

The Progressive's Handbook

for

Reframing Democratic Values

by Daniel Raphael, PhD

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Foreword

George Lakoff is the perfect person
to write the Foreword for this book.

Preface

The connection between an advanced form of democratic process and social sustainability came to me by a rather long and circuitous route. When I was in Viet Nam, '68-'69, I began making notes for a more effective form of democratic process. But it was not until late 2007 that the connection began to take form.

At that time, I had invited a group of interested and untrained friends to participate in an exploratory team process that would prove or disprove the concept of a rudimentary "Schematic," (p. 129). As a professional holistic life coach I wanted to improve the reliability of this instrument so that it could be used by typical clients to help them with their self-discovery process. It was also my intention to use it to test relationships as being "sustainable" or not. The team's interest was in discovering the causes of disappointment in relationships to learn how to avoid disappointment and create joy in their relationships.

Over a period of several weeks, we worked the Schematic backwards from disappointment, a measurable outcome, that we listed in Column #6. We moved on to Column #7, to list the erroneous expectations that would produce disappointment in a relationship. Because expectations are outcomes of beliefs and assumptions, we listed those in Column #8. Examining assumptions took a lot of processing from all of us to ferret out our unconscious assumptions involving relationships. Because I was observing the team-process, I did not interfere or make suggestions until the team became stuck and looked to me for help.

We had made good progress one evening defining the content of the columns, up to the point of discovering the values that support

meaningful and purposeful relationships. As it was getting late, and stymied to discover the values that were missing from Column #9 of my rudimentary Schematic, we ended the session and socialized for a bit in the kitchen before leaving for our homes.

An “Ah-ha!” Moment. As I walked from the kitchen into the living room, I had an astonishing “Ah-ha!” moment. The result was the awareness of three values that would work perfectly in the Column #9. The team had agreed earlier that life is the ultimate value for everyone, but it was only in that “Ah-ha!” moment that I appreciated the primary value that makes life meaningful is our *quality of life*. Further, we must experience *growth* of our innate potential to make it possible for us to enjoy a continuing improvement in the quality of our life. Because we are social creatures and always compare ourselves to others, we also value *equality* — to grow into our potential to improve the quality of our life as any other person would or could.

The next week the team began using the three values as the criteria for examining what sustainable relationships would look like. Many insights began to bubble up to the surface of our discussion about how these values affect our relationships. It became evident to us that the values had the appearance of being universal to all people; and had been throughout human history. It seemed apparent to us that these “core values” were probably innate to the DNA of our species from the earliest of times.

We discovered that the values were very accurate in determining and defining the sustainability of personal relationships. We wondered if they were also applicable to the sustainability of social institutions and organizations in their relationship to the individual. In the back of my mind I had been wondering if these values could be instrumental to make democratic governments more humane and sensitive to human needs. And, could these values be used to validate the design and then measure the effectiveness of social programs?

As the weeks passed, an undercurrent of dis-ease had developed in the team. Not too oddly, team members had begun assessing their

own personal relationships using the same values. Some members had begun to express anxiety whenever the team discussed the sustainability of intimate relationships. When asked in a gentle way, three of the members disclosed that their intimate relationships did not provide them with an improving quality of life, or that they were being held back from growing into their potential compared to the circumstances of others. Being sensitive to their plight, the team decided not to continue as we could not go forward with ease and grace involving this topic.

The team chose to try examining another topic — education. Again, and far more quickly, the team came to the conclusion that education in America was not fulfilling the three core values for students or the nation; and, that it was too large a project to try to design a workable, sustaining educational system at any level. With some reluctance the team came to the conclusion that we had explored all of the possibilities our small experimental exploratory team could provide at the time.

Eventual Conclusions —

First, the “proof of concept” trial was a success. A team of untrained local citizens could produce meaningful discoveries about social sustainability even when using a rudimentary form of the Schematic.

Second, all human behavior seems to be guided by three core values — Quality of Life, Growth, and Equality.

Third, these three values have acted as the criteria for decision-making in all human activities from the earliest of times.

Fourth, the values have provided the motivation for our species to sustain itself for 250,000 years, or more, and have been the motivators for human progress.



“In every person there is an insatiable craving for an ever-increasing attainment to adjust our environment so that it fulfills our life’s realization.”

Introduction

Two cautions are in order for readers. First, social sustainability presents a *cognitive problem* to the reader because it “requires changing your brain, thinking in new ways you have never thought before, understanding what you have not previously understood, and talking and listening in new ways. ... What makes the cognitive work so hard is that it requires a new, higher rationality.”¹

The “cognitive problem” involves using the values that have sustained our species for well over 40,000 years as the basis for measuring individual and societal behavior. These values are consistent, timeless, and universal to our species and provide an ideology and moral standard that can be used in any society, culture, race, or ethnic group.

Comparatively, weights and measurements BEFORE the adoption of the tablespoon, teaspoon, foot, inch, yard, mile, pound and ounce was arbitrary and subject to regional differences. It was impossible for a person in England to order a shirt from a tailor in Italy before the standardization of measurements. Now we take that for granted. Once we adopt these values as the standard of human motivation, we will look back at our reasoning before then as primitive, archaic, and obsolete. Adjusting to that change causes a “cognitive problem.”

Second caution: What lies ahead will describe the surreal terrain of a democratic society that is learning how to adapt to social change by becoming a system of integrated systems of learning organizations. It

¹ Lakoff, George 2006. *Whose Freedom? : The Battle Over America's Most Important Idea*. Farrar, Straus and Giroux. p 257.

is surreal because all societies of all civilizations throughout all history have had an ingrained cultural tolerance to accept failure as the assumed outcome for all organizations, all forms of government, their administrations and policies. The history of all societal existence proves the point. All have failed. Today, there are only remnants of prior robust societies, empires, dynasties, and cultures.

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

It is this history of failure that this small book challenges to change.

~ ~ ~

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

Such a reframing of American political values will create a shock wave through the culture of "politics as usual" for academics, policy analysts, strategic thinkers, politicians, and most citizens. The exceptions include the "Progressives" that Lakoff mentions profusely as

the hope of democracies, and a large, receptive public — the very large segment of the public who have distanced themselves from the dysfunctions of their state and federal governments, and political parties.

What is provided here is not “way off base” when the reader has an awareness that what has been missing from governmental policy development and political discussions are the values that have successfully sustained our species for tens of thousands years. What will be most discomfiting to the far right and the far left is that reframing political debate in terms of these values will provide the very broad middle of the political spectrum with a politically moral understanding of “the common good,” “what is fair,” “social justice,” and “social equity.”

HOW THE BOOK IS DESIGNED —

Chapter 1, “Reframing the Persona of Democracies,” is positioned before Part I because it provides the reader with a view of “where all of this is going.” The journey of developing “social sustainability” in social institutions, organizations, and societies will be an ongoing process that begins by taking the first step.

Part I, Getting There From Here, chapters 2-5, take that first step to begin educating the reader about sustainability. Sustainability is composed of two parts, as shown in the illustration on page 23. “Sustainability” includes material sustainability which is *object-quantity* based, and social sustainability which is *quality-value* based.

The three values of social sustainability are described at length. They bring the “quality-value” element of sustainability into focus. These values have provided the criteria of all human decisions for the history of our species; and the basis for a uniform theory of human motivation. Here, they provide a consistent and timeless set of values

for reframing all political dialogue so that democratic societies can become self-sustaining.

Part II, Organic Democracy, chapters 6 and 7, will give readers a grounded understanding of why people want to form democracies. People form democracies because democratic governance is the only form of governance that has the potential to become an “organic extension” of the values that are organic to our species. Currently, all democratic societies, governments, and their economies operate as *artificial* organizational constructs — not as organic organizational extensions of the human values system to support the sustainability of the societies they serve; and symbiotically survive as well.

Part III, Empowering Progressives, chapters 8 and 9: Because democratic societies, governments, and economies were not designed with the three core values of social sustainability embedded into their decision-making processes, numerous problems have arisen that compromise their stability. Those problems have generated the appearance and rise of Progressives and others. They are perhaps the only group of citizens who will quickly understand and accept the potential these core values offer.

Unfortunately, Progressives exist, as Lakoff says, as a disparate group of idealists who have no organizing value system that would “put them under the same tent.” The values system of social sustainability has the potential to do that, and empower Progressives to wage a rational dialogue with conservatives and liberals.

When Progressives become an integral political entity, whatever they propose must build upon the existing social, political, and economic paradigm, and offer a new paradigm of social, political, and economic programs that have the capability of creating solutions (not fixing problems) so that democratic nations become self-sustaining.

Part IV, Creating Solutions, chapters 10-14, provide much more specific advice to Progressives. If Progressives are to create a functional,

sustainable “new democratic process,” then it is essential to see, *comparatively*, what the old democratic process looks like, (page 103), and how oddly dysfunctional it has become. To counter dysfunctional politics, the consistent and timeless values of our species would provide the moral backbone Progressives need to propose wise options and choices for the tough decision-making that is ahead.

Progressives, as they reframe the politics of democracies, would be amiss if they did not have a strategy that also engages millions of intelligent, knowledgeable, and thoughtful citizens in the process. Part IV prepares readers for the pragmatic processes that will “Open a Progressive National Strategy in Local Communities,” Chapter 12, (page 109). To become successful, Progressives will need to begin their dialogue in thousands of local communities. That may seem daunting, until Progressives realize that there is a large, latent body of the public who already hold the same values as they do, and who would be willing to participate if they were taught how to participate effectively.

