Peace
and the
Human Holism

By

Daniel Raphael, PhD

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ABSTRACT 73.03.02

The Chinese symbol depicts opportunity in times of crisis, and we are in those times, now. We know from the current state of the social, political, and economic factors of our global civilization that all nations are in advancing states of crisis. Yet, when we take a Planetary Manager's perspective, we can see that this time, too, is one of immense opportunity. The crises are only too evident that we cannot avoid looking at them as they are all around us all of the time. The opportunity of this era is that the staid and crystalized social institutions, (democratic process, finance and the economy, justice, healthcare, and education), are incredibly ripe for failing completely. This rare opportunity lies in wait for a set of integrated concepts that will provide integrated social systems to replace the outworn linear social processes and consciousness that are barely holding our democratic societies together.

What is proposed in the text is the use of a set of "social constants" that are innate to our species and act similarly as the constants of the physical sciences such as ***pi, e,*** and many others. The timeliness of the current declining state of our global civilization, and the discovery of these constants, encourages us to create social programs that possess the capability of making immense proactive contributions to the faltering social, political, and economic stability of our nation's societies and our global civilization.

Not so ironically, the same designs that we create will become a "recovery plan" for nations to reinvent themselves while also becoming more operationally reliable in the coming centuries and millennia. This may appear to be wildly optimistic, but consider that our civilization came into being many thousands of years ago and did so without an organizational development plan. There was no forethought about it coming into being. No plan. No vision. No intention for its continued development to sustain its existence into the future millennia.

And, though the Homo sapiens species has successfully sustained its survival and a thriving existence, for over 200,000 years, the organizational existence of former nations, cultures, civilizations, empires, and societies have all failed. The intense juxtaposition of our species survival and the consistent failure of ALL nations, governments, and administrations over the last 20,000 years is the poignant issue of this text.

Where once our civilization came into existence unconsciously and without forethought or intention, the current era of the volatile, uncertain, complex, and ambiguous situations of all nations offer us a conscious opportunity to re-create our civilization to become socially, politically, and economically stable and eventually a pleasant and peaceful place to live for our children's future generations.

Peace and the Human Holism

Daniel Raphael, PhD

— opus unius hominis vitae —

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GLOSSARY of Terms

Civilization — the organized existence of humanity, from the first hunting bands to complex, contemporary private and public existence.

Component(s) — There are two general activities that the human genome produces, those that aid our physical and species' survival and those that aid our social survival that extends to include the organizational matrix of nations and the global civilization.

Constants — those human factors that are also called "values" that are universal to all people, timeless as the duration of our species, irreducible to more basic definitions, immutable, unchanging, and self-evident when their presence is revealed.

Ethic — a broad field of principles that govern human behavior in relationships, whether of individuals, or organized or unorganized groups of people.

Ethics — the individual principles within a broad field of ethical principles. The function of ethics, broadly, is to guide decision-making to sustain and improve relationships.

Holism — ho•lism n. the view that an organic or integrated whole has a reality independent of and greater than the sum of its parts.

Human Holism —The synergistic integration of the primary and secondary urge-motivation-value triggers, their characteristics, and their subsequent rules of ethical and moral decision-making that together act as "social constants" of the Homo sapiens species.

Humanity — the totality of all people and their future generations.

Justice — The combined fields of police, prosecution, courts, and detention.

Morality — a set of rules to guide and maintain human actions to prevent destructive, life-altering behavior in human interactions; and to improve the life and living conditions of others.

Policy —a course or principle of action adopted or proposed by a government, party, business, or individual. || Policies are the distillation of everything above them in the hierarchy -- mission, values, and strategic objectives, along with the law. Policies articulate goals that are narrower than strategic objectives

and **identify limits, or boundaries, for behavior and actions that are necessary to complete those goals**. (Wikipedia) See illustration below.

Policies exist within the context of the organization structure of social institutions, and are subject to support the design of the social institution.

Illustration © Copyright, University Policy Office, University of Northern Texas.

Organizational matrix — the interdependency of all organizations that holds our civilization together as a functioning, operational social organism.

Separation(s) — Any beliefs, expectations, actions, or policies that provide the basis for wrongful opinions, biases, prejudices, and bigotries that cause division and separation from others.

Social — More than one individual involved.

Triggers — The seven urge-motivator-values exist in the human genome as latent genetic code instructions that wait to be "triggered" by outside and/or inside stimuli. Triggering precognitively activates the innate instructions in the genome to produce motivation, decision-making, and action. These are not taught or learned, but are inherent in the Homo sapiens species.

Values — "Value(s)" is the conventional name for the triggers that are the *constants* of human motivation. We call them "values" because they have been identified as being most important to sustain the survival and the expression of innate human potential. These include four primary values: ***life, equality, growth, quality of life***; and three secondary values of ***empathy, compassion,*** and ***a generalized love for humanity.*** (See illustration page 15.)

Introduction

The title, *Peace and the Human Holism,* alludes to a major intersection of three elements — the values that are innate to our species, human culture, and the possibility of social, political, and economic/financial peace. Peace has a very real possibility of becoming an ongoing reality when the human holism is brought to bear on the development of social programs that support a culture of peace.

The intention of this book is to guide the development of social programs that address the burning necessity of a global culture change from intense competitiveness, hostilities, national aggression, and war to social processes that proactively bring about social stability and peace. Where once war and invasion were reasonable courses of action to successfully garner new territories and their resources, today though, such incursions result in hostile relations whether with bordering nations or nations on the other wide of the world.

The author's work has produced several insights that will help readers understand the dichotomy of "human nature" that results in hostile relationships or peaceful relationships. Having dug deeply into the 200,000-year history of the existence of the Homo sapiens species, the most significant element of human survival and thriving existence primarily involves decision-making. By an innate means humans have predominately and consistently made decisions that have sustained the survival and thriving existence of our species and human civilization.

For peace to become an ongoing cultural way of life, we need to thoroughly understand the basis for that dichotomy of human nature, and to then make intentional efforts to support the foundations of peaceful attitudes and behaviors, at the point where individual decisions are made. Once we have that in mind, we will then need to develop those foundations into social programs so that they become an inherent part of the culture of our civilization, beginning with the

socialization and enculturation processes of every new generation of children. That point is the commonality of people; and, that is where we want to start in order to create an ongoing culture change and a change of consciousness that support peace in nations.

Part 1, REMOVING ASSUMPTIONS – STARTING FROM THE SAME CONCEPTUAL BASE, will introduce the nine elements of the human holism, (listed on page eleven), that are universal to all people and timeless as our species is timeless. Being inherent to all people, these commonalities are the "social constants" of human behavior that can be used to remove existing assumptions, and provide the basis for consistent social theories and truths.

Part 2, EXTENDED DISCUSSIONS FOR THE MAJOR SOCIAL INSTITUTIONS, will discuss how this foundation of common elements will affect the redesign of social institutions to better support a socially sustainable and peaceful civilization, nations, and their societies, beginning with the family.

Part 3, VALIDATING THE MORAL AND ETHICAL QUALITY OF PROPOSED DESIGNS TO SUSTAIN THE ORGANIZATIONAL MATRIX OF CIVILIZATION, will provide a brief description of a Design Team, the Design Team Process, and the Social Sustainability Design and Validation Schematic, aka Moral Compass, for testing the quality of proposed social programs by using the constants of the Human Holism.

In order for a process of validation to be consistently reliable, the elements that are used for validation must fulfill those standards. In other words, some ultimately reliable standard must be fundamental to the validation of moral and ethical quality. The only timeless and universal standard as that fortunately exists within the genome of the Homo sapiens species with a proven record of over 200,000 years. These are illustrated on page 15 and used in the Social Sustainability Design and Validation Schematic (p 108) as the ultimate standards of ethical and moral validation.

Part 1

Removing Assumptions –
Starting from the Same Conceptual Base

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The Mechanics of It All [1] 30

[1] Raphael, Daniel 2022 ***Organic Human Motivation, A General Critical Theory for the Social Sciences*** https://drive.google.com/file/d/1yN40dmuV5zEs2LadhKkOfWmaE-gZm3tS/view?usp=sharing

ALSO

- Raphael, Daniel 2022 ***The Completion of Maslow's Theory of Human Motivation***
- Maslow, A.H. 1943 ***A Theory of Human Motivation***

Introduction —

If we are to argue the case of a unified theory of human motivation, and for the social programs we devise for the practical application of this theory, we must strive to remove our assumptions by stating the premises we will use in the logic of this paper's reasoning.

In order for any premise to make an irrefutable contribution to the argument of a hypothesis, it must be founded on universal, timeless, irreducible, immutable, and self-evident truths and axioms. Ultimately, those truths and axioms must rest upon a foundation of ***values*** that are universal, timeless, irreducible, immutable, and self-evident and universal to all people for all time.

These premises will provide an understanding of the logic of the holism of human motivation and existence that underwrite each and all of the social sciences. The premises set the stage for grasping an understanding the logic of human motivation and of social sustainability. The Homo sapiens species is "programmed" by the genetic code of its genome to survive without conscious or intentional thought. However, volitional, conscious, and intentional decisions are required to help sustain the survival of the organizational matrix of civilization.

The Premises

- The Homo sapiens species has been in existence approximately 200,000 years, and we, today, are descendants of those ancient ancestors.
- Values always underlie decision-making.
- Homo sapiens made decisions through those years that sustained their survival.
- Values are the essential elements for developing priorities of decision-making.
- Values are at the core of every culture.
- Humanity is a culture.

- Values are the fundamental and essential elements of ethics.
- Values always underlie ethical and moral decision-making.
- Values and ethics are the essential elements of philosophy.
- The commonalities of the behaviors of all people over the course of 200,000 years suggest the existence of a set of urge-motivator-values, (p 15), with their primary function being to guide decision-making to ensure the thriving survival of our species. The values they used to underlie their decisions are organic to our species and act as genetic triggers with genetic instructions; they are not taught.

Readers may have noted that there is no scientific empirical genetic evidence to support the author's proposition that these values do indeed exist at the genetic level. On the other hand, neither can they be proven not to exist. In lieu of genetic location identification of these values, the statistical method to prove their existence would be the most reasonable route. Because you as the reader are one of the statistical population, you can ascertain the validity of these values, at least for yourself. Asking your friends and associates whether they make decisions using these values would extend your own statistical proof.

—

There will be no room for assumptions and "taking it for granted" for the necessary work of designing social programs that bring about long term, multi-century peace. The organizational matrix of our current civilization began over 20,000 years ago without a plan for its development, its intention, or for its survival. Now, we must have that in mind as we approach the decline and disintegration of our civilization, which has already begun.

When we "take for granted" that such and such will occur, we have assumed the outcome will reflect similar outcomes of the past. For a society and civilization that is in the throes of crises on all fronts, such assumptions are very dangerous. What is so dangerous about assumptions is that they eliminate the time we should devote for discerning, weighing, and judging the balance of a situation. With assumptions, thinking is suspended, [2] and planning is avoided.

[2] Bohm, David (2004) ***On Dialogue*** p 39.

Laying Down Layers. We will begin the work of removing assumptions by laying down layer upon layer of the basic concepts that will support the consistency of work among and between Local Community Design and Validation Teams [3] across the nations of the world. And this begins with the latent urge-motivating-values that are innate to our species' genome.

[3] Raphael, Daniel 2014-2022 ***The Design Team Process***

The Human Holism

1. Seven Innate Values

The Most Basic Core Concepts are those that emanate from the knowledge that all human behavior, both personal and social spring from the genetic instructions of the human genome. External and internal stimuli "trigger" the genetic instructions within the genome to initiate the subsequent urge-motivation for pre-cognitive decisions and actions, or in some cases, conscious decisions and actions.

The core commonality of all humans are the seven genetically innate urge-motivator-values that influence and govern how we conduct our personal, social, and public lives. These are illustrated above. What develops out of that species-wide conceptual commonality is what we will use to initiate and develop proactive social programs that have ongoing peace as the motivating intention.

There are two sets of values, the four primary values and the three secondary values. Because values underlie all decision-making, they affect humanity's survival; and, the violence or peace of survival.

The four primary values have as their focus the survival of the individual, and thus the species; and the motivation to develop material improvements to life and living.

The three secondary values have as their focus the relationships of people, both intrapersonal and interpersonal; and the motivation to develop social, interpersonal, improvements to life and living.

These two sets of values provide for the development of morality and ethics.

