lobbying activities to influence legislative processes.

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

D) Ensure that articles and reports meet these standards of journalism:

1) Accuracy: Anything that purports to be non-fiction should be true, which means that it should be accurate in fact and in context.

2) Labeling and sourcing: If the publisher is not certain that something is accurate, the publisher should not publish it, or should make that uncertainty plain by clearly stating the source of information and its possible limits and pitfalls. If unnamed sources must be used, they should be labeled in a way that sheds light on the limits and biases of the information they offer.

3) Conflicts of interest: The content of anything that sells itself as journalism should be free of any motive other than informing its consumers.

4) Accountability: Journalists should hold themselves as accountable as any of the subjects they write about. They should be eager to receive complaints about their work, to investigate complaints diligently, and to correct mistakes of fact, context, and fairness prominently and clearly. [Source: *Brill's Content.*]

Reports, articles, and information provided to Emanation will meet fair reporting standards: Research is conducted that ensures all sides of an issue are reported. Principle individuals are asked for their input. Full disclosure of the facts is provided and relevant facts are provided in a balanced way. That "news" (articles) will not be slanted; issues, persons, positions, and sides of an issue will not be ignored; and that an article, "news," will not be prematurely released until it meets these standards, unless the exception and

reasons are made *explicitly* clear to readers. Further, that any outside person or media organization that submits articles or information agrees to these standards.

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

Steven Brill is an American lawyer and journalist-entrepreneur who founded monthly magazine *The American Lawyer* and the cable channel Court TV, and is the author of the best selling, *Tailspin: The People and Forces Behind America's Fifty-Year Fall - and Those Fighting to Reverse It*. [Wikipedia](#)

Bill Kovach is an American journalist of Albania descent, former Washington bureau chief of *The New York Times*, former editor of the *Atlanta Journal-Constitution*, and co-author of the book, *The Elements of Journalism: What Newspeople Should Know and The Public Should Expect*. [Wikipedia](#)

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In a democratic society that has chosen to become socially sustainable the stability of its democratic process and the finance-economy social institutions is essential. Now that we can look at media from the same perspective as we look at the ethical conduct of finance-economy and health care, we come to realize that media over the last two centuries has become an ungoverned, undisciplined, and self-centered self-interested genre of corporate income generating circus. ...at least as far as the democratic process is concerned.

It is not that the press should be put into a straight jacket of restrictions and limitations, but rather that when it comes to reporting and publishing regarding the democratic process in its widest considerations is desperately in need of amendment restraints.

The 28th Amendment

Perhaps it is naïve to believe that the Constitutional Founders assumed that including a “free press” was in support of the continuance of the democratic process. If it is not naïve, then a free press is essential to the stability of the democratic process, and supports freedom and the right to write and publish.

What was not known by the founders was the proliferation of media genres that have developed over the last 200+ years. A meaningful question to ask, “Is it in the best interests of the democratic process to restrict all media genres to the same moral and ethical standards as that of “political process media”?

“legit cave”

“reader beware”

In the case of media concerning any aspect of the democratic process, including but not limited to voter registration, voting, political campaigning, candidate speeches, political party organization, and all concerns regarding the financing of candidates, for example, should be firmly tied to the ethics of media as suggested in the previous section, “The Ethics of Media.”

Such an amendment would not constrain any form of media from reporting any aspect of the democratic process, but when it does it must conform to the stringent guidelines that were suggested by EMANATION. If the 1st Amendment right of a free press is to be respected, then that free press must as well accept rational moral and ethical responsibilities by either developing them within the media community for adoption via the Constitutional process of Amendment adoption, or have those moral and ethical standards by provided by some outside organization.

Such an amendment should not be approved without sanctions of liability for violating that amendment. In that consideration, and as an example only, if a reporter were to make personal or public comments about a democratic process development outside of his or her reporting that was reported via a media outlet, those comments must as well conform to the criteria of that amendment.

Intention. The intention of Amendment #28 is to protect the public's right to receive unbiased reporting concerning the democratic process. Doing so protects all aspects of candidate selection, political campaigning, the election process, legislative actions including the development of legislative bills, closed and public hearings, public office holder statements, and many others.

It is not unreasonable to expect the rights of citizens in all regards are protected from the generation of misinformation, disinformation, "fake news," and other forms of reporting that sway public opinion in directions where self-interest are at heart.

On the other hand, public discussions about public issues involving any aspect of the democratic process are also a means for informing and educating the public concerning issues and facets of issues of importance that perhaps voters and others were unaware. In this case, also, the intent and outcome are not to result in influencing the public in a direction that benefit the self-interests of an organization or organization of individuals for their own benefit.

Conclusion

When all aspects of media — a free press — are considered, media is probably the most ungoverned social institution of the democratic process. As media exists today, with apologize to those legitimate reporting organizations that actually have ethical standards in place and practice them, it is immature, irresponsible, capricious, cavalier, undisciplined, and unreliable.

As an essential element of a functioning democratic nation, it is mandatory that any aspect of that nation that has the potential to influence the course of social, political, economic, and governmental behavior from self-interest must become a contributing, self-disciplined

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promoter and supporter of the best aspects of the democratic process. Doing otherwise is immoral, unethical, and incredibly detrimental to the social stability and potential of that nation's democratic evolution to become socially self-sustaining.