Part V, Creating the 2nd Paradigm of Democracy. Chapter 15, “Upgrading Democracies to Type II, Double-Loop Learning Organizations,” describes an organizational structure and how it would operate to empower mature democracies to reinvent themselves by reframing the values of democracy in terms of social sustainability.

CHARACTERISTICS OF THE BOOK —

- The perspective of the book is that problems are solvable. It takes a positive, optimistic, and hopeful approach to the future.
- The book takes the perspective that people are innately good, and then explains the values that support that proposition. Yes, the world is a tough place to live in, but people are basically good, except for those who, unfortunately, have chosen to behave selfishly.

- This book is for those who are interested in progressive social evolution that leads to more mature social existence leading to social stability and peace.
- Fear is not a tactic or strategy used in the text. The problems that will eventually arise are not seen through rose colored glasses or given a Pollyanna treatment. The difficult situations that will arrive in the future will surely cause fear in many people, and that is when they will need an empathic, humane, and rational system of values already embedded into local community decision-making systems that create solutions rather than fixing problems.
- *The Progressive's Handbook* is a self-help book that provides readers with a positive way of approaching life, personally and strategically for society and its social, political, and economic leaders at all levels. It offers itself to help solve local or national problems, depending on who is reading it. It takes the position that there are millions of intelligent and wise citizens in every democracy who want to create sustainable communities, societies, and nations for future generations.
- This book offers a very positive view of the possibilities for citizens to actually effect meaningful social, political, and economic change in their communities, states, and nations. It views citizens as potentially powerful when they discover their universal commonalities and begin to reframe their historically impotent political power into potent proposals to change the culture of their nations.
- The sustainability processes described do not offer a miracle to heal, solve, or fix the big problems of the world that are occurring now. It does provide a strategic method of engaging the totality of human experience to bring nations, societies, communities, families, and individuals into a better and better world in the future. Just as it took many decades for democratic nations to become materialistic to the point where unethical competitive behavior has become acceptable, it will also take decades to change that direction, except when the public *en masse* chooses to reframe itself in sustainable democratic societies.

- *The Progressive's Handbook* is applicable to all democracies, whether they are a mature, developing, or emerging democratic nations. Young democratic nations can prepare themselves for a much changed future by immersing themselves in these values, or learning vicariously from mature democratic nations how to engage a socially sustainable future. It is more likely that young democratic nations will provide the working models for mature democratic nations — how to peacefully evolve democratically, socially, and sustainably.
- *The Progressive's Handbook* offers a strategic process that will give progressive citizens control of the future by making sustaining decisions today. The future then becomes less scary because they will have confidence in the decisions they will have made yesterday, last month, and in the last decade.
- When we discern that all human cultures have accepted failure as the cultural norm for organizations, governments, societies and whole civilizations, then the acceptance of perennial failure should sting our awareness to ask, “How is it that our species has sustained itself for so many tens of thousands of years?” And, “How would we apply those answers to our organizations so that they, too, become self-sustaining into the centuries and millennia?”
- What has been missing in order to answer those questions are the ultimate, timeless, irreducible, and universal values that underlie all human behavior — the source of sustainable decision-making and social sustainability. Using those three values will provide a constancy and consistency within the political dialogue that has been missing.
- Finally, the values that have sustained our species for over 250,000 years can become the bridge for rational and effective dialogue between Progressives, conservatives, and liberals. It is our socially sustainable moral obligation to represent future generations as we dialogue about the design of socially sustainable policies and programs, today. Future generations must be represented in the

discussions of the conditions and course of our future communities and nation.

What is provided in *The Progressive's Handbook* is an introduction to the socially sustaining empowerment of citizens, with pragmatic instructions how to form large blocs of public consensus.



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

1

Reframing the Persona of Democracies

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

“A great [nation]—one that expects and elicits exceptional performance from its [citizens]—understands that [they] must not only be able to effectively execute tactics in support of a strategy, but must also understand how their actions and decisions contribute to the *implementation* of the [public’s] strategy and, ultimately, the achievement of overall [community and national] goals.”²

Michael Vaughan’s quote was used because it provides an excellent example of reframing business perspectives in terms of political

² Vaughan, Michael S. 2006. *The End of Training, How Simulations Are Reshaping Business*. Keystone Business Press. Golden, CO

Progressive perspectives. Because business practices are so endemic to American and democratic national cultures, it would take very little effort to shift our thinking to apply corporate systems-thinking to the democratic process. If we begin to apply the idea of the corporate “learning environment” to community and national organizational environments, we would see our nation and local communities as workgroup learning environments capable of achieving high-performance results.

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

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

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

The second most significant change in perspective involves the necessity of addressing long-term goals rather than short-term goals.

The American penchant for seeking simple answers to complex issues is a product of linear thinking that has dominated the 1st Paradigm of Democracy from its earliest beginnings to the present time. It *assumes* that its approach will be adequate to fulfill any mission. Such an incomplete world view of the reality of a democratic nation in a developing and evolving world of nations is grossly inadequate to initiate efforts to achieve social stability, let alone social sustainability. Its energies are out of focus and too frequently dissipate in failed efforts. Social, political, and economic sustainability will not come into existence until short-term goals are congruent with sustainable long-term goals; and, adjusted with experience as we move toward the fulfillment of those long-term goals.

Susan Annunzio, President and Chief Executive Officer of The Center for High Performance, comments from page 17 of *Contagious Success*, “...the single biggest impediment to high performance around the world is short-term thinking. ... Regrettably, [companies] may be sacrificing long-term sustainability for short-term results. ... The key to sustainability is to get results the right way. The more workgroups that get results the right way, the better your company’s performance.”³

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

Lastly, when citizens in a democracy see their nation as a learning organization, with the goal of achieving social sustainability, that nation would have a strategic focus for the efforts of its communities, and greater social stability as it learns from its successes and failures. “A learning organization is a place where people are continually

³ Annunzio, Susan Lucia 2004. *Contagious Success*. The Penguin Group. New York

discovering how they create their reality. How they can change it.”
“...a ‘learning organization’ — [is] an organization that is continually expanding its capacity to create its future. For such an organization, it is not enough merely to survive.” An excerpt from *The Fifth Discipline*, by Peter Senge.

Technologically developed democracies are knowledge-driven economies and will soon become *knowledge-based democracies*. The transition will not be as difficult as some readers may imagine. Technologically developed democracies are already populated with millions of knowledge workers who understand how to apply their skills in knowledge-based processes. Because technologically developed democracies are intensely information and data oriented, intelligence workers in these technologies will apply their skills to knowledge-based innovative processes of democracy, (Chapter 14, “Empowering Progressives — Reframing Political Dialogue,” p 137).

Applying these technologies will become second nature in only weeks for those who are already well acquainted with knowledge-based technologies. In the 2nd Paradigm of Democracy, citizens will become valued not just for their one vote, but for being knowledge workers and implementers who add *value* to the context, process, and content of the political process from wherever they are. Annunzio notes, page 31, “While good ideas can come from anywhere, it is most likely that these innovations will emerge from knowledge workers, people who manipulate information and use that information to make business decisions. Knowledge workers drive most of the business results in a company.”



Part I

Getting There From Here

Part I will provide readers with a general understanding of the fundamentals of sustainability, particularly social sustainability. This understanding will empower Progressives with the ageless values of our species to formulate consistent and perennially relevant policies and legislation; and the ability to validate existing policies and statutes as supporting social sustainability, or to what degree they do not.

While all political positions are value based, very few are consistent and capable of providing long term designs for the sustainable operation of local and national societies, governments, and economies. The values of social sustainability provide an organic morality of our species that is as good for organizations as it is for individuals.

Further, because of their universal nature, when democratic nations emulate the values of our species, their national, international, and global agenda will become transparent. These values also offer all democratic nations an authentic and transparent option of becoming more mutually supportive and more mutually compatible without abridging their sovereignty or their unique cultural heritages.

Because of the integral nature of the values of our species, behaviors of individuals, groups, organizations, institutions, and

nations that are immoral and inhuman become easily identified. In a socially sustainable nation, it is not enough to enculturate the values of our species into our institutions, but also necessary to define and enforce moral boundaries of what is inhuman and inhumane. When democratic nations choose to become socially sustainable, they must diminish decisions and actions that are inhuman and UNSustainable by individuals, organizations and themselves, while we also supporting and reinforcing those that are sustainable.



Behind it all is surely an idea so simple, so beautiful,
that when we grasp it —
in a decade, a century, or a millennium —
we will all say to each other,
how could it have been otherwise? How could we have
been so stupid.