> From the Glossary of Terms, p. 6, 7:
>
> **Ethic** — a broad field of principles that govern human behavior in relationships, whether of individuals, or organized or unorganized groups of people.
>
> **Ethics** — the individual principles within a broad field of ethical principles. The function of ethics, broadly, is to guide decision-making to sustain and improve relationships.
>
> **Morality** — a set of rules to guide and maintain human actions to prevent destructive, life-altering behavior in human interactions; and to improve the life and living conditions of others.

While our species has survived for over 200,000 years, which indicates that human decision-making overall has provided for that survival, human decision-making concerning the survival of dozens of civilizations, cultures, societies, and nations has resulted in the failure of them ALL to survive.

Obviously something has been missing from the use of the four primary values that did NOT sustain the survival of those civilizations and nations, as none are present today. We can conclude, for the four primary values, that they were sufficient to sustain the survival of humanity, but the organizations that humanity created have not survived, though their remnants are seen around the world from the great of evidence of their presence.

What is subtly missing from the material presence of so many past societies and cultures is the ***qualitative*** evidence of the social existence of those cultures, societies, and nations. What is absent are the evidences of social progress and social evolution. The Roman Empire, as an example of many other empires throughout history, remained in the control of men as

caesars, either as one or as a triumvirate on occasion. And though art and literature flourished occasionally, we do not see the "rights of humankind" shared at the local levels of politics and governance. And it is here, in the field of human rights that we can determine the failure of those many empires and other organizational pyramids of authority, control, and power.

2. The Four Primary Values

The human holism begins with the four primary values. They exist in our species to sustain the life of the individual and our species. These primary values are principally concerned with physical survival and an improving material quality of life. That is evident in the archeological record of the physical improvements that humans produced over the course of 200,000 years. It is the same today.

Life.

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

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

Equality.

This value is much more complex. The sense or awareness of INequality is the stimulus that arouses decisions and behaviors to reconcile that imbalance.

The key to understanding INequality is *awareness*. If a creature is not aware of being treated UNequally, then individually INequality does not exist for that creature. Behavioral laboratory experiments have proven that an awareness of UNequal treatment is exhibited in most mammals, particularly primates; and, very evident in humans.

Growth.

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

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

There seems to be an innate limit to the individual's capability to satisfy their curiosity, and that appears to be due to the innate potential the individual brought into life. What is paramount to the accomplishment of striving to fulfill an insatiable curiosity is a statement similar to "I can do this!" And if that person becomes aware that they do not have the skills, whether they are skills of dexterity or mathematics manipulation, or mental capability to accomplish the task that curiosity presents, the value "growth" usually urges the individual to learn those skills so that they can proceed, and possibly proceed successfully.

Most mammals have this "urge to grow," but only humans have self-awareness and the innate capability to decide to grow. For humans, the urge to grow, and then the consciousness to decide to grow is innate. To will to grow is to be human.

QUALITY OF LIFE.

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

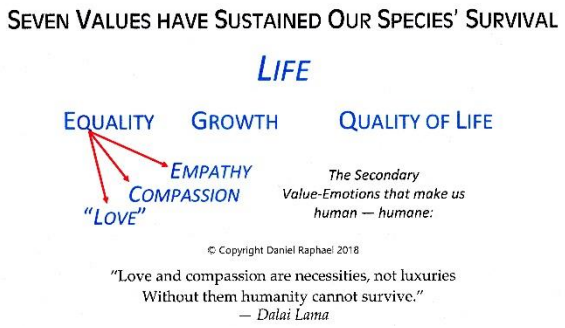
Social comparison is not related to improving one's quality of life. To choose to trade-up from your one-year old Buick to buy a Bugatti sedan; or, to buy an 8,000 square foot home when the two of you were living quite well in your 3,000 square foot home is a matter of personal choice that was initiated by a person's ego needs. Bigger and/or more expensive does not equate to a "better" quality of life.

The value *quality of life* is fulfilled by a combination of the values of *life*, *equality*, and *growth*. The behavioral evidence in archeological research has shown the development of dwellings from caves and lean-to shelters, to various forms of yurts, wikiups, various types of tents, mud huts, rock huts, log cabins, and dimensional lumber houses, with the size of such dwellings determined by the number of the people who would regularly use them.

3. The Three Secondary Value-Emotions

EQUALITY → *Empathy, Compassion, and Love*

The source for these secondary value-emotions is the primary value ***Equality***.



The human holism that began with the four primary values becomes more complete with the presence of the secondary values. While the primary values are principally concerned with physical survival and an improving material quality of life for individuals and our species, the secondary values are primarily concerned with sustaining and improving the ***quality*** of interpersonal relationships and the quality of the social context of human associations. The broader context of human relationships extends to include the organizational matrix that holds nations and our civilization together.

The value-emotions of empathy and compassion are more evolved and refined forms of the primary value *equality*. We know when equality is out of balance because of the secondary value-emotion of ***empathy*** – when we "feel" or put our self [4] 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, the value-emotion ***compassion*** motivates us to reach out to the other person and assist them in their situation. When empathy and compassion are combined, and we feel that equally for everyone, then we say that we have a *love for all humanity* — the capacity to care for another person or all of humanity, as we do for our self.

Empathy and compassion are evident in more evolved primates that exhibit behaviors similar to those of humans. Some species of monkeys will exhibit concern (empathy) for another monkey or human who is in distress as we see from the various facial expressions that are similar to what humans exhibit when they see another person in distress. Such behavior reflects that empathy is not a learned behavior but is innate.

[4] "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.

What is remarkable is that some primates will then exhibit compassion by going to the distressed person and try to console them in one way or another. This too seems innate. The combination of empathy and compassion expressed as a generalized love for humanity seems to be innate only to humans. Those people who do express a generalized love for humanity see themselves as a member of the larger population of human civilization. They empathically know that they are one of that larger population, and that the differences of race, skin color, culture, ethnicity, gender, and national affiliation are external. The identification is within each person, that we are all of one species, Homo sapiens, with a common history of struggle and overcoming.

The awareness of situations in which a person struggles, as we personally have struggled, lends to a developed self-awareness as we empathically place ourselves in the other person's life in that moment. ***It is not something we were taught,*** though it helps to have experienced empathy from parental figures and others. The innate value-emotions of empathy and compassion always lie latent within each individual and can be strengthened. It then becomes a personal decision to act on the impulse of empathy to compassionately aid the other person.

Empathy, Compassion, and a Generalized Love for Humanity support the development of a higher quality of life for our self and for/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 for validating the holistic growth in individuals, families and societies.

When we consciously become aware of the already internalized 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. Acting accordingly, we have the capability to become the highest living expression of being fully human.

4. Characteristics of the Seven Human Values

The human holism is further supported and made more complete by the inherent characteristics of the primary and secondary impulse-motivation-values of our species. Because these values are truly common to all members of the Homo sapiens species past and present they are:

Timeless, meaning that these values, as exhibited by decisions and behaviors, existed in humans 200,000 years ago, in us today, and in our progeny for the next umpteen generations. Archeological evidence should be present that identify those values what they produced by prior civilizations, cultures, and nations;

Universal, meaning that they exist in all humans of every race, gender, ethic group, culture, nationality, and in every person who ever lived, is alive now, and those who will be born in millennia to come. Archeological and present evidence should show that these values would be expressed in cultures and civilizations worldwide in any and all eras of human existence;

Irreducible and Immutable, meaning that when we put a name on the values underlying our decision-making, as evidenced by our behaviors, that we will come to the awareness that there are no other values that underlie these values and behaviors. In other words, these values as motivators would not be interpretations of other more basic values, but that these values would be proven to be the only basic values that are common to all humans;

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

5. Social Constants

The Seven Values as Social Constants. Because of the inherent nature of the characteristics of the seven values, the human holism applies to the physical-material and personal-social nature of individuals, humanity, and the organizational matrix of our civilization.

Being ***universal*** to all people, ***timeless*** as our species is timeless, ***irreducible*** in that these values cannot be reduced to more basic definitions, ***immutable*** and unchanging allows the seven values to be used as ***social constants*** similarly as mathematical constants are used in the mathematics and theories of the physical sciences. This, then, will lead to the creation of social theories, policies, and social programs that have the same universal characteristics of these seven values. The values as constants will lead to the development of social theories that take on the same level of "truth," similarly as mathematical constants are used in the theories of geometry, physics, chemistry, and of the other physical sciences.

* These universal and timeless constants will enable the social sciences to become ***proactive*** developers of recommendations that lead to the development of proactive social policies and programs that generate progressive social stability and social evolution.

Caveat. While these seven values have been the decision-making constants of humanity for over 200 millennia, individual ***interpretations of those values*** have provided the appearance that these values are not constants.

6. The Ethic and Morality of the Seven Constants

The human holism is not complete until there is a set of rules for decision-making that provide the constancy and consistency that is needed to sustain the material and social survival and existence of our species, our societies, and civilization.

The ethic and morality generated from these value-constants will be as valid 5,000 years from now as they are today. The values upon which that ethic and morality are founded have a proven record of their effectiveness for over 200,000 years of our species existence. That ***morality and ethic*** have the capability of sustaining the organized social existence of our

civilization for millennia simply because they do not vary from one person to the next of all 8 billion people of our civilization.

The presence of these values has only one purpose, to guide decision-making. Because we know that values always underlie all decisions, the presence and purpose of the four primary values, (life, equality, growth, quality of life) is to ensure the survival of the species, while the three secondary values, when used consistently, have the capability of successfully sustaining the survival of our societies and the organizational matrix of our global civilization into the coming millennia.

The 20,000-year history of organized social existence is a record littered with the consistent failure of all civilizations, cultures, societies, and nations, along with their governments, administrations, and policies. Why didn't they succeed?

The answer lies in their failure to use the three secondary values to balance the aggressive nature of the four primary values. Forging a successful and dominating nation requires the firm use of the four primary values, but once that achievement is secured, then the use of the three secondary values must be included. The history of the rise and fall of nations is also a history of strong male leaders who were necessary to settle the frontiers of human expansion. But those times have passed! Today, we live in a world that is fully occupied with nations that exist in close relationship with each other. Relationships do not survive when nations and their leaders are aggressive, unruly, bullying, or manipulative of others.

In order for democratic nations to survive, the decision-making practices of their politics, governments, administrations, and policies must begin to use the whole spectrum of the seven values, ***plus their subsequent rules of moral and ethical decision-making*** that are based on the seven constants of the human genome**.** Applying those rules to our decision-making is totally volitional. That is, to be humane requires the decision-maker to become aware of his or her impulse of fair play and equality. *To act,* or not, on that impulse is an ethical decision to take an action that is humane, compassionate, even merciful in some cases, and is totally discretionary.

A Brief Conclusion. Until the full structure of the human holism is used tactically and strategically in the future, we can anticipate that the current global chaos will continue.

Values and Moral and Ethical Decision-Making. It is simply not enough to know what the seven values are, but equally necessary to know the ethical rules for making good, effective, and consistent decisions using those values. These rules of ethics and morality ensure that separation and exclusiveness do not occur as a result of thoughtless and unintentional decision-making. Consider the following:

> If ***life*** is truly the ultimate human value for making decisions about life, then you would value your life highly, and that any attempted or actual violation of your life would be treated, by those who remain after your death, with an appropriate response. In other words, your life is as valuable as that of others, and their life is as valuable as yours.
>
> If ***equality*** is truly a primary human value for making decisions about your life, then the conditions of every other person's life is equally as valuable as your own.
>
> If ***growth*** is truly a primary human value, then the growth of others is equally as important as yours, and yours as theirs.
>
> If ***quality of life*** is truly a primary human value, then the quality of life for yourself is equal to that of others, and theirs as your own.

The same examination of the secondary values calls for a similar but more developed and evolved discussion to use them effectively for human decision-making.

When we decide to teach our children the seven values that are necessary to underlie all of their decisions, we will also need to teach them how to make decisions that follow the ethical and moral "rules" of decision-making in order to take consistent actions that do not harm anyone. Life always presents multiple options of how to take actions in the various situations they will encounter throughout their life, … .

7. Priorities of Decision-Making

When we thoroughly understand the social and societal holism that is required to create socially sustainable societies that will exist into the coming centuries without interruption, we know that without functional,

and socially healthy families, societies will eventually fail. Here, we do not assume anything.

First, we must take proactive precautions to protect the genetic integrity of our species' genome. The second most important component of every society is the family. The individual/family is the first socializing and enculturating source for every individual who will eventually become a member of some organization, and sometimes a social, political, or economic leader as well.

Because the codes of ethics and morality are based on values, those codes provide guidelines for making decisions about the various priorities of life and living. They become, then, guidelines for determining the priority of topics for decision-making. Those decision-making codes aid in the decision-making of topics involving life, equality, growth, and quality of life. At the societal and civilizational levels, ethical and moral decision-making help to determine the life and living of whole societies, the equality among and between people and their nations, and who receives the resources to grow and to improve their local and national quality of life, i.e., standards of living.