If we take on the responsibility of representing and acting in behalf of the future generations of our own children's great grandchildren, letting media perform in self-serving ways is immoral, and the act of societal negligence. We must act to protect the freedoms of those future generations in ways that honor the intentions of the Founders, and honor the necessity that those intentions mature and support the evolution of the democratic process. Doing otherwise, we become in many ways a public monarchy waiting to be deposed.



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Afterword

There is a certain ironic truth about a General Critical Theory in that it reflects the totality of human material and social existence that has not been obvious until now. Previously, it was much like being an extremely nearsighted person trying to read a book without corrective lenses. The person's nose is so close to the page that its message is missed. That has been the case of social philosophy and the social sciences for the last 2+ millennia from the era of Classical Grecian cultures. The irony continues in that each of us is a living representation of a General Critical Theory. We have lived so close to the holism of human social existence that we have missed the obvious.

The "what" of the holism of human social existence that is so obvious, particularly for all forms of democracies, is that the individual/family is the focal point of concern for every democratic nation's social survival. It is the adult individual in a democratic nation who is the primary social asset for its sustainable social existence. And, it is the family that produces those socially capable, competent, and responsible citizens who innately have the capability to make meaningful contributions to their nation and the democratic process. Now, unfortunately, we see so clearly that incompetence of leadership leads to the beginning of a nation's disintegration and demise.

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It is no longer November 1968, and I am not sweating in the humid heat while sitting in a cheap folding lawn chair in Viet Nam. Much has happened in the last 50 years in the United States and other democratic nations. What is obvious to me is that the foundations of democratic nations have been crumbling for decades.

At this time (January 2019) the United States government is in shutdown, the UK has floundered its way into Brexit, France is in widespread civil unrest, Italy continues on its uncertain path, and all of Europe is cautious about an economic disaster due in part to the machinations of the US President's capricious actions that now affect most of the world's trade. The conclusion I can draw from all of this as I view the macro scale of

these national situations and the long arc of past nations is that the governments of Stage 2 Democracies are in swift water and no longer able to capably swim against the currents of their own societies. If this current continues we can anticipate that those democratic governments will rise to the surface face down and float with the currents of time to become another bit of the flotsam of unsustainable social wreckage of history.

Stage 2 Democracies can survive only so long before they must evolve to Stage 3 Democracies or continue their eventual slide into the oblivion of long deceased nations of the past. In a debilitated Stage 2 Democracy the major players in the democratic process, judiciary, legislature, and executive branches are no longer able to come to the aid of the holism of the social existence of their nation. The problems that are obvious are not specific but general, symptoms of the dis-ease (dementia) of the old age of a Stage 2 Democracy that has forgotten how to re-energize the original vision and intentions for the establishment of the democracy.

The “what” that has remained unchanging is the holism of individual material and social existence that is always waiting for expression from the energy of human motivation and the search for the means to grow into his or her higher levels of needs satisfaction, (p. 33). Literally upon the shoulders of 330 million citizens sits the intelligence and motivation to initiate the evolutionary transition from Stage 2 Democracies to Stage 3 Democracies — not just in the United States, but in all democratic nations.

For citizens, it will take no less than the courage, bravery, perseverance, dedication, and commitment of the American Revolutionaries before, during, and after the American Revolution to bring about the necessary social and political sustaining changes in the democratic process — not for ourselves but for all future generations, and not just for this democratic nation but to show the way forward for other floundering democratic nations as well. Just as the Revolutionaries provided an example for us today, we today must as staunchly initiate and protect all efforts for our nation to evolve and transcend its mistakes of the past to found a new and socially sustainable democratic nation.

Though monied interests have incredible influence to appeal to the self-interests of public officials, elected and appointed, what they do not have is sheer numbers in the millions of citizens to empower the (r)evolution

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of their democracies. Citizens have always had the power and still have that power. Now it is time to use that power to promote constructive directions that benefit all citizens and their children's future generations.

What has been provided in this brief paper are the mechanics of such a positive, constructive, and evolutionary democratic process. All it needs is the "heart" of those who appreciate the sacrifices of those who died for freedom during the Revolutionary war, afterwards for civil rights, and those honorable soldiers who gave it all for the same intentions. What is remarkable but unrecognized until only very recently is that each one of those soldiers, all citizens, and all those past, present, and future leaders have seven things in common, the seven innate values that sustained the survival of our species over the course of over 200,000 years. Now, when we act on the three secondary values of empathy, compassion, and a generalized love for humanity that emanate from the primary value EQUALITY, we will ensure that all future generations will have the same but more evolved freedoms than their democratic ancestors.



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Daniel Raphael is an independent original thinker who is a Viet Nam veteran; with 18 years experience working in adult felony criminal corrections; father of three and grandfather of four children; former volunteer fireman, small business owner, inventor, and manufacturer of a household sewing machine product; self-taught theologian and ethicist; holistic life coach and principal of Daniel Raphael Consulting since 2003; author and publisher of numerous books, papers, and articles. Daniel enjoys public speaking and has taught social sustainability and spirituality classes and workshops nationally and internationally and is well prepared to enlighten and entertain you.

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Bachelor of Science, With Distinction, (Sociology).

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