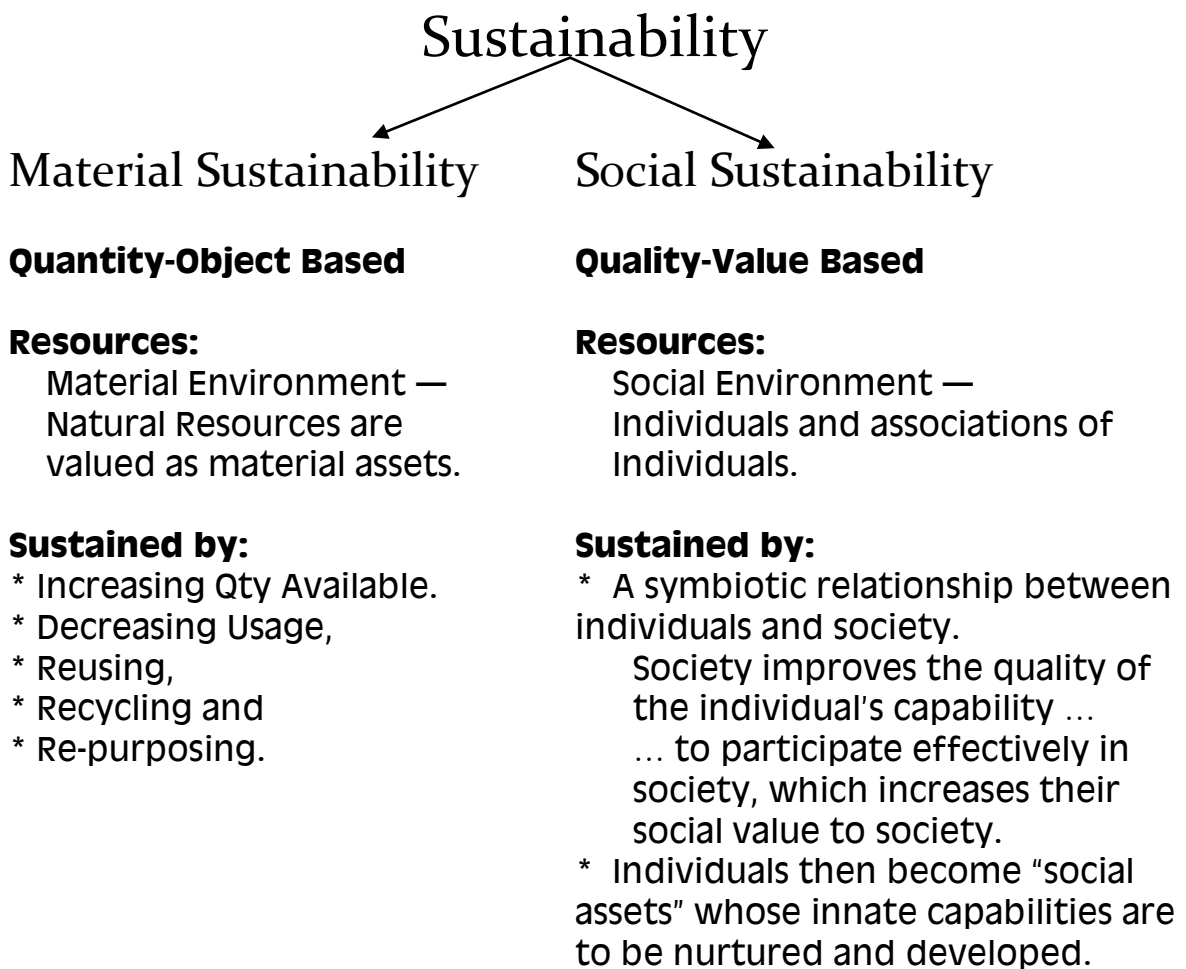
John Archibald Wheeler

2

Understanding Social Sustainability

THE BASICS OF SUSTAINABILITY

1. A broad understanding of sustainability and its two sub-categories is fundamental to Progressives for thinking clearly about social policy formulation.



2. The duration of “sustaining” compared to survival, existence, and maintenance of a society:

- Sustain:** To lengthen or extend in duration. This also implies a continuation of what exists already, which may not be sustainable.
- Sustainable:** Capable of being sustained in the long term.
- Sustainability:** The ability to sustain.
- Social Sustainability:** The ability of a society to sustain itself indefinitely..., for 5 years, 50 years, 250 years, 500 years and more.
- Self-Sustaining:** The ability of a society to sustain itself indefinitely because of its design and functions.

3. States of Existence.

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

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

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

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

THE VALUES THAT HAVE SUSTAINED OUR SPECIES —

A Hypothesis. In the time of approximately 250,000 years, the Homo sapiens species has not only survived but has thrived to dominate the planet. What has given our species this incredible sustainability? If we can answer that question, could we then apply that knowledge to make organizations, the organizational structures of our societies, and our decision-making processes as sustainable?

An “Ah-ha” moment. In late 2007 and the spring of 2008, to provide a proof of concept, I formed an experimental “Social Sustainability Design Team” to explore a team process and the rudiments of the Schematic for Validating Social Sustainability (page 129). We had begun by working backwards from disappointment, which is an observable, unwanted outcome of prior decisions, through expectations, and then beliefs. We had made good progress, up to the point of discussion about “the value of life” but were stymied to move ahead. We ended the session and socialized for a bit before returning to our homes.

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

1. The values of social sustainability:

Quality of Life — While life is fundamental to survival and continued existence, it is the *quality of life* that makes life worth living and gives life meaning. Quality of life is the primary value, with *growth* and *equality* being the secondary values.

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

Equality — Equality is inherent in the value of life. We give equal value to each individual, and we would seek to provide opportunity that is more equitable to every individual to develop their innate potential, as we would our own. Symbiotically, each individual is seen as a “social asset” whose contributions to society ensure that society becomes socially sustainable, and society’s contribution to the individual supports their growth to make that contribution.

2. Characteristics of these values:

Self-Evident — These three values are self-evident similarly as those stated in the famous sentence in the United States Declaration of Independence, *“We hold these truths (values) to be self-evident, that all [people] are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”*

Universal — These values are organic and universal to all people of all races, cultures, ethnicity, nations, and genders. Ask anyone in any city or countryside of any nation anywhere on earth if they would like to enjoy a better quality of life, to grow into the potential that they brought into the world at birth, and to do so equally as any other person would or could. The answers are universally the same. Everyone wants an improving quality of life, to grow into their potential, and to do so equally as anyone else.

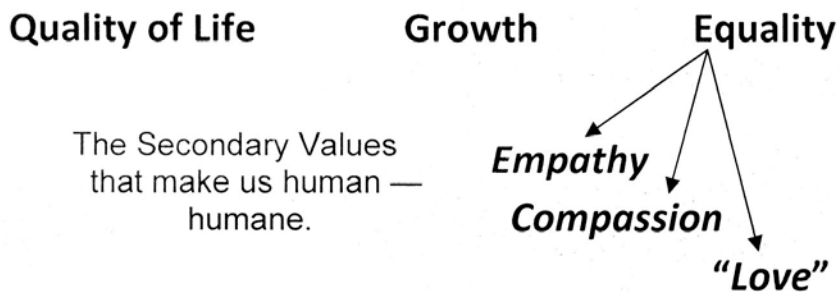
Irreducible — These three values are the primary values of our species that have no subordinate values to support them. The pursuit of an improving quality of life, growth, and equality provide the foundation for human motivation (Chapter 3, “Human Motivation”) as interpreted by the individual and express themselves in a hierarchy of needs.

Innate — Archeological evidence is full of the history of human inventiveness. Even though I cannot prove it, evidence seems to suggest that these three values are innate to our species and embedded in our DNA, as a part of our heredity. They have motivated us, everyone, to yearn for the improvement of our quality of life whether materially or socially.

Timeless — These values seem to have been innate to our species from its earliest beginnings. We can safely predict that these same values will continue to motivate us forward to enjoy an ever-improving quality of life, and to grow into our innate potential.

3.. Secondary Value-Emotions of Social Sustainability:

The Three Core Values of Social Sustainability



NOTE: I put “Love” in quotation marks because love is the primary value-emotion that the subordinate values point to: Honesty, truthfulness, respect, loyalty, faithfulness, recognition, acceptance, appreciation, validation, discretion, patience, forbearance, forgiveness, authenticity, vulnerability, genuineness, listening, supporting, sharing, consulting, confiding, caring, tenderness and many more. (Source: *Sacred Relationships, A Guide to Authentic Loving*, by Daniel Raphael, 1999)

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

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

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

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

What is comforting about these three Value-Emotions is that when we express them towards others, they validate us as being human, and humane. They draw a stark distinction between those who are incapable or refuse to be empathetic, compassionate, or caring toward others. Lacking empathy and failing to act compassionately are clear, distinguishing behaviors of those who are not human, but inhuman and inhumane.

Interpretations of Values. These three values can be interpreted and implemented in at least three ways: either (+), (-), or (⊖).

Their *interpretation* can be expressed negatively and destructively in the form of seven deadly emotions: anger and aggression, greed, laziness, pride, lust, envy and hoarding (accumulating more than is needed for one’s life and circumstances). They are evidence of innate selfishness and self-centeredness. These negative emotions

⁴ <http://ccare.stanford.edu/stanford-compassionate-university-project/>

are degenerative, and diminish the effectiveness of the individual in their own life and are corrosive to their relationships with others. When they are emulated by organizational, corporate or governmental cultures, they can have a cumulative, negative influence and effect upon communities and societies, and create social, political, and economic instability. Such a narrow, selfish, and self-centered consciousness is the motivating causes of social separation and social disintegration, *the antithesis of social sustainability*.