* For a nation that has consciously chosen the intention to sustain and improve the quality of life of all present and future generations, then that nation has chosen to produce socially sustainable societies, i.e., at peace, which requires all social institutions to echo that intention.

The Illustration above is an Organic Decision-Making Tree based on the seven values for decision-making that support 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, societies, and civilization. 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, societies, and our civilization in which they exist.

The survival of local communities, societies, and civilization itself is dependent upon all individuals/families and organizations faithfully using the seven values, and their subsequent ethical and moral rules of decision-making, 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 communities and societies that live in perennial peace.

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. At the early animal survival stage of our species that 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 human genome's instructions.

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 am stating the obvious, but the other side of that statement is to raise 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 ignorance grows, it initiates 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 individuals/families and organizations are the only decision-makers in the decision-making tree, their individual and joint responsibility is to support the organizational matrix 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 and decision-makers.

The source of all future generations of directors, managers, executives, middle managers, supervisors, team leaders, consultants, and the great diversity of other employees come from families. If the quality of the child's preparation for entering into the work force, whether as a laborer or as a member of some board of directors, is high then those organizations will benefit from the good work the parents have done raising that child. [5]

[5] Raphael, Daniel (2017-2022) ***Family Learning Centers for Sustainable Nations***

This second priority supports the symbiotic 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 (2016-2020) evident with the egregious decisions at the highest corporate executive levels of Wells Fargo, Volkswagen, PG&E, Johnson and Johnson, and Boeing, for example. It is unlikely there were any laws with punitive sanctions for their legal teams to caution their executive's against using their self-serving decisions.

Organizations are an invention of people, and therefore dependent upon the quality of decisions made by those who execute decisions for their organization. When we give the illustration above deeper thought, some very large insights become visible. Ironically, in developed and complex societies, rarely is intentional thought ever given to sustaining the *species*. Such naïve assumptions also extend to the family. We have taken that for granted. What we fear is the collapse of our societies and communities that would threaten the collapse of our families, our way of life, and standard of living. The irony of it all is that few have ever really given any thought to the sustainability of our societies and communities that support the well-being and lifestyles of our families. In other words, no one has really given much thought to make decisions about the social sustainability of the family AND society.

The Missing Factor for attaining social sustainability. The organic decision-making tree includes all of the players who make the decisions that affect our species, our way of life, and the wellbeing of our families, communities, and societies. It illustrates a system of decision-making that is necessary to sustain our families, communities, and societies into the centuries and millennia. 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 those centuries with the same or better quality of life as we have today. [6] When those criteria are in place, then the primary elements that support the initiation of social sustainability and perennial peace will be available.

[6] Raphael, Daniel (2018-2022) ***Making Sense of Ethics — A Universally Applicable Theory Of Proactive Ethics, Morality, and Values***

8. Human Motivation [7]

In order to make decisions about how to create policies that have the capability to be effective for centuries and millennia, we as social program planners and decision-makers must be self-aware, (proprioceptive), enough to understand how the seven innate values act as precognitive triggers of genetic instructions that guide our reaction to the environments around us. These must be taken into account as those plans are written.

Knowing what motivates all people generally will help us understand how to write programs and policies that support the organizational context of societies to become self-sustaining. Our underlying wisdom comes from the knowledge that the four primary values are primary for the preservation of life, the achievement of equality, and the urgent necessity of growth, and that those values work together to provide a continually improving quality of life. These are initiated in each individual pre-cognitively, without the individual's immediate awareness. "Without the individual's immediate awareness" may seem to make a statement that is impossible to occur, …until we realize that external and internal stimuli trigger the genetic code instructions before our cognitive awareness occurs!

That's what makes the actions of individuals and groups of individuals who do not possess or use self-awareness so dangerous. They act without thinking about (discerning) whether the actions they are planning to take are ethical and moral.

Having lived through the process of motivation thousands of times, we know that the activation of the genetic instruction(s) occur at the pre-cognitive state. The result is either a preconscious spontaneous decision to act on that initiation; or, at other times the triggering of the motivating response is followed by observation-analysis of the situation before making a decision and taking action. Several points will help us understand how this can occur.

- In this unified theory of human motivation, human motivation cannot be separated from decision-making.

[7] Raphael, Daniel 2022 ***The Completion of Maslow's Theory of Human Motivation*** p —4

- As decision-making is always underlain by values, the values act in the human genome as "genetic triggers" that provide the initiation for all human decision-making. The historic confusion over "human values" is due to these primal triggers having been given hundreds of interpretations, some of which do not represent the original values that support the survival of our species, individuals, or nations.

- Knowing that the seven triggers (values) are genetically universal to all people, they define humanity as a culture. As a culture, values almost always exist as being present outside of an individual's conscious thought, and precognitively affect our decision-making. Our beliefs are a further overlay of influence upon decision-making to take action.

∗ **Preliminary Caution and Necessary Wisdom.** The plans we develop for the global population and its societies, communities, and families must be written in such a way as to guard against the unconscious human motivation to take actions that are contrary to the self-sustainability of humanity and the organizational matrix of our civilization.

In other words, global social evolution will have to be created by ***proactive*** social, political, and economic processes that guide each society toward and into a mutually self-sustaining existence.

9. The Seven Genetic Triggers of Human Motivation

The completion of Maslow's theory of human motivation involves elements that he was not fully informed when he created his theory.

At the front end, Maslow asked and answered the primary question, "What initiates motivation?" His answer was that "needs" and "drives" initiate motivation. But, because we have had the knowledge of molecular genetic codes (organic software instructions) since 1953, we know now that the four primary genetic instructions dictate primary human motivation. How the mind processes that information and what it does with that information can initiate pre-conscious or conscious decision-making among the many choices available and whether or not to take action.

Given that the human genome is intrinsic to our species, we know that these genetic code instructions are *universal* to all people and *timeless* as our species is timeless. We know already that environmental and physiological stimuli trigger the genetic instructions in the genome that we call "values;" and this initiates human motivation to take action. What remains to be investigated is the process between sensing that action is needed and the initiation of human motivation. i.e., what process occurs for these genetic instructions to be read? Unconsciously, the human body and mind sense certain "demands" upon the individual to respond, such as to protect oneself from life threatening situations, or to compete for food, jobs, positions of social authority and hierarchies of power, to learn new skills to compete or to develop one's innate potential, or to be motivated by all of those elements in order to create a more satisfying quality of life.

The author's work in the last thirty-five years has produced the above illustration, (p 19), of the four primary and three secondary triggers as being primal to human existence. The three secondary triggers identify individuals and nations as being human (humane) or not. Being of such importance to human existence, the "triggers" that activate "genetic code instructions" are known to us as "values."

The Mechanics of It All [8]

- We can infer that the human genome precognitively motivates humans in seven ways to sustain the individual's physical life and our species' longevity.
- There are four primary genetic triggers in the human genome that initiate motivation that provide: 1) the urge to sustain one's ***life***; 2) the urge to do so ***equally*** as any other human does ; 3) the urge to ***grow***, to learn new skills to aid survival; and 4) the urge to use all of those triggers to improve the person's ***quality of life***.

[8] Raphael, Daniel 2022 ***Organic Human Motivation, A General Critical Theory for the Social Sciences*** https://drive.google.com/file/d/1yN40dmuV5zEs2LadhKkOfWmaE-gZm3tS/view?usp=sharing

ALSO

- Raphael, Daniel 2022 ***The Completion of Maslow's Theory of Human Motivation***
- Maslow, A.H. 1943 ***A Theory of Human Motivation***

- These have been proven statistically to exist in all people. The three secondary "urges of motivation" will be discussed separately.

Almost all human behavior is originally initiated at the genetic level. The urges of the four primary urge-motivator-values are often interpreted and adapted by the thinking of the individual. The precognitive urging of one or several of these genetic values signal the individual to make a decision, (motivation), to take action, (behavior), or not, as the person consciously or unconsciously decides. This is the basis of the human truth that "values always underlie decision-making."

The Secondary Urge-Motivator-Values. We observe that humans exist as individuals and in association with others in groups that we name as families, clans, tribes, nations, societies, civilization; and, organizations. Humans are naturally social — to be human is to be social, to gather with others.

The human holism includes our individual and species' physical survival, while the set of three secondary values provides the basis for the survival of our social aggregations. We accept the truth that the human physical component of the human genome has sustained the survival of our species for over 200,000 years. The survival of social associations, particularly as organizations, however, remains as an unproven but potential construct. While all of the necessary elements are present in the three secondary impulse-motivator-values of the human genome to sustain the organizations of our societies, nations, and civilization, the impediment that prevents them from operating successfully is the human ego.

Because acting on these secondary values is discretionary, the ego prefers to decide in favor of its own short term embellishment than to see humanity and its associations survive through the centuries and millennia. What is desperately needed to implement the survival of democratic nations is the required compliance for decision-making based on the ethic and morality of the human genome. [9]

And, unfortunately, there has never existed a human association or group that has sustained its functional, operational existence for any similar length of time, with most succumbing to decline, disintegration, and collapse in far less than 300 years.

The three secondary values exist as evidenced by our reactions of empathy and compassion to external situations of trauma or joy. They are

[9] Raphael, Daniel 2017-2020 ***Making Sense of Ethics — A Universally Applicable Theory of Ethics, Morality and Values***

initiated by the genetic code of instructions within human genes, much like a computer program does when there is a call for it to initiate its code of instructions.

Discretion to Decide and Act. The social component of the human genome (empathy, compassion, and a generalized love for humanity) provides us with the humane value-emotion of empathy. Our response of empathy is generated from our innate primary value "equality." In the sense of equality, we can equally "see" ourselves in a similar situation and we often react sympathetically with physical expressions. In other words, we can see ourselves synonymously in the same situation, and react as though it actually is occurring to us in the moment.

Our reaction of empathy then generates the discretionary option to address that situation with compassion, or not. These reactions occur more powerfully when those in trauma or joy are in our immediate proximity. Those who are at a distance, out of sight, are out of our awareness, and out of our consciousness of the other's pain or joy.

(Pause)

The pause is to allow time for empathy and compassion to sink into the reader's mind and produce the insight that intentional social programs must be developed and put into place to carry out the desired end result — peace for the future generations of our own children.

It is the author's contention that the Homo sapiens species is in possession of the fundamental elements of the Human Holism that will support peace, and that these are innate to every person of our species, and always have been. The problem that has prevented the easy entry into ongoing social peace is that the individual has been poorly prepared from childhood to live in peace and to intentionally and conscientiously support peace.

The three secondary values define our species as capable of being fully human, i.e., humane in order to sustain the ongoing social existence of humanity as a civilization, and capable of providing a functional and peaceful organizational context of civilization.

Part 2

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For the Major Social Institutions

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[10] Raphael, Daniel 2018-2021 ***Sustainable Civilizations, A General Critical Theory Based on the Innate Values of the Homo Sapiens Species***

[11] Raphael, Daniel ***Employee Entrepreneurs — An Organic Solution for Voluntary Unemployment and the 1%-99% Equity Divide***

Introduction

Re-designing social institutions and their policies will be a fruitless endeavor without a ***vision*** for the redesigns, an overriding ***intention*** for the desirable outcomes, and particularly an operational ***philosophy*** that is capable of being applicable over the course of centuries and millennia. As the basis for all social institutions is the organized service to their members and audience, and as those members are human, it is very reasonable that these organizational development parameters are in complemental alignment with best qualities and humane attributes of the human holism.

The nine elements of the human holism: [12]

1. Seven Innate Values
2. The Four Primary Values
3. The Three Secondary Values
4. Characteristics of the Seven Values
5. Social Constants
6. The Ethic and Morality of the Seven Constants
7. Priorities of Decision-Making
8. Human Motivation
9. The Seven Genetic Triggers of Human Motivation

Because the seven values are the universal and timeless social constants of human existence, both individually and socially, they provide the basic foundation for the creation of universal and timeless social institutions.

The Vision. The vision for the redesign of the functionality of social institutions using the human holism is that they contribute to the personal and social maturity, competence, capability, and social responsibility of each individual of each new generation.

[12] Raphael, Daniel 2022 ***The Human Holism***

The Intention. The intention of redesigning social institutions is to support the social progress and social evolution of ongoing social stability and peace of the organizational matrix of civilization.

The Philosophy. If peace is a desirable state of social existence, then the impulse-motivator-values of individuals that support social stability and peace must be consciously and intentionally reinforced early in each individual's life, beginning in utero.