The inner motivating causes that initiate social stability and sustainability are three essential Value-Emotions, “Empathy,” “Compassion,” and “Love.” These three Value-Emotions lead us to be open with our self and with others, enabling us to improve our self-esteem and self-image; and encourage us to improve our relationships with others. They are not selfish, but generous, and allow us to see our own life in the lives of others, and then in compassion reach out to help others grow! That is the humane interpretation and expression of the quality of life, growth, and equality applied individual-to-individual through emotional integrity. Their constructive interpretation leads to the positive development of our inner personality structures; and, contribute positively to our functioning in our family, community, and society. They complete the holism of the Raphael Unified Theory of Human Motivation.⁵

When they are expressed authentically and genuinely within us, they become the essential connective-energy that empowers our inner potential to blossom throughout the full development of our life from childhood through our elder years. These three Value-Emotions not only allow but prompt us to consider others as equals of ourselves, the truest definition of the core value “equality.” We see this clearly in the “golden rule,” a multi-cultural moral truism; and, we see it in actions of “pay it forward.”

Empathy, compassion, and “Love,” are self-sustaining Value-Emotions because they allow us be more open and engaging within our self

⁵ Raphael, Daniel. 2015, *Social Sustainability HANDBOOK for Community-Builders*. p. 28-30.

and with others. They promote the inner development, growth, and maturity of our self, leading us into the accumulation of living-wisdom that is essential to guide new generations. Open, confident and socially competent individuals are the essential elements of social leadership, to lead others into actions that sustain families, communities and societies in peace.

What is remarkable about these self-sustaining Value-Emotions is that while they are subjective in nature, in reality they can be objectively measured when we observe the subordinate Value-Emotions they generate: acceptance, appreciation, recognition, validation, respect, loyalty, faithfulness, trust, authenticity, vulnerability, genuineness, self-identity and identity of others, and many more. They evoke acts of social integration rather than social separation. These Value-Emotions provide the social lubricant that is essential for the smooth functioning of families, communities and societies, and their sustainability into the future.

Fundamentally, empathy, compassion, and “Love” support the development of a higher quality of life for our self and with others. These Value-Emotions provide the motivating energy to grow into a more complete, mature and functional individual within our self and within our social environment. They allow us to see the common good as societal rather than selfishly personal. Their expression demonstrates the highest ennobling qualities of human nature at its best, giving example to others that encourages our own intra- and inter-personal growth. With these three Value-Emotions, we now have the direction and motivation from which to develop highly positive family dynamics before the arrival of children; and a loving, compassionate, and empathic means of validating holistic growth in individuals, families and societies.

When you see evidence of these Value-Emotions in action, you are seeing evidence of the development of self-sustaining families and communities. The positive interpretations of the three values of social sustainability then become constructive to the *social and*

emotional sustainability of individuals, families, communities, and societies. When we internalize these values and Value-Emotions, we realize that the collective power of individuals affects individuals everywhere, as much as the individual affects the collective whole.



The bridge between the socially sustainable family
And a socially sustainable society
is the socialized child cum adult.

The values that produce such a child —

Empathy,
Compassion, and
“Love” —

Become manifest in the adult and society
in the pursuit of an improving

Quality of Life,
Growth, and
Equality.

“There is no error greater than that self-deception
Which leads intelligent people to
Crave the exercise of power
Over others for the purpose of
Depriving them of their
Natural liberties.”

socially evolved a person becomes, the more that these secondary values become evident. Those individuals who are less socialized compromise those values with the rationalization of their ego needs for personal aggrandizement and self-seeing conquest, or fear reactions.

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

Due to the irreducible, universal, and timeless nature of these six values innate to every individual of our species, they provide the basis for a value based “unified theory of human motivation.” Eponymously, this becomes the *Raphael Unified Theory of Human Motivation, or RUTHM*.⁶ The closest reference to a values-based theory of human motivation found in an extensive Internet search was *An Overview of the Schwartz Theory of Basic Values*, by Shalom H. Schwartz⁷. Schwartz lists ten values that I interpret as subordinate to the six core values of social sustainability.

Understanding this theory of human motivation will help Progressives understand and gain powerful insights into social change for societies and how to semantically develop their arguments for

⁶ Raphael, Daniel 2015. *Social Sustainability HANDBOOK for Community-Builders*. p 28-30.

⁷ Schwartz, S. H. (2012). An Overview of the Schwartz Theory of Basic Values. *Online Readings in Psychology and Culture*, 2(1). <http://dx.doi.org/10.9707/2307-0919.1116>

programs that move communities toward social stability, i.e., peaceful social evolution. The usefulness of this unified theory of human motivation makes it understandable and easier to design sustainable social organizations, processes, option-development, choice-making, decision-making, and action-implementation that can be applied in any society in the world, today, or any time in the future. These six values also provide the criteria for testing any social program, social activist agendas, and legislation.

The Raphael Unified Theory of Human Motivation provides the basis for an ideology and morality that support a functional democratic society. When Progressives devise options that make sense for citizen option-development and preference-making, we can anticipate that our communities and society will mature and make contributions to the sustainability of citizens.



**Only empathy, love, and brotherhood
can prevent the strong
from oppressing the weak.**

income, per hour, week, month and year; money per paycheck, per client, per closing, per sale, and per square foot for retail businesses.

“The ideology of social sustainability operates very similarly. The ideology of social sustainability uses the three primary core values (quality of life, growth, and equality) as the baseline for making decisions by individuals, families, companies, organizations, governmental agencies, executives of all types, and even legislative bodies. The three secondary core Value-Emotions (empathy, compassion, and “Love”) provide the qualifying values that assure socially sustainable decisions are also humane.

When we begin to interpret all that occurs to us in terms of socially sustainable values and use them as the basis for our decision-making, its ideology can help us create options, choices, decisions, and actions that support and contribute to the social sustainability of our lives, communities, and societies.

A SUSTAINABLE MORALITY —

When we develop options, choices, decisions based on the six values of social sustainability, our actions take on the morality of social sustainability. Our actions become “moral” (+) according to those values; or, “neutral” (0), neither contributing to nor being detrimental to social sustainability of another person, an organization, or a national, international, or global organization.

Those that are detrimental are “immoral” (-), in terms of social sustainability whether committed by an individual alone, or as a decision-maker of an organization of any type or size. (Organizations do not make decisions, executives do.)

A sustainable, humane morality. Ironically, options, decisions, and actions that are moral and contribute to social sustainability may not be humane. Actions that contribute to sustainability must also be

validated as being humane. Fundamentally, empathy, compassion, and “Love” support the development of a higher *quality of life* for our self and with others. The three Value-Emotions (empathy, compassion, and “Love”) provide us with 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.

The combination of these six values provide the means to define “the common good,” “what is fair,” “social equity,” and “social justice” that motivate us to act with empathy, compassion, and care of humanity — individually, socially, politically, and economically.

What it is not, and more. It is also important to say what a morality for a sustainable civilization is not. It is not a morality based on religion, politics, money, power, fame, race, ethnicity, gender, nationality, or personality; and, further, it does not subscribe to those orientations. It does support the survival, existence and sustainability of our global civilization as a social organism, and it is as applicable to the international community of nations as it is to individuals, families, communities, states, and nations.

OUR TRADITIONAL FORM OF MORALITY —

You may be puzzled about this new morality. Yet, when we examine our historic form of morality we discover that it is deeply flawed and incapable of addressing many contemporary social issues. Our traditional morality was developed over 4,000 years ago and was never intended to be a proactive morality to develop and improve the lives and sustainability of current and future generations. It was developed as a “one size fits all” sort of code that has been handed down to every generation from the earliest of times.

Morality (from the [Latin](#) *moralitas* "manner, character, proper behavior") is the differentiation of intentions, decisions, and [actions](#) between those that are good (or right) and those

that are bad (or wrong). A *moral code* is a system of morality (for example, according to a particular [philosophy](#), [religion](#), [culture](#), etc.) and a *moral* is any one practice or teaching within a moral code. The [adjective moral](#) is synonymous with "good" or "right." *Immorality* is the active opposition to morality (i.e. good or right), while *amorality* is variously defined as an unawareness of, indifference toward, or disbelief in any set of moral standards or principles. ⁸

Our traditional moral code exists for only 3 reasons:

1. As a guide for decision-making for person-to-person behavior.
2. As a guide for social authorities, like legal courts, when individuals make immoral decisions and actions.
3. To provide a known method for maintaining social stability.

The traditional moral code does not say anything about guiding one person or 7 billion into the future. It does not take much insight to see that the moral code western civilization has been using for over 4,000 years does nothing to identify and point the way to a common social goal that everyone can easily accept. It does nothing to aid individuals, governments, social agencies, corporations, and organizations of communities and societies, to achieve that goal. Perhaps one of the most egregious deficiencies of our old moral code is that it is not applicable to organizations, corporations, or governments. It is solely a person-to-person morality. Even in that simple capacity it does not proactively point the way to socially sustainable relationships.

What is clear is that our traditional morality does not support a functional, sustainable society. In a society that has chosen to move toward social sustainability, all decisions and actions by all citizens, social agencies and organizations, corporations and governments must proactively contribute to their mutual social sustainability; and, cease taking actions that are detrimental to social sustainability of

⁸ <http://en.wikipedia.org/wiki/Morality>

individuals and society. If the *quality of life* is central to social sustainability, it will not become a reality without an integrated morality of decision-making that supports socially sustainable actions. Much like a key between a drive axle and a drive gear, a morality that proactively orients all social thoughts and behavior of individuals and organizations is the key that fulfills any attempt to establish sustainable social organization.