The most peaceful individuals, associations of individuals, and organizations are those that are self-aware of their "human nature" and consciously promote their peaceful social behavior.

The Individual Missions of the redesigned social institutions take into account the above overriding vision, intention, and operational philosophy.

Part 2 will use portions of the original sources produced by the author relevant to each social institution, and referenced in the footnotes. These provide far more in depth discussions that relate to the activities of genetic instructions within the human genome. The words are conceptual constructs (plural, noun) that allow us to explain human social behavior; and encourage us to design social processes that will provide social progress and social evolution toward an ongoing state of peace. The family, education, healthcare, justice, finance and the economy, and the democratic process are the primary social institutions of every democratic society that can be revised to support the material and social sustainability of the global organizational matrix of our civilization into the coming centuries and millennia. Social stability and peace then become possible.

The goal is to generate ongoing peace that supports the perennial survival and thriving existence of families, communities, societies, and the nations in which they exist.

> **NOTE:** The text is limited to the discussion of the various forms and states of democratic governance and principles. Non-democratic forms of governance and their societies are inherently UNsustainable as they do not support the rights of self-determination, freedom, and liberty that are innate to all citizens. That is, UNsustainable forms of governance are incompatible with the human holism.

The Family
As a Key to Social Stability and Global Peace

The skills of effective parenting
are not hereditary — they are learned
and must be refreshed with each new generation. [13]

In the last century many parenting guides have been published, but none was validated by the seven innate values of our species that have proven to be effective in sustaining the survival of our species for over 200,000 years. Never before have parents had the solid assurance that the values and ethics [14] they teach their children would support the sustained survival of the organizational social existence of their communities, societies, and nations into the millennia ahead.

In preparation for designing and creating a self-sustaining Post-Collapse civilization, one of the most essential design features are families, thousands of families, who have had training featuring a regimen of "best practices" of parenting and childrearing skills. As described earlier, successfully raised children who are socially capable, competent, and responsible are essential to fill the offices, corporations, and governmental organizations of leadership and highly capable support staff. i.e., people who have the skills to react to the developing and evolving social, political, and financial-economic changes as they come into being.

The formation of positive selfhood begins in the family with parents who want their children to grow through their childhood into adulthood with a positive self-image, self-identity, and self-worth — a life that has the potential in which the child can discover positive purposes and meaning for their life. The seven criteria below provide parents with the

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[13] Raphael, Daniel ***Family Learning Centers for Sustainable Nations*** esp. p 15-23, above.
[14] Raphael, Daniel 2020. ***Making Sense of Ethics, A Unique, Unified Normative Theory of Ethics, Morality, and Values.*** Downloadable PDF copies are available at the author's Google website: https://sites.google.com/view/danielraphael/free-downloads

universal and timeless standards for measuring parenting skills that support the child's life in wonderful and unexpected ways.

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

Seven Universal Criteria for the Formation of Positive Selfhood

The following list of seven essential attitudes and behaviors by parents are fundamental to generate the formation of a child's positive selfhood;

- Acceptance
- Appreciation
- Recognition
- Validation
- Worthiness
- Deservingness
- And Celebration for their positive accomplishments.

*** * QUESTION:** ***What are the best parenting practices that parents can use to instill in their children that they are accepted, appreciated, recognized, validated, and celebrated as being worthy and deserving?*** This is the pivotal question that must be answered by literary and indigenous field research to produce 1) ***universal*** parenting guides for each developmental stage of the child's life; and 2) ***culturally-specific*** parenting guides for each developmental stage of the child's life. These then will become the training and teaching modules in various media training formats for Family Learning Centers for Sustainable Nations.

Attributes of Positive Selfhood

When parents receive training for those Seven Universal Criteria, and the child consistently receives those positive influences, the results are remarkable and include:

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

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

Seven Spheres of Innate Human Potential

The above twelve factors provide the self-confidence that is essential for a child to explore their innate potential. They support the child's interest in the world around them and a positive intra-personal relationship to support their curiosity to explore their potential in the seven spheres of human development:

- Physical
- Mental
- Emotional
- Intellectual
- Social
- Cultural
- and, Spiritual

The quality of the child's budding intra-personal relationship is evident in their inner monologue, self-talk, those words they use to describe themselves as capable or incapable to investigate those seven spheres.

Best Practices. Though the *Seven Universal Criteria for the Formation of Positive Selfhood* are universal in nature in some form and available to all parents, some cultures have their own cultural "best practices" for developing these criteria in their children. Understanding those cultural differences is an essential focus of effective Family Learning Centers for Sustainable Nations.

The Nine Universal Family Roles

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

Mother	Father	Child
Wife	Husband	Sibling
Woman	Man	Girl/Boy

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

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

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

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

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

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

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

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

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

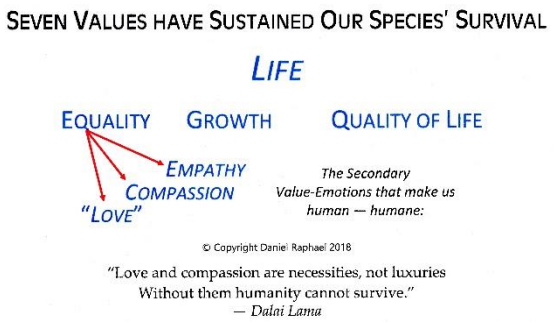
The Whole Person —

The Three Secondary Values are the Initiators of
Ethical and Moral Decision-Making

Equality → *Empathy, Compassion, and "Love"*

Equality **is the defining innate value of proactive morality and ethics.**

The primary value "Equality" is the source for the three secondary value-emotions values, (see illustration below). We know when equality is out of balance because of the secondary value-emotion of ***empathy*** – to "feel" or put our self in the place of another person and sense what that is like, whether that is in anguish or in joy. When we feel empathy for



others, we want to act in ***compassion,*** to reach out to the other person and assist them in their situation. When empathy and compassion are combined and we feel that equally for everyone, then we say that we have a "***Love***" for all humanity — the capacity to equally care for another person or all of humanity, as we would for ourself.

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

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

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

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

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

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

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

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

Moral and Ethical Decision-Making that Reflect the Fullness of Positive Selfhood Begins in the Family

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

work," for that situation. [15] Understanding the necessity of ethical and moral action is an added attribute that fully complements positive selfhood. Morality is essential to sustain the lives of others, while ethics is essential to sustain all relationships, including their own intra-personal relationship. [16] Being able to discern the outcomes of moral and ethical decisions, versus immoral and unethical decisions, and then to act appropriately is the acme of the socialized person with a positive selfhood.

Foundations for Strategic Leadership Begin in the Family

The primary missing element to initiate culture change in democratic nations and societies are leaders who are moral, ethical, and humanitarian. Pre-parent individuals, parents, grandparents, and children who appreciate the work of Family Learning Centers can anticipate that those who are raised using the best practices of parenting and childrearing will have the necessary personal and inherent supports to become effective leaders or contributors in one form or another.

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

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

Historically, positions of leadership were filled by individuals who: aspired to the highest positions in fields of their interest; chose to emulate

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

[16] ibid, Raphael, Daniel 2019. ***Making Sense of Ethics,*** ….

the leadership of family members; accepted military leadership training; or were enflamed with humanitarian and other concerns, for example.

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

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

Formal leadership training for individuals has usually started with older children, young adults, and then early adults. The weakest link in the historical culture of such leadership training is that it has almost always had to accept the social preparation, or lack thereof, of new recruits. Families, the source of all leaders, vary from being highly moral, ethical, functional, and socially responsible, to those that are barely functional.

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

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

Education's Moral Obligation to Co-Create Socially Sustainable Nations

Education, as a global social institutions, has yet to establish itself as a cultural leader of our civilization. It seems to have no vision for those it educates or an overriding intention for its existence and functions. What is primarily missing is a universal and timeless philosophy to guide present and future educators in their service to humanity.

There is nothing wrong with education's original intention to prepare new generations for entering the work force. That is taken for granted. What is needed now is a transcending intention for education to prepare each generation of children to contribute to the long-term social sustainability of their society, the same for all societies, and the family. Only through 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 continue 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 in peace 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 continuing socialization and enculturation.

Education's Moral Obligation and Co-Responsibility with the Family

The co-responsibility of education and parents [17] is to prepare each and every new generation to become socially capable, competent, and responsible contributors to the global organizational matrix and societies. 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 complemental multi-generational intention, plan, and programs for socialization and enculturation that give each new generation the capability to socialize and enculturate their eventual 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 education is to jointly prepare the eventual adult for their role and contribution to all future generations.

The immediate message to parents is that education is not a parental dumping ground for their children, and education is not a daycare facility for children of any age. It is the parent's moral obligation and responsibility to retain their parenting roles and responsibilities until the child is able to assume them for him or herself.

Intentions of Education In a Socially Sustainable Society

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

[17] Raphael, Daniel 2017-2022 ***Family Learning Centers for Sustainable Nations***

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 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.

Education is not just for the advantage of this generation, but for this generation to carry forward that advantage to all future generations; and equally according to the morality and ethics of the seven values. When families and education fail those criteria, then their nation has surely forfeited its strategic position and contribution to sustain our global civilization.

The Values of Education

What are the values of and for 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 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 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 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 education in every school district.

Designing and Validating Education Policies. The Design Team Process and Schematic, page 108, provide a logical and rational process for validating existing interpreted values and beliefs by exposing their unexamined assumptions, the expectations of those beliefs, and the desired results. Their primary use will be to design those elements of organizational development that will give education a sound and sure way to re-create itself as a major contributing social institution.

With that in mind, the following sections of this chapter will examine elements that will be necessary for 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

Education and the organic decision-making tree. The decision-making "tree" does not directly tell us what education is to do, but strongly infers that education via its many related organizations has a moral responsibility and obligation to make choices and decisions that intentionally contribute to the long-term 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 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 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 educational organizations, and ALL other organizations.

When we recognize and appreciate families and 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 joint 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 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 education systems? That scenario is not impossible, but more likely than ever before.

* Preparations for recovery cannot be engaged when the disaster occurs. Preparations must occur years before — NOW with a clear intention for the existence of recovery 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 educational preparation.

The task of the leader is to get his people
from where they are to where they have not been.
The public does not fully understand
the world into which it is going.
Leaders must invoke an alchemy of great vision.

Henry Kissinger, 1976, Time Magazine

Healthcare

"What can we do to create a healthcare system that is a major contributor to the centuries-long social sustainability and peace 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 healthcare from the local to national level. Second, healthcare 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 healthcare system, the morality and ethics of healthcare would point first to the sustainability of the individual/family and whole nations of families.

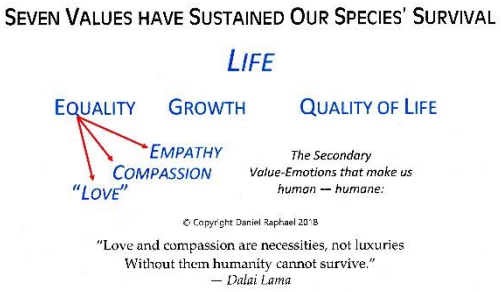
Moral and Ethical Obligations and Co-Responsibilities

Healthcare is co-responsible with the family and with 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, healthcare is morally obligated to provide its services to all citizens equally.

Failing to provide healthcare to all people of the nation is immoral whether due to the commission of conscious decisions not to provide healthcare to everyone, or due to omission to act to provide that care. In terms of maintaining the wellbeing of a nations' most valuable social asset — each and every individual — the vision, intention, operating philosophy, mission(s), and objectives of public healthcare would contain the language to address this moral obligation.

Healthcare and the Primary Value of EQUALITY

The illustration of the seven values below provides a very reasonable, humanitarian, and moral way of developing answers to the question above.



- Is *life* of *equal* value to everyone to *grow* into the innate potential they brought with them when they were born?

- Is healthcare of equal value to everyone to help maintain their *quality of life*?

- Is everyone in this democratic nation (2022) given equal access to healthcare?

- Is empathy, compassion, and a generalized love for humanity extended to those who do not have equal access to healthcare?

- Is there any moral and ethical justification and rationale for not providing equal access to those without healthcare?

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 healthcare. Yet, the public knows that in many nations there is no equality of healthcare for everyone, and particularly in the United States.

Of the fundamental social institutions, healthcare is basic to healthy families that are the fabric of every society. Healthcare 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 healthcare are in moral arrears to make this immoral situation morally right.

Discussion

- It is not the concern of this text to discuss the means for providing equal access to healthcare for every citizen.

- An earthy description 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 Healthcare

The organizational development that is necessary to create an integrated local-to-national healthcare system will have to integrate the seven values, morality, and ethics into the intention for such a system.

LIFE sets the moral parameters of healthcare'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 healthcare service whether one lives in The Hamptons or Huntsville, Alabama, i.e., quality of care equates to equal care. Providing no public healthcare is immoral, and providing less quality healthcare equates to unethical care.

GROWTH. Equal quality of healthcare 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 healthcare. 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 healthcare in the neonatal stage and through the first three years of life, and later.

QUALITY of LIFE. A moral society, one that has designs that give the family the pre-eminent position as being the most important social institution, provides healthcare education and high-quality healthcare to families beginning before children are conceived.

Without the moral consideration for the development of the innate potential of everyone through good healthcare, 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 healthcare systems. Without the three-secondary Value-Emotions in place and functioning, there never will be a moral and ethical healthcare system. Their presence is necessary for moral and ethical functioning at all levels of the healthcare system. Morally compromised healthcare systems are evidence where self-interest is the premiere value.

In a socially sustainable society, the *empathy* of strategic healthcare designers would move them in *compassion* to initiate those designs for the generations who would otherwise suffer from the disorganization of the existing healthcare 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.

Moral Priorities of Healthcare Decision-Making

A local-to-national healthcare system is composed of thousands of organizations that come under the 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 enculturated and socialized children who eventually grow into adulthood and who become employed in some way in the healthcare system. Families have been and always will be the providers of generations upon generations of young adults who grow to occupy the professions of healthcare 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 healthcare 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, healthcare 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 healthcare workers.

Proactive, moral healthcare. Sustaining the species is a sub-set of obligations and responsibilities of a sustaining healthcare 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. That child then becomes "certified" to conceive independently.

Designing a National Healthcare 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 healthcare industry. Rather, you would create the designs for a healthcare system that support the social sustainability of a democratic national society to transcend the failed designs of today's healthcare industry.

The question then becomes, "What do we need to include in the designs of our new healthcare system that supports our society ***to become*** socially sustainable?" This question looks at the great arc of healthcare 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 healthcare 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 premise 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 healthcare 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 three 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 and ethics of the seven values requires 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.

The United States has boxed itself into an existential moral corner. Because of the constraints the financial resources available, healthcare 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 healthcare 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 discretionary abortions is unethical and immoral.
- To allow anyone to have as many children as they produce is immoral as well.
- To provide delayed pregnancy pharmaceuticals is ethical and moral in terms of societal morality; and a prime necessity to bring about a sustainably sized national, (and global), 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 latter 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 an immoral afront to all people of our civilization.

- It is on the side of societal morality that organizations 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 financial 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.

Justice

Moral and Ethical Obligations and Responsibilities of Justice [18]

"What can we do to create justice as a major contributor and upholder of a centuries-long course leading to peace and 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, including the criminal behavior of police.

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, operational philosophies, missions, and objectives to address its moral and ethical obligations and responsibilities.

* In some ways the future 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.

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[18] Raphael, Daniel 2018-2021 ***Sustainable Civilizations, A General Critical Theory Based on the Innate Values of the Homo Sapiens Species***

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 and other nations.

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 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 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 societal morality would provide sanctions of removal for all forms of physical, mental, emotional, and societal predatory violence. Examples of these *societal moral violations* would include murder, robbery, rape, assault, kidnapping, unlawful imprisonment, incest, and financial crimes against humanity to name just a few. Violations of personal morality, as compared to societal morality, would include car theft, burglary, and other non-violent and non-person-to-person crimes for example. 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 are 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 the justice 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 inertia of the 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 humane treatment by 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 the fair and equitable treatment of those individuals who have entered into the justice system. This value requires the necessity of reframing the individual in the system as a symptom of the failure of their parents, education, healthcare, the government, and democratic processes, or as a person who had demonstrated by their actions to be non-human.

Finance and the Economy [19]

What can we do to create finance and the economy as major proactive contributors to the centuries-long social sustainability and peace of democratic nations? 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 or of civilization. Lacking an intention to contribute to the 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, and the very large one soon to arrive.

The Moral and Ethical Obligations and Responsibilities Of Finance and the Economy

The organizations within the social institutions of finance and the economy have a moral obligation to a post-collapse civilization to devise a vision, intention, operating philosophies, missions, and objectives that are supported by stable and sustaining financial and economic policies. These must be consistent with the seven innate values of our species and the subsequent morality and ethics of those values. Doing so will more consistently shift self-interest to together-interest and 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

[19] Raphael, Daniel 2018-2021 ***Sustainable Civilizations, A General Critical Theory Based on the Innate Values of the Homo Sapiens Species***

billions of people as the uncontrolled self-interests of those involved in finance and the economy. Surely 385 years of economic and financial experience contains the wisdom needed to avoid the reoccurrence 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.

Financial and Economic 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 took 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 was being 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 lives. Crimes against humanity are those immoral actions that affect the lives of people worldwide.

- **Moral Definitions [20] 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

[20] Raphael, Daniel (2018-2022) ***Making Sense of Ethics — A Universally Applicable Theory Of Proactive Ethics, Morality, and Values***

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.

Finance, Values, Morality, and Ethics of Decision-Making

Values always 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 affect 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 provide the starting point for decision-making that underlies 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 social stability and peace is that failing to provide financial and economic equality creates an imbalance and instability in those nations. Of all the seven values **IN**equality sets up social, political, and financial-economic instability that has widespread negative multi-generational repercussions. In other words, maintaining financial-economic **IN**equality will never permit local communities or national societies to ever become stable and peaceful. The primary reason that **IN**equality 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 **IN**equality 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 policies 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.

Finance and 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 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 are 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 the ability to identify 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.

The New Economy — Opportunities for New Industries

The global economy is moving from an economy that is tens of millennia old that is based on "*getting* more." The New Economy however is based on "*becoming* more." This is a historic cultural shift of immense proportions that gives developed economies, particularly democratic national and international economies, the full capability to transcend the dismally inconsistent performance of the Old Economy.

We know what the Old Economy is like, its immense equity differences, it biases and prejudices for and against groups of people, and in essence, even though more people have more opportunities today, it is nonetheless unfair is its gross and limited performances.

What we don't from experience is that the New Economy is like, how it performs, and how it brings the global civilizational matrix into the daily play of bringing about social, political, and economic stability, and eventually peace.

> In a Planetary Manager's perspective, our global civilization is a closed system, meaning that we are born into and in it we shall all die. In between those events, we are subject to our own decisions, those that we are given by existing cultures, and the ones we choose to develop and accept on our own.
>
> In this closed system perspective as a long lost source once said, "You can't get something for nothing unless someone, somewhere, sometime, is getting nothing for something." What this means is that if the west is getting richer, then someone, somewhere, sometime is getting nothing out of that equation to become enriched in proportion to those who get immensely rich.
>
> What the New Economy does is to bring all separated parts and subsystems into complemental alignment with the whole. For economies, that means that nations have international policies for the distribution of wealth, for example from mining in their own or other nations, and other natural resources, where the profits are shared with the people of that nation.
>
> This might seem immensely unfair to those who invest in the mining equipment, etc., yet after those expenses are resolved, the income to the populace would generally be spent by them in their

own economies, and other economies, which enhances the expansion of economic development locally, nationally, and internationally. In other words, the means of empire-building, mega-ego power, control, and authority would be leveled. Such pyramids of power and influence a the major source of separation between the haves and have-nots.

In the New Economy, the financial and economic sectors would be see as only one aspect of the integrated global system of organizations that bring about a continuity of performance for everyone. The New Economy in effect advances the current efforts to create an integrated global economic system, a holism of effort to attain social, political, and economy stability.

Yes, I hear your "But, …but, …but how is that going to come about?"

The advent of the New Economy is not without is "good news, bad news." The bad news is that what is perceived for the future is NOT possible without a major collapse of our current global culture of the organizational matrix of nations, and the gross reduction of the global population. The good news is that those who remain will have the opportunity to create an integrated, synergistic social, political, and economic holism that will sustain humanity, its civilizational and organizational matrix into a thriving future without the inherent, historic foibles of our existent civilization.

You do not need to be a prescient economic theorist to realize and know that the Old Economic model civilization has used for tens of thousands of years has become obsolete and is now floundering.

1) From the great arc of a Planetary Manager's perspective, the history and future of economies can be understood as *five phases* that began with the first phase of individuals "getting enough" to survive. **2)** Once their *life's* survival was assured, the second phase began with individuals and groups "getting more" to sustain an *improving quality of life*. **3)** The third phase began when finance and the economy were manipulated to improve the quality of life of whole societies, that was used to overcome the Great Depression, or example**. 4)** With the great wealth that came to individuals with #3, and the recovery from the Great Depression and World War II, it became possible to manipulate finance and the old

economy in old and new ways as a means to satisfy ego needs of small and large investors. This process has continued to the present time where wealth has become an equity-divide between the 1% and the 99%. For some wise and incredibly competent investors, this was simply an outcome of their careful investing processes using fully legal means to acquire such wealth.

Phase 5 has come into existence with the realization by the wealthy and those who are not wealthy that great gobs of money and its materialism do not also automatically provide great gobs of happiness. The discovery that increasing wealth, expensive cars, yachts, chateaus, and more beautiful or handsome lovers do not provide for a similar increase in happiness. This bit of wisdom is summed up in a quote from Billie Holiday.

"Somebody once said we never know what is enough until we know what's more than enough." Billie Holiday

The search for "happiness" through wealth and materialism has driven many wealthy, and millions of not so wealthy people, to begin the search from within rather than from without. Reasoned wealthy individuals have come to the conclusion, "Is this all there is?" when they have concluded that increasing their wealth does not make them happy. The way to happiness does not come from outside of ourselves but from within.

"Who looks outside, dreams; who looks inside, awakens."
Gustav Jung

∗ What is provided by the New Economy is a culture of "becoming more" as the ultimate and infinite alternative to getting more. Only by *becoming* more can we discover a *purpose* for living, and the *meaning* of our lives regardless of how wealthy or poor we are. This shift of personal priorities is transformative, where we can transcend our beginnings whether we were born into multi-billionaire families, or into impoverished families. This is very familiar to us and has been portrayed in many books and movies.

Investing in the infinite potential of the world's greatest natural resource — the potential that lies fallow in each individual is the wide open range of immense possibilities as a new growth industry**.** The New Economy provides for unlimited investment opportunities to the extent

that they can change the world from within, simply because the innate potential of every individual is within and it is infinite. There the quality of your life can be expanded to an extent that provides for a satisfying and fulfilling life.

As Janis Joplin said,
"You are what you settle for."

Why settle for less than all that you can become? What the New Economy provides is its capacity to provide the individual with a purposeful meaning in life for themselves and for those in their circles of influence. The question then for angel investors becomes, "Where can I get the greatest return from my investment while also using that investment to improve the *quality of life* of millions of people?" The answer again comes from an examination of the seven innate values.

What programs and projects assist millions of people to *grow* into their potential *equally* as anyone else with the same capabilities for growth? And, "What programs and projects have that capability to assist the project's audience to discover and unfold their purpose in life, and to discover the meaning of their life?"

Yes, those are weighty questions. Yet, these are the questions that those who have searched for meaning and purpose of their life have asked aloud, but often silently to themselves. The possibilities for answering those questions related to humanitarian angel investments are alluded to in [21], Part III, "Preparing for an Unsure Future."

The introduction of intentional industries that profit from the innate need of all people to improve the quality of their life by growing into their innate potential will create new industries that support the unlimited potential of individuals for becoming more. This cultural transition will have immense positive consequences! It will move billions of citizens in democratic nations ***from*** quantitative interpretations of their lives ***to qualitative interpretations*** of their lives and improve their quality of life, and their definition of a heightened standard of living. Similarly, as Peter Senge has said, "When the values of life are changed, people will change their thinking and will plan accordingly." We can anticipate that such a culture change will also effect meaningful and fulfilling qualitative

[21] Raphael, Daniel 2018-2020 ***Sustainable Civilizations, A General Critical Theory Based on the Innate Values on the Innate Values of Homo sapiens***

improvements of our social institutions, particularly the democratic process, and the political process.

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, 2022, 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 primary interest of share-holders. The heightened consciousness to question decisions that create increasing dividends for investors at the expense of the greater good and quality of life of millions of non-investors is a tremendous improvement over the knee-jerk ideology of "profits and dividends above all else."

Something is eerily missing from the SEC's three-part mandate, "… to protect investors; maintain fair, orderly, and efficient markets; and facilitate capital formation." 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 for using the seven values, ethics, and morality as applied to finance and economics, followed by regular inhouse training of the same and related topics.