In more detail. A socially sustainable, humane morality —

- Is universally applicable to all people of every nation, culture, race, ethnicity, society, and gender.
- Will be as relevant and applicable 5,000 years from now as it is today.
- Could become a way of thinking and easily accepted by all people without the implicit or explicit implication of a foreign, domestic, political, or monetary agenda.
- Could promote positive, constructive thoughts, language, and behaviors of every individual at any level of society.
- Would provide the hope of improved quality of social relations between individuals, social organizations, and national organizations.
- Would be easily understood and applied by almost anyone, literate or not.
- Would proactively promote the social evolution and maturity of individuals, families, communities, societies, and nations.
- Would clearly define what actions add to the social sustainability of individuals, families, and communities, and what actions are detrimental to those ends.

VALUE-ADDING MORAL DECISION-MAKING —

Reframing the social value of the individual. When millions of daily decisions and actions are made using a socially sustainable morality, then each individual becomes a more valuable social asset who can benefit their community and society. Such a code of morality adds

social-value to a community as the individual proactively makes decisions that add sustainable value to their own life and their community. When organizations make decisions in alignment with the six values, then individuals and society benefit.

Quality, value-based cultures are well prepared to engage social sustainability because they are integrative in nature, where the individual is seen as capable of influencing the whole as much as the whole influences the individual. This type of thinking values the circular systems integrity of the family, community, and society. The individual exists in a relationship of connectedness, integration and inclusiveness, rather than separation and exclusiveness.

Quality, value-based thinking offers individuals the option of giving qualitative interpretations to their world. People are valued because they have the capacity to add quality-value to their community and society through their decisions and actions. To increase the value of an individual's contribution to society that individual must be seen as an asset whose value to society can be increased. The individual then becomes an investment, an asset who can develop a "return" to his or her family, community, and society.

Reframing social programs. When society takes the proactive initiative to prepare individuals to participate sustainably in society it has taken the high ground to move societies into social maturity and stability. Seen from the opposite point of view, when children are not prepared to live in a socially sustainable society, they are in effect denied the capability to make decisions that add to the quality of their life and living materially and socially, which causes a "drag" on the moral and sustainable evolution of their family and community. They are denied the possibility of adding value to their life without the consciousness to decide.

A shift in culture. The possibility of whole societies moving into social sustainability will be a major shift in culture, and the thinking of individuals. As population increases beyond the quantity needed to maintain a society, the less quality of life is available to everyone

equally, and the less value of each new citizen to that nation. This is contrary to our historic moral roots where the value of each person is seen as being unique and valuable as they are. The reaction we have seen in middle and upper-middle class families is an increased value-investment made in each child, while the value-investment of children who are economically marginalized decreases.

To think about the value of individuals as social assets, whose value can be increased for society's benefit, is evidence of an increasing moral maturity of our society. Reframing societal morality using these values would begin to give value to the integral wholeness of our society, even as we witness a disparate aggregation of racial, ethnic, national, and religious social groups tear our societies apart.

THE SOCIAL CONTRACT OF SOCIALLY SUSTAINABLE MORAL DUTY —

Because individuals are short-lived and societies and civilizations are long-lived, societies provide the context for the survival of future generations of individuals. That outcome can only occur when *citizens and organizations* make decisions that support the survival and sustainability of society's future generations.

Most people have forgotten that the social contract between their society and individuals in the past made it possible for them, today, to have a good life. The social contract requires that society provide individuals and families with the capability of fulfilling the three core values of social sustainability: quality of life, growth, and equality. The social contract of social sustainability also requires that *individuals and organizations* make decisions and take action that support the three core values of social sustainability for the welfare of society's future generations; and, they may be required to forfeit their lives to thwart threats by foreign invaders, or others, in order to aid their society's survival and the sustainability of future generations.

- This contract breaks down when the larger society fails to add value to the sustainability of its citizens, and when it also fails to act responsibly to curb social influences and social predators that cause harm to citizens.
- This contract breaks down when individuals and families fail to teach their children how to become contributing members to the social sustainability of their community society, and the future of that society.

SOCIALLY SUSTAINABLE MORAL DUTY —

The primary moral duty is to do no harm to another that impairs their ability to survive, exist, and become socially sustainable — and neutral to make contributions to the sustainability of themselves, their family, and community.

Our secondary moral duty is proactive to make decisions that contribute to the social sustainability of the individual, their family, community, and to society. The emphasis is on responsibilities that improve the quality of life of the individual, the family, and community, and the whole of society, for organizations and individuals.

1. **The Individual.** Because the individual is the organic base of the sustainability of our global civilization, his or her responsibilities and actions are toward family, community, state, nation, and global community. The individual becomes a value-asset of society as she or he is able to contribute to the sustainability of their community.

Primary Moral Duty: Preserve life; do no harm directly or indirectly to another.

Explanation: Protect social and material assets, existent and potential, of social sustainability — the future of that society.

Decision-makers of organizations are as morally responsible to make decisions and take actions as individual citizens. It is the socially sustainable moral responsibility of organizations to make decisions and take actions that proactively work toward the sustainability of their host society and its citizens.

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

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

While this may seem utopian to readers in the early 21st century, it is based on necessary pragmatic moral decisions by each individual and by public agencies and corporations that enable social sustainability to develop in families, communities, and national societies.

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

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

3. Global Organizations — Nations and the Community of Nations. The moral duty of nations and the community of nations is virtually the same as that of “Social Organizations.”



5

Reframing Policy Analysis and Formulation Using the Values of Social Sustainability

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

VALUES AND ETHICS IN POLICY FORMULATION

In a democratic society, public social policies are formulated to provide a means of making decisions that are consistent and effective without bias or special interest. Yet, policy analysts shy away from open discussion of ethical issues involving values as it raises too many annoying questions. Their unease has been due to their inability to capably argue the ethical implications of their analyses as they have not had the benefit of a set of fundamental values that are universal to all people of every race, ethnicity, culture, gender, and nationality.

The excerpt below is from Ted Trzyna's "Raising annoying questions: Why values should be built into decision-making." ⁹

According to the political scientist Douglas Amy ,¹⁰ the reasons analysts usually give for shunning ethical debate – that it is impossible, unnecessary, or impractical, or that it injects personal biases into the analytical process – are not the real ones. The real reason is that ethical analysis "conflicts with the practical policies of the institutions that engage in policy analysis." There is a tendency in ethical analysis to raise annoying questions, and bureaucracies put an emphasis on consensus and following orders. They are not debating societies, and they are not designed to encourage frank discussion and dissent. Given these institutional realities, there is little incentive for analysts to raise ethical questions.

According to Amy, policy analysts cultivate a professional image as purely technical advisors whose work is value-free and apolitical. The administrators who are their bosses "are reluctant to encourage ethical investigations both because the inquiry itself might raise questions concerning established program goals and because the style of analysis conflicts with the technocratic ethos which dominates bureaucratic politics."

Ethical implications "may often be the subject of informal discussions." But the point is "that such ethical deliberations are *ad hoc* and they are unlikely to be made public or to be the subject of careful and systematic investigation in formal agency studies and reports." Like policy analysts and administrators, members of legislative bodies also tend to shy away from value questions – in their case, to avoid alienating

⁹ Trzyna, Ted 2001. California Institute of Public Affairs Publication No. 105, August 2001 © CIPA 2001. Citation: Ted Trzyna. 2001. "Raising annoying questions: Why values should be built into decision-making." California Institute of Public Affairs, Sacramento, California.

¹⁰ Amy, Douglas J. 1984. Why policy analysis and ethics are incompatible. *Journal of Policy Analysis and Management* 4: 573-591.

fellow legislators and important segments of their constituencies (Amy 1984, 575-84).

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

The lack of values leads to the failure of institutions and organizations because there is no consistent value system available to point the way forward to consistent outcomes. Such absence points us to the imminent necessity of embracing and implementing the ageless, consistent, and integrated set of values that have sustained our species for over a quarter million years.

PROGRESSIVE POLICY FORMULATION AND THE VALUES OF SOCIAL SUSTAINABILITY

Until now, quality of life, growth, and equality were unrecognized as the timeless, fundamental values that have urged our species to make decisions that have contributed to our individual and collective social “progress.” Now that we are aware of them, we can intentionally begin to incorporate them into policies and decision-making processes so that our societies begin to move toward social stability and peace.

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

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

A METHODOLOGY FOR SOCIALLY SUSTAINABLE POLICY FORMULATION AND DECISION-MAKING —

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

Set in the Schematic for Social Sustainability Validation, (page 129), the values provide a consistent and clear means of understanding how public social policies can assist communities and societies to achieve social stability and peace. Doing so, public disclosure will take on renewed meaning as these simple devices of moral, ethical, and social validation become common practice by citizens everywhere.

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

“Behind every progressive policy lies a single moral value: empathy, together with responsibility and strength to act on that empathy. Never forget ‘responsibility and strength,’ because there is no true empathy without them.” ¹¹

HISTORIC UNSUSTAINABLE POLICY FORMULATION

1. Consider the following historic juxtaposition:
 - a.. **The sustainability of the Homo sapiens species.** The three values of social sustainability have sustained the Homo sapiens species because they drive our species with a hunger for an ever-improving quality of life that seems to never be satisfied. These values have driven us individually and as whole societies to incessantly explore our innate potential to do so, and has resulted in the progress of nations.
 - b. **The UNSustainability of Organizations.** When we examine the history of human civilizations one startling fact emerges: All civilizations, societies, nations, organizations and their administrations and policies have failed. ¹² They all failed to survive!
2. Consider some of the causes for these organizational failures:
 - None were founded on an intention to become sustainable. None were designed to become sustainable, either materially or socially.
 - They failed because the three values that have sustained our species were not embedded in their founding documents and operational decision-making processes.
 - Most importantly, all failed because they were not designed as “learning organizations.” ¹³ Learning is the result of our urge to *grow* to improve our *quality of life*, individually and

¹¹ Lakoff, George *2008) ***The Political Mind: Why You Can't Understand 21st-Century Politics with an 18th-Century Brain.*** Viking, Penguin Group, USA. p 47.