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 advise to prevent such from occurring? As usual, let us begin in general terms by applying the seven values to the possible options for preventing a global economies 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 legal means for the wealthy to garner increasing amounts of wealth. It is "legal" simply because there is no moral, ethical, or legal boundaries to limit that 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 infrastructure to support the continuing survival and stability of their societies. i.e., none operate sustainably to provide stability and confidence for an improving quality of life for future generations, and 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 of those 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 their employees.

Criteria of Acceptable Options.

● Concerning creating possible options for the inevitable financial-economic collapse of democratic nations, the emphasis is on creating an organic economy that does not dispossess those who are wealthy; [22]

● Modifying the financial-economic system so that employees of income generating organizations become share-holders of those organizations.

● Employees would become profit-sharing 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, as any other shareholders;

● 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.

Profit-Sharing Employees vs. Shareholder-Employees [23]

> More thoughts needed regarding this discussion. <

● The immediate and intermediate effects would be numerous:

● The motivation to move toward automation of industry would decrease. {Automation is a means for decreasing labor costs while increasing income dividend distribution.}

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[22] Raphael, Daniel 2019 ***Employee Capitalism, Creating Organic Economies as a Workable Solution for Wealth Inequality***.

[23] Raphael, Daniel ***Employee Entrepreneurs — An Organic Solution for Voluntary Unemployment and the 1%-99% Equity Divide***

- 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 develop a national trend to become employed in order to enjoy the dividend income of being an employee.

The Role of the Design and Validation Team Process

The Design Team Process would give hundreds of creative team environments the capability to implement minimal parameters for an inherently self-sustaining national economy.

Consider the involvement of profit-share employees who would have far more deeply invested attitudes to become effective Design Team members for designing and developing HR policies for healthcare, 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.

Because the Design Team Process, team members, team roles, seven innate values and subsequent morality and values, and Schematic would be in operation, the educational benefit would aid local civic management to an extent that has not been seen before. Because the Design Team 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, special interest or self-interest limitations. The Team then becomes an educational association of "possibility-thinking" individuals for designing sustainable corporate, local, and national economies.

The Democratic Process [24]

No dictator, no autocrat,
and no totalitarian government
can erase the original causes
that bring democracy into existence.
They are innate to our species.
Daniel Raphael

"What can we do to create an evolved democratic process as a major proactive contributor to the centuries-long peace and social sustainability of a democratic nation?"

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 would create would carry the nation into the next century. It did, and it inspired democratic forms of governance in dozens of other nations as well.

Today, having experienced the present performance of the democratic processes they invented, we know that if we do not proactively 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 almost 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

[24] Raphael, Daniel (Numerous regarding the topic of democracy. See suggested reading list.)

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.

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 peaceful 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 that provide the public with a self-sustaining democratic process. [25] 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 that our children and future generations will have an effective democratic government that 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

[25] Raphael, Daniel 2016 ***The Progressive's Handbook for Reframing Democratic Values***.

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 democracy that are synonymous with the seven innate values that give humanity its adaptability. When those values are in place, then what is required is a continuing consciousness of citizens to recognize that the democratic process that once satisfied the public's needs two centuries ago no longer satisfies the public today. The means to accomplish that 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 with the performance of the existing democratic processes arises because the processes that were put into place in 1789-91 have not evolved with the social changes of the public. [26] 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.

* A democracy has every possibility of failing until democratic processes operate 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 together-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 future descendants.

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[26] Raphael, Daniel 2017 ***Designing Socially Sustainable Democratic Societies.*** Pages 131-155 relate to the three evolutionary stages of democratic governance.

The original form of the American democracy came into existence with specific intentions — to establish a democratic process as a non-monarchial form of governance. That having been accomplished 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; and were not designed to adapt and sustain their existence.

- Said another way, organizations and all governments are not organically based on the values, and their subsequent ethics and morality, that are innate to humans. Their form, functions, option-development, choice-making and decision-making processes were created *artificially* using what the *founders thought* was best, which led to their organizational structure becoming crystallized, preventing 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, "calcified," 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, as that of the United States, will fail simply because they were not designed to adapt and evolve. [27]

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, and evolve in its effectiveness as a learning organization.

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[27] Raphael, Daniel 2015-2021**. *The Progressives Handbook for Reframing Democratic Values***. p. 77,78. See also, ***Stage 3 Democracies***

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

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 Local Community Design and Validation Teams that have the ability to make reasoned suggestions and recommendations from citizens in their communities to their appointed and elected officials. Rational bottom-up 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 Evolution of Democracy

It is helpful to understand the desperate situation that now exists in many mature democratic nations by examining the evolution of democracy over the past 1,000 years. Not remarkably, every evolutionary development was always preceded by intense public debate and outrage, which is the desperate situation many mature democracies are in at the present time.

In the 1,000-year history of the development of democracy in western civilization, several conclusions can be made which include three evolutionary stages of democracy in western civilization. [28]

Some general 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.

[28] Raphael, Daniel 2015-2021 ***The Progressive's Handbook for Reframing Democratic Values*** From Chapter 2, "Foundations for the Appearance and Rise of Progressives," p 77-102.

Stage 1 Democracy
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.

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 by citizens to remove themselves from under monarchial rule.

Stage 2 Democracy
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* that it 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 who are elected 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 to successfully 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 was 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 was also 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 well-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. [29]

- 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 are male-dominated and masculine in nature.

The Feral State of Stage 2 Democracies

Note: "Feral democracies" refers to the establishment of the ideals of democracy in the social institutions of a democratic government, yet without the moral and ethical organizational discipline to sustain the survival of that democracy into the centuries and millennia ahead.

There is a consistency of development of the United States' democracy from 1776 and into the 20th century that has defined the Stage 2 of Democracy for this nation. The Feral 2nd Stage of Democracy began to

[29] Bohm, David (2004) *On Dialogue*: 39.

show itself in the earliest years of the 20th century and has worsened in its pernicious practices to the current times of the early 21st Century. By the close of the end of the 20th century, the Stage 2 of Democracy in the United States had completed all of its design parameters when all citizens over the age of eighteen were represented in the democratic process.

Let us take an intuitive leap to further understand the underlying reasons for the formation of so many democratic nations in the last 250 years. These underlying reasons eventually devolve to become the source for the development of Feral Stage 2 Democracies.

- The further assumption that becomes apparent is that the *ideals* of every form of democracy are in agreement and supported by the seven innate values of humans.

- In the early stage of a new democratic nation the ideals of democracy empower citizens to enjoy the benefits of liberty and freedom. The difficulties that develop from this incredible alignment of values is that those ideals eventually became hallowed ground, leaving little discretion for political evolution to be in alignment with social change that necessitates the evolution of democratic processes and the democratic culture.

The eventual devolution to the Feral State comes about because there is no accompanying ethic or morality that emanate from those seven values that are fundamental to the ideals of democracy. Over time, individual liberty and freedom have allowed some individuals to feel as though they were exempt from the moral and ethical responsibility of those values as though there are no moral and ethical standards and responsibilities attached to those ideals.

The American form of democracy, with its proscriptive laws that forbid unethical and immoral behavior, has not been sufficient to ingrain its citizens with ethical and moral restraint. That development is a result from the naïve acceptance that political rights, liberties, and freedom are not clearly linked to the unequivocal, universal, and timeless *proactive ethical and moral responsibilities attached to them*. Without that conscious and intentional attachment, voluntary ethical and moral responsibility by citizens has allowed many citizens to become as irresponsible as the individual chooses.

● The result has been that without the ethic and morality that emanate from the seven values almost all mature democratic nations have devolved into "Feral Democracies," i.e., nations that have not evolved to incorporate the proactive morality and ethic that are inherent to those seven values and the ideals of democracy.

● **A preliminary conclusion —** Feral Democracies are those democracies that have not evolved with the social change of their citizens. Feral Democracies come into existence as the natural over-use of the four primary innate values to assert *personal agendas* that violate the morality of the four primary values, and the ethics of the three-secondary values. Because Stage 2 Democracies do not have a proactive "agenda" for the proactive moral and ethical conduct of citizens, those democracies remain immature and irresponsible. ***Stage 2 Democracies have not taken the moral high ground to develop a societal morality to protect the interests of all future generations.*** The existent, traditional morality surely is clearly inadequate to protect those future generations.

Feral Democracies are Stage 2 Democracies that will eventually devolve into autocratic, authoritarian, even totalitarian regimes that are reminiscent of the decaying monarchies of the 18th and 19th centuries in order to maintain civil order. The historic examples are the French monarchy, and the English monarchy in its relationship to their Colonies.

● Feral Democracies are further exemplified by the increasingly ineffectual legislative branches that have succumbed to competitive, adversarial, and bitterly argumentative, position-holding between political parties. This, too, is a natural result of the four primary values being the dominant, overriding values of the democratic process.

● With a much weakened and ineffectual legislative branch, the dominating executive branch has the strategic and political advantage to set its own agenda ahead of legislatures and Congress. When that becomes the personal agenda of the president of that nation, then the nation in all regards is subject to the whimsical orders of that person, the acme of dysfunction in Stage 2 Feral Democracies.

Because of the lack of a universal and timeless set of values, and their subsequent ethics and morality and lack of concomitant responsibilities, Stage 2 Democracies will never evolve to become self-sustaining Stage 3 Democracies.

Because values always underlie for all decision-making, they also always underlie all ethical, unethical, moral, and immoral decision-making. The missing link between the rights, liberties, freedom, and consequent responsibilities of every citizen of every democracy is a universal, timeless, and immutable system of ethics and morality that are congruent with all aspects of democratic rights, liberties, and freedom. Citizens of all democracies are fortunate the seven innate values exist in every person of every democracy, regardless of race, gender, culture, ethnicity, and nationality, and which are the founding values of every democracy. Until all democracies incorporate those values into every phase of the democratic processes of decision-making, those democracies will remain in a feral state and highly vulnerable to the vicissitudes of devolving social, political, and economic change.

Design Flaws of Type 2 Democracies

There are several aspects of the Feral State of the US democracy that are inhibiting its development and evolution. Overcoming those inhibiting aspects, which also exist in other democracies, whether emerging, developing, or mature, is primary for the development of an evolving civilization.

Stage 2 Democracies over time devolve into oligarchic forms of democracy that inhibit their natural evolution to Stage 3 Democracies because of the self-interest of the oligarchs who are in positions of authority, power, and control; and who have the support of the 1% to do so for their own benefit.

Stage 2 Democracies have always been designed with the best knowledge and wisdom of their founders. Through no fault of the founders, only after decades have certain design flaws become apparent. Pointing out those design flaws and oversights will help citizens design evolved Stage 3 Democracies.

Social Change. Primary to understanding the necessity for the evolution of mature democracies to become adaptive is to understand the "original cause" of social change that is everywhere around us.

Social change, human motivation, and Maslow's Hierarchy of Needs speak directly to the situations that now exist in mature democratic nations. David Bohm perceived that situation correctly when he said that although everything may look peaceful and fairly stable in a nation, it

does not take much to turn all of that stability into chaos simply because no one had anticipated that everything was not "fine." Then social change will erupt in the visible form involving politics and economics.

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

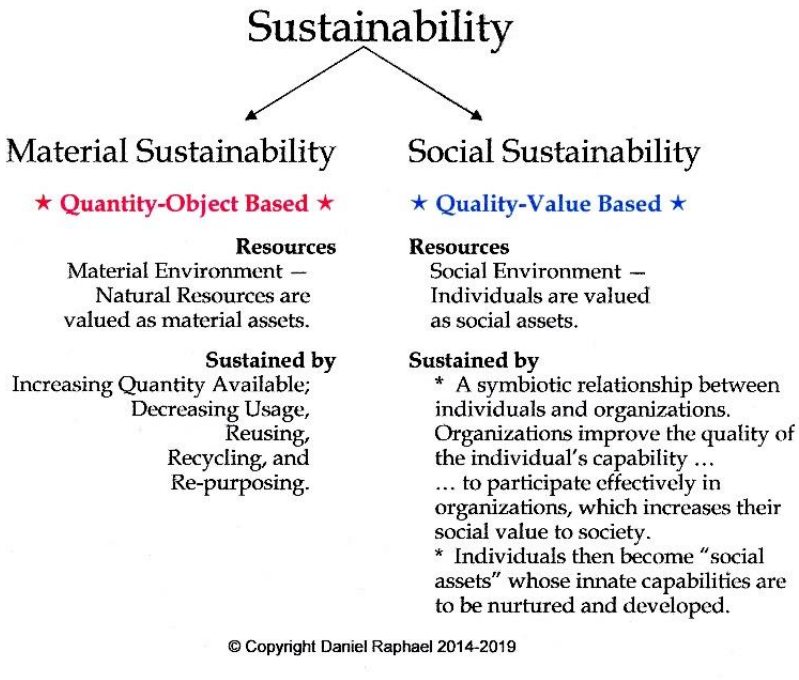
As the political-governmental sector has become more and more distanced from the effective participation of citizens, a growing anxiety has developed where citizens feel that they are powerless to participate in the control of their lives, particularly as *social change* continues to push the public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

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

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

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

The quantitative definition of equality was fulfilled to its inherent limits by the end of the 20th century with the passage of the last "equal rights" legislation. The conclusion we can gain for quantitative voting rights progress from 1790 to 1965 is that the quantity-object based interpretation of *equal* in the *Declaration* has been explored to its fullest extent and completes Stage 2 of Democracy. [30]



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

Qualitative-Value Citizens. What we have not realized for the last 246 years is that a *quality-value based interpretation* is as equally valid as the quantity-object interpretation. The error that has short-changed the social evolution of every democratic nation is that the word "equal" *assumes* the unspoken word "value" as a *quantity.*

It is painfully ironic that our democracy doesn't give high value to individuals who express higher qualities to what they do, whether they are artists, comedians, skilled workers, accountants, judges, or teammates on a sports team. It is the quality of participation that gives people greater

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

or lesser value, individually, in every other setting of life. Why not also in the democratic processes of governance?

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

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

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

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

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

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

Teachers' salaries in education are a particularly egregious example even though they mold the minds of the next generations of our citizens. The measure of a teacher's competence has almost always been in the form of years and tenure, an easily quantifiable measurement. The educational achievement of students is measured in terms of years completed, rather than the quality of accomplishment within those years.

If our American social institutions were invested with quality interpretations, salaries would be commensurate to the value teachers add to the quality of our children's education. Teachers who inspire students to excel and who produce outstanding students would earn more than teachers who do not. And effective parents of the best practices skills of parenting and childrearing would receive a benefit, or loss of proscriptive awards.

This is only one of dozens of examples of the quantity interpretation that has caused our education systems to be identified as mediocre, or less.

Stage 3 Democracies –
An Evolved Form of Democracy

3rd Stage Democracies	2nd Stage Democracies
Organic Design — System Functions	Artificial Design — Linear Functions
Protective, participatory	Paternalistic, authoritarian
Team Oriented	Hierarchical and Male dominated
Heart and Head centered	Head centered
Creative, parallel, discerning	Linear thinking
Intuitive, empathic, compassionate	Intellectual
Transparent	Opaque
Adaptive	Rigid, inflexible, arbitrary
Proactive	Reactionary
Socially Sustainable ideology and Morality that are consistent, Integrated, and holistic.	Political ideology and traditional Morality that are inconsistent, Arbitrary, and atomistic.
Type II Learning Organizations	Type I Learning Organizations
Values Based	Rule Based

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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 Python is to Basic,
And as digital technologies are to analog technologies.

Throughout the history of organized social existence, social evolution has occurred by trial and error, taking many millennia to advance the maturity of civilization.

Today, the seven innate values of our species are known and will provide the ultimate criteria for consciously choosing them in our personal and organizational decision-making to sustain our families and democracies into the centuries ahead; these values empower us to consciously and deliberately advance the social evolution and maturity of the democratic process, not by trial and error, but by the conscious intention to use them for deciding what is best for all democratic citizens for all time.

Now, democratic processes can evolve quickly into their maturity without second guessing.

Characteristics of Stage 3 Democracies.

Where Stage 2 Democracies provide for quantitative equal representation of citizens, Stage 3 Democracies will increase the *quality-value* of each citizen's representation *by improving the quality of their participation in the democratic process.* At the same time, the quality-value of democratic societies will be improved by becoming socially, politically, and economically stable and peaceful.

- Stage 3 Democracies offer citizens the potential of collective leadership as they move toward a sustainable future using their collective intelligence. No leader has the answers for our difficult future, but answers will emerge from citizen's collective intelligent participation.

- Two systems that will be discussed later will support the old linear public representative form of democracy **and** offer a "holistic democracy," meaning that they would give equal access to every citizen who wishes to participate from wherever they are at any moment, and engage any topic in the spectrum of public topics and issues.

- The 3rd Stage will be very familiar to Latin citizens, who are strongly oriented to the maintenance and sustainability of family culture, *la familia!* This is an essential aspect for preparing new generations to participate in the larger family of sustainable communities, and society as a whole.

● Stage 3 Democracies will feel comfortable and empowering to women because they are highly inclusive, nurturing, and seek to share power. Inclusiveness allows and accepts the exceptions, without succumbing to them, and seeks acceptance of diversity to provide social congruence. It seeks to bring out the best in individuals, and asks them to provide the same for the good of themselves as well as their community. Sustainable lifestyles are intrinsic to the nurturing, mothering spirit of women, and offer the best of the feminine capacity for empathy, compassion, tolerance, understanding, and with the masculine predisposition to take action.

● A Stage 3 Democracy is non-traditional. It balances the "left-brained" culture of mainstream American society with the best that "right-brained" Cultural Creatives [31] and women in general have to offer. The values and creative processes should feel very familiar and comfortable to Millennials.

● Stage 3 Democracies will provide a cultural gestalt for making contributions to society that are far greater than the sum of the individual contributions. They provide for a new phase of social organization for accessing social rewards that are not achievable by any traditional political or social process.

Whatever We Re-Design Must …

There comes a time when philosophical conjecture must finally be reframed in pragmatic terms that can be examined and discussed for the real possibilities of implementation. Any organizations that are designed to fulfill that implementation will need to first examine their decision-making processes to discover what is missing in order to become a Type II, double-loop learning organization. This examination will reveal the areas of concern for improving their operation and for learning what to do when design flaws become known.

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;

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

The Apportionment Act of 1911

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

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

[3,000 ÷ 735,000 = 0.0040]; {100% – 0.0040 = 99.9960% }

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

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

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

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

5) …offer a means for public executives to receive ongoing input and feedback from constituents; and to keep pace with social change and the ever-changing hierarchies of the needs of citizens whose interpretations of the seven values are constantly evolving.

Designing Policies for Peace in Stage 3 Democracies

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

To successfully build Stage 3 Democracies, we will need to retain those aspects of traditional Stage 2 Democracies that are working and lend themselves to their improvement and effectiveness. These include,

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

2. The direct connection between the values stated in the Declaration of Independence and the seven values of Homo sapiens.

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

4. The First Amendment provides the context for the development of Stage 3 Democracies and the qualitative interpretation of the word "equal."

5. The Internet is already in place to connect all democratic nations in parallel for similar democratic developments.

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

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

"What is right? What Works?" One book [32] that has been highly influential for my examination of Stage 2 Democracies is "*Breaking the*

[32] Wright, Kurt 1998. ***Breaking The Rules, Removing Obstacles to Effortless High Performance***, CPM Publishing, Boise, ID. [Also, Sesno, Frank 2017 ***Ask More : The Power of Questions to Open Doors, Uncover Solutions, and Spark Change***]

Rules, Removing Obstacles to Effortless High Performance" by Kurt Wright. Wright's book is eminently practical because he asks several questions to lead readers to develop intuitively pragmatic questions.

1) "What's right?" [The word "right" is interchangeable with the word "works" to become, "What works?"]

2) "What makes it right/work?"

3) "What would be ideally right/workable?"

4) "What's not yet quite right/workable?" And,

5) "What resources can I find to make it right/work?"

* This process moves our inquiry from "fixing problems" to *creating solutions.* The problems within Feral State Democracies are removed by transforming them into Stage 3 Democracies.

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

Upgrading Democracies to Type II, Double-Loop Learning Organizations

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

If citizens choose the values and ethical principles necessary to stabilize democratic processes and to push their agendas forward, then they will

become deeply involved in the social, political, and economic structural architecture of designing and implementing sustaining democratic practices in all realms of functional democracies. [33] Such a role will need to prepare citizens to accept greater public responsibilities than historically "leaving it up to the politicians."

Embedding double-loop learning processes is a unique *organizational development* that increases the effectiveness, functioning, and longevity of democratic societies, governments, and economies. The proposal seeks to redirect social, political, and economic change that will create positive cultural change by incorporating the *seven values* into *organizational structures* in daily decision-making processes. The hypothesis is that doing so will give organizations the same degree of survivability as our species. By extension of the hypothesis, using those values will produce a cultural change of beliefs about the survival and existence of individuals, families, communities, and nations. Best of all, doing so will turn organizations and governments into type II learning organizations. [34]

To paraphrase Peter Senge, [35] when organizations begin to use these seven values, we could predict, as he suggests, that the decision-making processes of democracies will change, and that change will cause a change in behavior of citizens and leaders. We could go further and even predict that citizens and leaders will begin to *think* in terms of the integrated systems of democracy and social sustainability, and *behave* accordingly.

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. [36] When this is designed into a 3rd

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

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

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

[36] Argyris, Chris., & Schön, D. (1996) ***Organizational Learning II,*** Addison Wesley, Reading, MA.
Argyris, Chris, Robert Putnam, Diana McClain Smith (1985) ***Action Science, Concepts, Methods, and Skills for Research and Intervention*** Jossey-Bass Publishers, San Francisco
Argyris, C., & Schön, D. (1978) ***Organizational Learning: A Theory of Action Perspective,*** Reading, Mass: Addison Wesley.

Stage Democracy, with a focused long-term local-to-national vision, then that democracy can adapt, survive, exist, perhaps achieve social sustainability, and even social, political, and economic transcendence.

> **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 their members are to manage problems effectively that originate in rapidly changing and uncertain contexts.

Single-Loop Learning. Argyris and Schön describe single-loop learning as "adaptive learning" [that] focuses on incremental change. This type of learning solves problems but ignores the causes of why the problem arose in the first place.

Double-loop learning is described as generative learning that focuses on transformational change that changes the status quo. Double-loop learning uses feedback from past actions to question assumptions underlying current views. When considering feedback, managers and professionals need to ask not only the reasons for their current actions, but what to do next and even more importantly, why alternative actions are not to be implemented.

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

Part 3

Validating the Ethical and Moral Quality of Proposed Social Programs That Support the Development of Peace

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Introduction

Part 3 borrows heavily from Part 1 to provide the basic constants of the human holism for decision-making in a procedural format, [39] (page 108), to validate values, social process designs, policies, laws, ethical guides, and many more as being in alignment with the human holism, or not. Part 1, "Removing Assumptions — Starting from the Same Conceptual Base," provided the individual and social concepts that explain the psychological-social mechanics of personal and social behaviors.

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[37] Ibid.

[38] Ibid. ***Organic Morality— Answering the Critically Important Moral Questions of the 3rd Millennium*** p 49-63 (Page numbers in the excerpt refer to the original body of the text.)

[39] Raphael, Daniel 2014-2022 ***The Design Team Process*** (See procedural format p 108.)

The Social Sustainability Design and Validation Schematic — Aka "The Moral Compass"

Previously, throughout the history of social philosophy and the development of social theories, there has not existed a dependable and rigorous means to test the validity of philosophical discussions regarding their agreement with the human holism. The holism provides a set of universal and timeless human constants that can be used successfully for testing social theories, social policies, and organizational designs.

These constants are used in a procedural format to test how well the theory, design, or policy are in alignment with the seven innate human urge-motivation-values and their subsequent codes of ethical and moral decision-making.

The most effective method of determining the ethical and moral level of your proposed social institutions designs is to use the Social Sustainability Design and Validation Schematic, page 108, also known as the "Moral Compass." Once you have used the Schematic several times, you will have a very good idea of the validity of any future design or policy that you will propose.

As you can see from the Schematic, the seven innate values in column #10 provide the final arbitration of what is in accord with the human holism and what is not, what is ethical and what is not. You will find, too, that when your proposed designs seem questionable to begin with, will be made clear as you and your Design and Validation Team works though columns 6-10.

As you will discover, working through the columns of the Schematic will make it abundantly clear what has been taken for granted (assumed!) over the centuries and what has not. And that is the main point of using the Schematic as a training and learning tool for moral, ethical, and philosophical examination.

As you will discover, too, this process will launch much needed philosophical discussions that have been missing from the social sciences. That vacuum was filled by the physical sciences from the times of Copernicus. Fortunately, using this investigative tool will compress five centuries of wandering around in philosophical darkness into five years.