¹² Diamond, Jared 2005 ***Collapse – How Societies Choose to Fail or Succeed***
Viking, Penguin Group, New York

¹³ Senge, Peter M. 1994 ***The Fifth Discipline***, Currency Doubleday, NY.

collectively. When organizations take on the three core values of social sustainability, (quality of life, growth and equality), they will necessarily become learning organizations to *grow* into sustainable organizations.

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

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

SUMMARY —

The core values of social sustainability level the playing field between all groups of citizens in a democratic society. Being universal to all people of every nation, race, culture ethnicity, and gender using these values prevents explicit and implicit biases in the processes of policy formulation and decision-making.

The primary three core values of social sustainability, (quality of life, growth and equality), will aid any policy analyst or community to formulate social policies that support their movement toward peaceful social stability. The secondary Value-Emotions of social sustainability, (empathy, compassion, and “Love), will help assure that what the policies they do develop are humane.

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

Acceptance and use of the six core values of social sustainability provide a consistent morality for examining and designing sustainable social policies and practices, would allow public policy analysts and the public in their communities to finally get “on the same page” of social issues.

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

In order to move into and occupy the huge space of shared responsibilities of the 2nd Paradigm of Democracy, “I” cannot become great until “you” become great, and “we” are all greater by our mutual contributions to each other. We can do that when our public policies are holistically consistent within democratic societies. My personal intention is to empower you to your greatness, so you can do the same for others.



Part II

Organic Democracies



6

Why Do People Form Democracies?

Unfulfilled needs of citizens. Governments do not change, because governments have no motivation to move with the social evolution of societies, as individuals continually develop new needs to fulfill their new interpretations of the three core values. Governments remain crystallized in the state of social evolution of the times when they were formed. This explains how and why revolutions, revolts, and uprisings occur against democratic governments.

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

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

- Said another way, a democracy is the only type of government that has the potential to organically accommodate public trends of

by millions of individuals for fulfilling the values that have sustained our species, as they determine, within the restraints of liberty.

Organic democracy. There is an organic connection between a democracy and how it supports each individual to fulfill their pursuit of the three core values of social sustainability. Democracies provide the nurturing social, political, and economic environment that encourages individuals to grow into their potential by making their own decisions. When we gain an understanding of this organic connection, we can appreciate how democratic cultures have become so personal to individuals, and collectively for the public. The identification between the individual and democracy is intimately organic to each person. It has become *my democracy, our democracy*. The culture that grows out of such an intimate identification makes for a powerfully fierce population who will resist encroachment of their ability to fulfill their species-driven hierarchy of needs.



“There are no shortcuts for a civilization to become sustainable.

Only sound intention, moral fortitude, and unflinching perseverance by citizens offer the capability of moving families, communities and whole societies in that direction.”

7

John Dewey and Organic Democracy

INTRODUCTION —

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

So, I Googled “organic democracy” and came up with a screen of web sites. The first was Robert Westbrook’s book *John Dewey and American Democracy*, among several, though the list was not extensive. A brief article by Scott London, entitled, *Organic Democracy, The Political Philosophy of John Dewey*, described the philosophic pragmatism of Dewey. Of the material from various sites, American and from the UK, only Dewey seems to have seen democracy as a process organic to the public.

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

NOTES FROM A CONVERSATION WITH JOHN DEWEY —

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

Introduction. As the first strategic mission of the United States form of democracy began to approach its completion in the late 1900s, the need for a second strategic mission was becoming apparent only to a few citizens. The first strategic mission was to grant citizens political rights *from* the autocratic authority of the English crown by expanding the right to vote to everyone over the age of 18. The new democracy that was founded in the Constitution of 1789-91 granted citizens the opportunities and means to develop our nation's natural resources. Those two efforts have been thoroughly explored and developed. Now what?

The answer is to devise a second strategic mission for all mature democratic nations. Because the material assets of most mature democracies have been developed, the second strategic mission must develop the resources of its citizens. Empathically, our government must provide the opportunities that will unlock the infinite potential that exists in each individual. Empowering citizens *to develop* their individual and social resources will empower the sustainable potential of democratic nations.. When that occurs, their democratic societies, governments, and economies will become organic extensions of every citizen to fulfill their evolving interpretations of our species sustaining values.

John Dewey continues: An organic democracy is lasting and adaptable because it has become organic to the social process of a society. A democracy that has become intrinsic and organic to the social existence of citizens has the capacity to move its societies into a shared future. Then, it has become a way of life to Americans — more than just a system of government. Doing so, the public becomes co-responsible with their public executives for the survival, existence, and sustainability of their communities and nation. There is a “but” to all of this. Do not make the mistake of thinking

that this is a means of public decision making! The responsibility for active decision making will remain with elected and appointed public executives.

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

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

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

The most obvious evidence of that budding public consciousness is the capacity to ask relevant questions about their shared public responsibilities. This is occurring today! Only a public with the capacity to ask questions and develop a consciousness of “self as public” has the potential to move beyond the limitations of an atomistic society, and its inevitable demise. Asking questions and generating answers, particularly options, empowers the public to transcend the “mortality” of a nation of individuals!

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

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

Teaching history, then, becomes far more than the rote learning of historic dates. History becomes the ground for reflective, thoughtful thinking, and appreciation for the centuries and millennia of experience from which we gain the wisdom of all our ancestors, whether in our culture or other cultures. Each generation must learn why those civilizations thrived, and why they died. We, each one of us, must learn the lessons of history at an early age to prepare us



to partner well with the survival, maintenance, and sustainability of our democracy, nations, and civilization. From this foundation grows the leaders of nations, supported by educated and capable citizens who are more capable to avoid repeating the lessons of failed nations and civilizations.

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

Yes, there is risk for adopting this evolved, conscious process of democracy. Considering the risks of continuing with our current ineffectual debates of partisan positions and intractable processes of governance invested in 50 state legislatures and Congress, the risk is surely acceptable. Would you be willing to invest in the wisdom of 300 million citizens or the obvious foibles of an oligarchy of 535 Congressmen/women? Just as in business, it is time to invest in the growth of our democratic processes. Without risk, there will be no opportunity for progress. An evolved democracy provides all citizens with the capacity to participate equally and responsibly.

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

THE SURVIVAL OF DEMOCRACY —

For democracy to survive, it must effectively contribute not only to the survival of individual citizens, but contribute meaningfully to the

sustainability of their communities. To do that over the course of centuries, democracy must become organic to their lives, and in so doing becomes adaptable to their growth, development, and evolution. Democracy then becomes a partner in symbiosis with the citizenry from whose authority it originates.

History and the research of social sciences have already demonstrated that certain conditions must be satisfied for communities, societies, and civilizations to survive. If those are known, is it not time then to establish them in our own existing communities, societies, and civilization? Or, are we so smug in our self-assuredness that we don't really need to concern ourselves with those minor details? Or, perhaps we know the shortcuts of history so that we are immune from the decline for civilizations? There are immutable requirements necessary to support and enable socially sustainable societies. Democratic nations and societies in particular are not exempt. There are no shortcuts for the survival of a civilization. For a civilization to survive, exist, grow, and become sustainable into the centuries ahead, the conditions that offer that opportunity must become widely known, and effective.

Certain requirements must be satisfied for democracy to sustain its existence, and offer the potential of growth and development for itself and its citizens. The following is not an exhaustive list:¹⁴

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

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

¹⁴ Lost Source.

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

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

Model citizen recognition provides the role models our children should look to and emulate. Model citizens are the courageous leaders and patterns in our communities, which are valuable to all citizens. For too long, we have given too much recognition to those who violate our citizens, our moral codes, and our legal codes. Model citizens are the living tissue of a society capable of guiding citizens along life's path of progress and improvement.

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

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

A peaceful nation in a peaceful world: Peace is a fundamental and a moral imperative for progress and development of any

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

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

Responsible, capable, competent political and governmental leaders: Those who are in office, elected and appointed, must be responsible, capable and competent to achieve results for their nation and public. It is not enough that leaders sacrifice their egos and selfishness. They also must be capable and competent of leadership and executive capabilities. As there are today military universities for the training, the future will see the development of universities to train our public executives. This will ensure capable executives at every level.

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

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

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

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



Part III

Empowering Progressives

“Until democracies accept the values that have sustained our species within their decision-making, they will remain as artificial organizational structures. Once they embed the values that have sustained our species in their decision-making processes, they will become organic organizational extensions of our species.”



For democracy to survive, it must evolve,
and become organically linked
to the social existence of the citizens it serves.

8

Foundation for the Appearance and Rise of Progressives

The appearance of Progressives in democratic nations should not be unexpected. Though one person may not know or see the full spectrum of social, political, and economic development in a nation, the trending of millions of citizens provides great insight into what citizens disdain and what citizens yearn for. The trending of public issues is much the same.