∗ The reason we can compress those centuries into years rests solely upon the statistical proof that the seven values act as CONSTANTS, which have never before been available to social philosophers. These constants provide that testing for the validity of social theories, and the validity of proposed social institutions designs and their policies. Although tedious and rigorous, the process will be highly beneficial to move social planning from linear reactive positions to those that are proactive and systems-oriented.

The Ethical Examination of Proposed Designs and Policies [40]

∗ **To review**, the process of creating validated designs **at the local level** begins by creating a ***proposed*** social institution designs and policies, and then validating them by questioning their ethical and moral consistency using the "Moral Compass" also known as the "Social Sustainability Design and Validation Schematic" or just "Schematic" as it has come to known. This process is also useful for validating existent public regulations, laws, and social, political, and economic policies.

A Process for Local Communities to Validate Proposed Designs

As you may realize, the Local Design and Validation Team [41] must first discuss the team's intention for this work and to determine the long term objectives they want to fulfill. Here, we DO NOT want to assume that each of those on the team is "on the same page" for the work the team is to accomplish.

1. Begin by using the top half of the Moral Compass, steps 1-5, to draft your first thoughts about your proposal.

2. Next, use the bottom half of the Moral Compass, steps 6-10, to begin the ethical and moral validation process of your proposal. This phase may take you a few minutes, or even a few days depending on the base of knowledge and wisdom Team Members have of the topic.

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[40] Ibid.

[41] Raphael, Daniel 2014-2022 ***The Design Team Process*** See also ***Organic Morality*** for use of the "moral compass."

An Excerpt from *Organic Morality* [42]

Validating Moral Decision-Making

Traditional morality provides a very crude guide for moral decision-making. It is pointedly personal and asks only a very limited number of questions to qualify the decision as being moral or not. Fundamentally, traditional morality asks only one question, "Will the actions initiated from this decision cause injury to another person?" Only because of the precedents of court rulings is there a gradient for evaluating the extent of injury. As a learning process, this is cumbersome at best and only by cross-referencing court rulings is there a relationship between similar cases and learning to avoid what caused them.

Egregiously, the traditional morality of western civilization does not address a gradient of injury, and has absolutely no concern for next generations. Saying the obvious, traditional morality does not proactively generate decisions that benefit others, and does not teach individuals how to learn to make decisions that do benefit others.

Fortunately, the discovery of the core values that have sustained our species for so many thousands of generations provides us with an ideology of social sustainability; and that ideology can be organized as a morality, as described in the ***81 Degrees of Moral Decision-Making,*** page 43. 81 Degrees are proactive and provide a learning mechanism for present and next generations to develop their decision-making as contributing to the social evolution of individuals, families, and societies.

Because of those values, ideology, and morality, it then becomes possible to devise a procedural mechanism as the Moral Compass to anticipate moral decision-making by first analyzing a social issue or topic by using the values to discern our beliefs, assumptions, expectations, and the measurable results from our decisions that would affect that topic or issue. What is most remarkable about using the Moral Compass is that using it mandates equitable treatment of all people.

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[42] Ibid. ***Organic Morality— Answering the Critically Important Moral Questions of the 3rd Millennium*** p 49-63 (Page numbers in the excerpt refer to the original body of the text.)

The Social Sustainability Design and Validation Schematic — Aka "The Moral Compass"

Ironically, by themselves the four values do not provide a moral compass. Alone, their usefulness is much like 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. The words "quality of life," "growth," and "equality" will never act as a moral compass until they are set into a procedural format to guide our decision-making for desired results

True North. In a sustainable society it is not enough to avoid immoral behavior, but necessary to make personal decisions and actions that are "pro-moral" — not only knowing wrong from right but making decisions and taking actions that add value to the individual while also adding value to the sustainability of their family, community, and society, and ultimately civilization. That behavior points to "true north" on the Moral Compass of Social Sustainability Validation.

The Moral Compass is a remarkable instrument because it enables us to work our way through our thinking from the obvious to the obscure. It helps us peel away the layers of our thinking to reveal the rationales, justifications, biases, assumptions, and prejudices that cause our lives to become UNsustainable. The moral compass contributes positively to the sustainability of society by proactively engaging individuals to seek options, make decisions, and take actions that add to the sustainability of themselves and their community. Using the Compass provides both a personal and collective means to ask, *"Are our measurable behaviors, expectations, beliefs, and assumptions supported by the seven values of social sustainability, and their subsequent rules of ethical and moral decision-making?"*

Social Sustainability Design And Validation Schematic is divided into the top part that is used to identify the topic or issue that you or a team are examining. The bottom half provides a procedural outline to validate your beliefs and assumptions, expectations, and how you fulfill that moral question.

The Values in Column #10 provide the ultimate criteria for cross-checking and validating the entries in Columns 6-9.

The synergism of the four primary values becomes clear when we discern that ***quality of life*** is valued ***equally*** by each person; and that ***life*** becomes meaningless without the hope that ***equal*** opportunities provide us to ***grow***

into our potential, and explore our abilities for improving our quality of life. Because hope manifests as confidence, the loss of confidence of the public in their ability to satisfy the values that urge them on almost always leads to feelings, collectively, of social depression — hopeless and helpless to affect the circumstances of their life. Then social, political, and economic reactions can become volatile and unstable.

Beliefs. No one will argue against the primary values as being universal to all people. Yet, as we will see almost immediately, when it comes to beliefs there can be extreme variations between people based on those same values. Even though there are only four simple primary values ***how we interpret those values*** generates hundreds of interpreted values and beliefs. Some of those beliefs are hidden as invisible assumptions until someone questions the validity of our beliefs.

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

> **Assumptions.** Because assumptions are almost always invisible to the person who holds them it becomes a vital necessity to expose those assumptions in a Team setting. It begins by asking individuals pertinent and pointed questions about their beliefs. Disagreement of beliefs between team members is evidence of hidden assumptions. That is a signal to begin the gentle and diplomatic process of determining how each person who holds a difference of beliefs gained their assumed beliefs.
>
> The wide variation of *expectations* for each belief is due to the underlying, unspoken *assumptions* each individual accepted early in their life, and are usually quite unaware of their existence. Because of this, no progress will be made by any two people, team, family, community, or society until their assumptions have been clearly

revealed.[43] Conscientiously using the Compass will eventually reveal and identify those assumptions.

Once the assumptions are exposed, they then need to be validated or invalidated using the criteria of the four primary values. If beliefs and assumptions are hard to define, then look to the ***expectations*** and the ***criteria of fulfillment*** of those beliefs and assumptions to make them visible.

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

(End of Excerpt.)

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

Social Sustainability Design and Validation Schematic ~ Project: _____ p. ____

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

_____

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

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

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daniel.raphaelphd@gmail.com

Suggested Reading List

The following are available online as free PDF downloadable documents from https://sites.google.com/view/danielraphael/free-downloads

The Design Team Process

Organic Morality: Answering the Critically Important Moral Questions of the 3rd Millennium

Family Learning Centers for Sustainable Nations

UNDERSTANDING Social Sustainability

Making Sense of Ethics — A Universally Applicable Theory Of Proactive Ethics, Morality, and Values

Sustainable Civilizations, A GENERAL CRITICAL THEORY Based on the Innate Values of the Homo sapiens Species

Seven Innate Human Values

Stage 3 Democracies

Societal Morality

Reinvention of the Social Sciences

Organic Human Motivation

The Human Holism

The Completion of Maslow's Theory of Human Motivation

BIO: Daniel Raphael, PhD

Daniel Raphael is an independent original thinker, and futurist. He is a Vietnam veteran; with 18-years of experience working in adult felony criminal corrections; father of three and grandfather of five children; former volunteer fireman, small business owner, inventor, and manufacturer of a household sewing machine product; self-taught theologian, ethicist, and holistic life coach; principal of Daniel Raphael Consulting since 2003; and a remarkably unsuccessful self-published author of numerous books, papers, and articles. Daniel enjoys public speaking and has taught numerous classes and workshops nationally and internationally.

Education

Bachelor of Science, With Distinction, (Sociology).
Arizona State University, Tempe, Arizona.
Master of Science in Education
(Educationally and Culturally Disadvantaged),
Western Oregon University, Monmouth, Oregon.
Doctor of Philosophy (Spiritual Metaphysics),
University of Metaphysics, Sedona, Arizona.
Masters Dissertation: *A Loving-God Theology*
Doctoral Dissertation: *A Pre-Creation Theology*

Achievements

* Creator of The EMANATION Process, the core process of Stage 3 Democracies.
* Creator of The Design Team Process, which incorporates the seven values and subsequent ethics and morality, the Raphael Design and Validation Schematic, and specific Design Team member roles.
* Discoverer of the seven innate values of the Homo sapiens species
* Creator of the Raphael Unified Theory of Human Motivation
* Creator of the Raphael Unified Theory of Social Change
* Originator of A Universal Theory of Ethics, Morality, and Values
* Creator of Family Learning Centers(2014, 2019) The Design Team Process
* Discoverer of the Four Foundations for Sustainable Civilizations
* Creator of the Raphael Premise and Hypothesis for the Existence of Dark Matter and the Increasing Rate of Expansion of the Universe
* Creator of a Universal Organic Philosophy

Writer, Author, Publisher

https://sites.google.com/view/danielraphael/free-downloads

(1992) The Development of Public Policy and the Next Step of Democracy for the 21st Century, NBHCo.
(1992) Developing A Personal, Loving-God Theology, NBHCo
(1999) Sacred Relationships, A Guide to Authentic Loving, Origin Press
Available from the author.
(2000) I AM WHO I AM, I AM LOVE [Unpublished]
(2002) What Was God Thinking?!, Infinity Press ISBN 0-9712663-0-1 or from the author.
(2007) Global Sustainability and Planetary Management
(2014) Healing a Broken World, Origin Press (OOP)
(2014, 2019) The Design Team Process
(2015) Social Sustainability HANDBOOK for Community-Builders, Infinity Press.
(2016, 2019) The Progressive's Handbook for Reframing Democratic Values
(2011-2016) Organic Morality: Answering the Critically Important Moral Questions of the 3rd Millennium
(2017) Designing Socially Sustainable Democratic Societies

(2017) A Theology for New Thought Spirituality
(2017) God For All Religions — Re-Inventing Christianity and the Christian Church Creating Socially Sustainable Systems of Belief and Organization
(2017) God For All Children, and Grandchildren
(2017-2022) Family Learning Centers for Sustainable Nations
(2018) The Values God Gave Us
(2018-2022) UNDERSTANDING Social Sustainability
(2017) Pour Comprendre la Viabilité Sociale
(2017) Entendiendo La Sostenibilidad Social
(2018-2022) Making Sense of Ethics — A Universally Applicable Theory Of Proactive Ethics, Morality, and Values
(2018) Answering the Moral and Ethical Confusion of Uninvited Immigrants
(2018) Restoring the Greatness of Democratic Nations — A Radically Conservative and Liberal Approach
(2018) Artificial Intelligence, A Protocol for Setting Moral and Ethical Operational Standards
(2019) Sustainable Civilizations, *A General Critical Theory* Based on the Innate Values of Homo Sapiens
(2019) Seven Innate Human Values
(2019) Foundations for an Evolving Civilization
(2019) Thought Adjuster and the Conscious Mind
(2019) The Raphael Premise and Hypothesis for the Existence of Dark Matter and the Increasing Rate of Expansion of the Universe
(2020) Quantum Spiritual Metaphysics
(2020) A Feminine Theology for Islam and Catholicism
(2020) PEACE and the Underlying Logic of Innate Human Goodness
(2020) Stage 3 Democracies
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(2021) The Logic of Values-Based Inquiry for Decision-Making
(2021) Progressive Politics, Democracy, and Human Motivation
(2021) Feminine Leadership for Stage 3 Democracies
(2021) Reinvention of the Social Sciences
(2022) Democracy – Planning for Recovery BEFORE the Coming Collapse – A Book of Hope
(2022) Manifesto for Designing Self-Sustaining Democratic Societies
(2022) Organic Philosophy
(2022) ABORTION — The Perfect Moral Storm
(2022) Democracy ALERT!
(2022) The Evolving Roles of Democratic Government
(2022) Consciousness of the New Era
(2022) Organic Human Motivation
(2022) The Human Holism
(2022) The Completion of Maslow's Theory of Human Motivation
(2022) Peace and The Human Holism

Contact Information:

Daniel Raphael, PhD
Cultural Agent Provocateur
Cultural Leadership Training and Consulting
https://sites.google.com/view/danielraphael/free-downloads
daniel.raphaelphd@gmail.com ● + 1 303 641 1115
PO Box 2408, Evergreen, Colorado 80437 USA