When we examine the duration of the United States' form of democracy as an experimental and developmental form of democracy, we can see that in many ways it has fulfilled its original mission requirements, and has exceeded its inherent design limitations. Its history reveals design flaws the Founders did not anticipate.

What we know too well, in the United States, is that the traditional primary political parties, (Republican and Democratic), are unable to create solutions to the many problems that are now becoming evident around the world, and particularly now in the United States. We will explore some of the reasons for that predicament in the following section, "The 1st Paradigm of Democracy."

The 1st Paradigm of Democracy

There is a consistency of development of the United States democracy from 1776 to the late 20th century that I have named the 1st Paradigm of Democracy. By the end of the 20th century all citizens over the age of eighteen were represented in the democratic process, closing the 1st Paradigm of Democracy.

During its existence, 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. Almost all citizens *assume* that it will continue indefinitely in the same form as it has for the last 239 years. When we *assume* what is to continue indefinitely, that is the point where the future becomes dangerous. I believe there are limits that a 1st Paradigm Democracy can exist before necessity requires it to adapt and transform itself into a more effective democracy, transforming itself into a 2nd Paradigm Democracy.

DESIGN FLAWS —

The history and development of the United States form of democracy illustrates the idealism and pitfalls of a 1st Paradigm Democracy. The evidence that the signers of the Declaration of Independence and the Constitution poured their lives and their best efforts into those documents reveals itself in the permanency of what they created. They established the first and longest lasting operational democratic government, society, and culture since the Grecian classical period.

Their efforts were almost perfect. Yes, they did anticipate the need for making improvements in their new government by way of Amendments; and they did anticipate the growth of the population. What they failed to appreciate was the incredible success of the

democratic culture, society, and economy that would attract millions of immigrants from all over the world. That success would fuel an exponential growth of social change that would change the character of their young democracy in the following two centuries. It was not an error or mistake of the Founders that they did not include provisions for their new democracy to adapt to changing conditions. It was simply a development they could not have foreseen. Exponential social change soon revealed the primary cause for the failure of mature democracies: *The failure to adapt*. It was, however, apparent to Thomas Jefferson in 1816.

"I am not an advocate for frequent changes in laws and constitutions. But laws and institutions must go hand and hand with the progress of the human mind. As that becomes more developed, more enlightened, as new discoveries are made, new truths discovered and manners and opinion change, with the circumstances, institutions must advance able to keep pace with the times...."

Thomas Jefferson, from a letter to Samuel Kercheval, July 12, 1816.

SOCIAL CHANGE —

Primary to understanding the necessity for the evolution of mature democracies is to understand the “original cause” of social change that is everywhere around us.

The incessant social, political, and economic changes that erupted in the 1800s and 1900s are the same causes that push social change today — fueled by our individual yearning for a better *quality of life*, to *grow* into the innate potential that we brought into life, and our urge to *equally* enjoy an improving quality of life and to grow into our innate potential, equally as anyone else. Those values, today, as then, are always waiting for opportunities to come into expression.

”Everything is fine”.¹⁵ It is not surprising that most people in mature democracies assume that “everything is fine.” “Everything is fine” is *assumed* in the almost invisible slow creep of social change by most people who are easily distracted by the immediate events in their personal life. Yet in only five decades, the macro-scale of social change in the United States has been immense. Its only evidence is how uncomfortable citizens feel with “the way things are” in Washington, D.C., other national capitals, and in their state and provincial capitals. When large numbers of the public sense and wake up and see that everything is NOT FINE, then social, political, and economic panic can cause rapid, large scale disruptions.

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



Dr. Abraham Maslow stated that as basic human needs are fulfilled more evolved needs become apparent to form a hierarchy of needs. Our hierarchy of needs evolve as our interpretations evolve — we

¹⁵ Bohm, David *On Dialogue* (2004): 68.

are still using the same value system as our ancestors did tens of thousands of years ago, but interpreted in new ways. Collectively, as individuals improve the quality of their life, to grow into their innate potential as others do, they create social change through their “demand” for new avenues and new means to fulfill their needs. Perceptive marketers strive to be in touch and in tune with the “demand” of the public to assess any changes in the market for the potential of new services and products.

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

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

THE APPORTIONMENT ACT OF 1911 —

The cause that compounds the grievance citizens feel today (2015) toward their government in general, and public executives in particular, did not come about by a malicious and deliberate intention by members of Congress, but rather as an unanticipated consequence of the Apportionment Act of 1911.

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

1789-1911 3,000 citizens to 1 Representative
 (2015: 320,000,000 citizens ÷ 435 Representatives)
 2015: 735,000 citizens to 1 Representative

*That represents a **decrease** of 99.996% of influence individuals have with their elected representative compared to the influence citizens had until 1911.*

[3,000 ÷ 735,000 = 0.0040]; {100% – 0.0040 = 99.996% }

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

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

Democratic governments do not have a clear, consciously exercised intention for their existence. Such a lack of focus results in much dithering about and “muddling through” with their ineptitude being

obvious. It is easy to see how easily corporations have manipulated Congressional members for their own ends, and it is not illegal! That need not be the case when democratic governments have clear statements of intention with specific criteria to guide them.

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

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

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

effective personal decisions that fulfill the innate values of our species to create an ever-improving quality of life.

QUANTITY-OBJECT BASED INTERPRETATION —
QUALITY-VALUE BASED INTERPRETATION —

Quantity-object citizens. Much like a perennial plant or tree, our traditional form of democracy can only grow to its design limits — particularly when that limit is quantitatively defined in the historic interpretation of the word “equal” in that most famous of sentences from the *Declaration of Independence*. The emphasis is on the 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*.”

Until now, the word “equal” has been given only one interpretation. The historic interpretation of “equal” has been limited to a *quantity-object based* interpretation, (See Illustration, page 23). In this interpretation, and in view of the difference between material and social sustainability, citizens are valued no differently than iron ore, timber, or 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.

Quantitatively, equality was been fulfilled to its inherent limits by the end of the 20th century with the passage of the last “equal rights” legislation. This is evident from the detailed record of voting rights

expansion from 1790 to 1965, as example.¹⁶ The conclusion we can gain for quantitative voting rights progress from 1790 to 1965 is that the quantity-object based interpretation of *equal* in the *Declaration* has been explored to its fullest extent and completes the 1st Paradigm of Democracy.

Quality-value citizens. What we have not realized for the last 239 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 our democracy does not as conscientiously give citizens the same quality-benefit as we give our sports figures and ballet dancers. We give high value to individuals who express higher qualities to what they do, whether they are artists, comedians, skilled workers, accountants, judges, or teammates on a sports team. It is the quality of participation that gives people greater or lesser value, individually, in every other setting of life. Why not also in the democratic processes of governance?

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

The whole point of the *Declaration* was to declare [people] as having equal value as the king. What was not made emphatic was the interpretation of the word “equal.” The king had the quantity of one, and the quality of one! *Because there is no emphatic interpretation of the word “equal” in the Declaration, we can assume the quantitative*

¹⁶ [U.S. Voting Rights](http://www.infoplease.com/timelines/voting.html#ixzz1cB0NYYVf) <http://www.infoplease.com/timelines/voting.html#ixzz1cB0NYYVf>

and qualitative interpretations are equally valid. Only the quantitative interpretation, however, has enjoyed its complete development in the American representative form of democracy.

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

One set of outcomes. The great difficulty of using only one interpretation is that it allows for only one set of outcomes. Using both interpretations would allow two outcomes to come into being. The difference of possibilities by empowering both definitions is much like the difference between having 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 object-based interpretation of “equal” has so filled the minds of Americans in all social strata that it has become the interpretive method of valuating everything about *life*. Today that measurement is particularly egregious. We see this in the acquisitive nature of millions of people caught up in materialistic lifestyles. More is better, rather than better is more. Our society has come to give object-value to individuals according to the measure of their financial and material wealth, even to the mere appearance of it, whether it exists in fact, or not. The value and worth of an individual, whether a corporate CEO or a janitor, has become monetized and

measured in terms of how much they can contribute to the profitability of the organization. Non-profit and public organizations have monetized the worth of their employees as the least expense for their presence! Monetization has come to infect almost all aspects of our American social, commercial life, and culture.

Teachers' salaries in public education are a particularly troublesome 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. This is only one of dozens of examples of the quantity interpretation that has caused our public education systems to be identified as mediocre, or less.

CHARACTERISTICS OF THE 1ST PARADIGM OF DEMOCRACY —

The foremost distinguishing aspect of the 1st Paradigm of Democracy is that it is a closed-end linear representative democratic *process*, not a system. Second, it does not have an embedded *system* for learning from mistakes and successes. As such, it relies upon the short lives and shorter memories of those we elect to be wise enough not to repeat the mistakes of the past. Without embedded feedback practices, and a "library of wisdom," learning is impossible and permanently 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 farther up the hierarchy. By itself, a hierarchy is neither good nor bad. Its effectiveness is determined by how well it can adapt and work to resolve public issues and move communities, states, and the nation into the future.

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

- Operationally, our contemporary representative process of democracy has been set up intentionally to guard against the domination of one person, political party, or interest. While this provides a system of checks and balances, it unfortunately also was designed to guard against the inclusion of the public. Considering the larger majority of the public in the 1700s was thought to be a rough and illiterate rabble, that was a reasonable design. But, given a highly educated, informed, and involved public of the 21st century, this older design is exclusionary and isolates the public from contributing qualitatively to their representation. As the capability of citizens to participate more effectively has risen, the quality of their representation has not kept pace.

- When the above characteristics of the 1st Paradigm 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, it is inherently masculine in nature with typically male-minded predispositions of linear either-or thinking. This unbalanced thinking is further reinforced by the linearity of the subject-verb-object linguistics of the English language, which unfortunately makes it easier for women to accept what men tell them.
- It is paternalistic, a continuation of the paternalism of the monarchy that governed the Colonies until the British were beaten back to their homeland. Even though women have been elected to state legislatures, governorships, and to congress, politics is male dominated and masculine in nature.

Paternalism. The Unites States, France, Great Britain, Germany, and Spain, for examples, are democratic nations that have a history of some form of monarchical governance that acted much like a parental or patriarchal figure in relationship to its subjects. In that form of governance, the responsibilities of social, political, and economic-financial existence were not shared. Those forms of governance protect its authority by keeping information vital to governance from the public for making decisions, leaving the public out of the loop. Yet, immature as this form of governance has demonstrated in its relationship to its subjects, that same

paternalism carried over to these democracies in relationship to their citizens.

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

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

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

Parentalism. As with maturing children, that is the time for citizens to take on more responsibilities in their own governance and become more fully, personally acquainted with the responsibilities of democratic governance in the matters that sustain their communities, states, and nation. Such a “reality democracy” requires an “eyes wide open” approach to decision-making with transparency of the facts supporting the decisions that take society in a chosen direction.

Dependency relationship. There is a lack of reality in the relationship between those who govern and those who are governed. Said another way, there is a definite sense of being out of touch in the relationship between the governing and the governed because the public is so much better educated and informed than their patriotic forefathers and foremothers of the 1700s and 1800s. This is particularly unhealthy because it has led to a dependency relationship between much of the public and government.

REVEALING ASSUMED STRATEGIC INTENTIONS —

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

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

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

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

Though the word “intention” is mentioned, nowhere are those intentions explicitly revealed. *They were assumed.* Given that the founders of the American democracy did not know what the future would bring, it appears that their intention was to simply create a sovereign democratic nation separate from the English Crown. That having been accomplished, they then set about to design and implement the rudiments of a functional democracy where citizens had “...certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.” Those were the criteria of the new democracy. Those rights were later expanded and defined within the first ten amendments, which most people know as the Bill of Rights.

INTENTIONS AS A PART OF PLANNING —

For Progressives to make a lasting difference, developing their own strategic intentions for their work in a nation without a national intention would be a major strategic advantage, particularly if they create an intention that is in the common interests for the stable and sustainable existence of all democratic nations into the future centuries. What is needed from all political positions is a succinct declaration the intentions for their existence and making that very clear to the public.

Historically, political intentions have been short-minded — to beat down and beat out the opposition, take control of the political process, and push ahead their public agenda. If Progressives are to make a lasting difference, then a unified strategic intention for their existence and their progressive agenda will be necessary for their own progress, one that the public understands and appreciates.

Doing so, Progressives would be writing an agenda that would have the potential to become sustainable into the decades and centuries.

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

If Progressives see this as a competition *with* conservatives, then they will have already lost the battle. To paraphrase Sun Tzu's suggestions: "Progressives must set the agenda for the strategic future of democratic societies in which conservatives engage Progressives on the terms of a socially sustainable future." The tactic of Progressives must be to offer conservatives no other choice but to discuss the Progressive strategy of democratic societies moving toward social, political, and economic sustainability.

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

Only then will the possibility exist that the polarized political ends that have come to define the politics of the United States become counter-balanced. Lacking clear sustaining intentions and legislation has allowed corporations and powerful families who have no loyalty to any side but the side that embellishes their wealth and power to grow in ever greater political power and wealth. In such a politically

manipulated environment, the undefined middle has been easy pickings for the wealthy to bring more political power into their own orbit of control. Strategically, it is UNSustainable for a nation with the potential of a very long future to allow the continuation of polarized positions and the 1%. Strategically, in the perspective of 50 to 250 years, for example, it is not in the best interest of the 1% to allow such undemocratic behavior to continue.

WHAT “INTENTIONS” ARE NOT —

“There are those who would say that what counts are the intentions behind our thinking, that thought plays only a serving role, helping us achieve our goals but failing to go to the root of the evils in our world. In our political environment, it would seem, we are surrounded on all sides with good intentions. But the nurturing of good intentions is an utterly undemanding mental exercise, while drafting plans to realize those worthy goals is another matter. Moreover, it is far from clear whether "good intentions plus stupidity" or "evil intentions plus intelligence" have wrought more harm in the world. People with good intentions usually have few qualms about pursuing their goals. As a result, incompetence that would otherwise have remained harmless often becomes dangerous, especially as incompetent people with good intentions rarely suffer the qualms of conscience that sometimes inhibit the doings of competent people with bad intentions. The conviction that our intentions are unquestionably good may satisfy the most questionable means. Good intentions, pursued in the name of goodness, then, are no guarantee.”¹⁷

THE FAILURE TO ADAPT —

When we examine the history of all human civilizations, one startling fact emerges — ALL civilizations, societies, nations, organizations and their administrations, policies, and laws have failed. They all failed to survive! Consider some of the causes for those organizational failures:

¹⁷ Dörner, Dietrich 1996. *THE LOGIC OF FAILURE, Recognizing and Avoiding Error in Complex Situations*, Metropolitan Books, ISBN: 0-201-47948-6. p. 8.

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

Failure to adapt. Taken as a whole, the representative form of democratic process of the 1st Paradigm of Democracy as it exists today is designed to fail in the long-term. The primary reason it will fail is that is a linear, closed-end process that is not designed to adapt to changing conditions by learning from its mistakes and successes.

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.¹⁸ When this is designed into a representative democratic system, with a focused long-term local-to-national vision, then that democracy can adapt, survive, exist, and perhaps achieve social sustainability.

NOTE: Psychologist Chris Argyris and philosopher Donald Schön's intervention research focused on exploring the ways organizations can increase their capacity for double-loop learning. They argued that double-loop learning is necessary if organizations and its members are to manage problems effectively that originate in rapidly changing and uncertain contexts.

Single-Loop Learning. Argyris and Schön describe single-loop learning as “adaptive learning” [that] focuses on incremental change. This type

¹⁸ Argyris, Chris., & Schön, D. (1996) **Organizational Learning II**, Addison Wesley, Reading, Mass.

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

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

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

of learning solves problems but ignores the question of why the problem arose in the first place.

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

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

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

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

Organizational Adaptability. History is clear, while our species is sustainable, organizations and governments of every type, are not. Fatally, organizations are not socially sustainable because they do not have the three core values (quality of life, growth and equality) embedded into their “organizational DNA” as it is in our DNA. The

three core values have urged us, driven us, to become **adaptable** to survive and to continue to fulfill the values that have sustained us.

Said another way, organizations and governments are not adaptable because their form, functions, option-development, choice-making and decision-making processes were *artificially* formalized and structured, which prevents the organization from adapting to social change that is *organic* to the people they serve.

Not being able to adapt, organizations and governments have not learned how to survive the invisible slow creep of social change or rapidly changing situations. It is not that formalized organizations are not capable of adapting to the social changes of the host society, but that they were not designed with an intention to adapt. All 1st Paradigm Democracies will fail simply because they were not designed to adapt and evolve.

CONCLUSIONS —

Because *equality, life, liberty and the pursuit of happiness* are almost identical to the three irreducible core values of social sustainability — *life*, (the quality of life), *growth*, and *equality* — they gave rise to the longest-lived democratic political system in the history of the world. Yet, as they have been narrowly interpreted, they are insufficient to successfully sustain the social, political, and economic inertia of this nation or any other democracy into the centuries ahead. In this context, a democratic society is not socially sustainable until the values that have sustained our species are embedded into the decision-making processes of government and other organizations at all levels.

As the 1st Paradigm of Democracy became complete that model has rapidly become obsolete, as we are seeing today. As the 1st Paradigm has become less capable of managing the duties of governance, its obsolescence has become more and more evident, signaling the necessity to initiate the 2nd Paradigm of Democracy.

What is needed, particularly for Progressives in every democratic nation in order to sustain the greatness of their nation into the future, are the quality-value based interpretations of the words “equal” and “life” in the *Declaration*. To initiate that evolutionary step in the culture of democracies, those words must be applied just as *pragmatically* as the first interpretation has been applied. Pragmatically, what is needed is a national and international Progressive organizational *system* that facilitates citizen participation. Doing so will provide many positive developments to sustain democratic nations.



In a “1st Paradigm Democratic Society —
Responsibility to society is indoctrinated
by authority, obedience, and discipline.

In a 2nd Paradigm Democratic Society —
Responsibility to society is enculturated
by teaching personal power,
self-discipline, and personal responsibility.”

9

Building on the 1st Paradigm of Democracy

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

To successfully build the 2nd Paradigm of Democracy we retain those aspects of our traditional democratic process that are working and lend themselves to its improvement and effectiveness. These include,

1. The direct connection between with the values stated in the Declaration of Independence and the six core values of social sustainability.
2. There are already long term existent democratic processes in place that have produced a social, political, and economic culture of democracy that will lend itself to the public's acceptance of the 2nd Paradigm of Democracy.
3. The First Amendment provides the context for the development of the 2nd Paradigm of Democracy.
4. The Internet is already in place that connects all democratic nations for similar democratic developments.
5. The first and second intention of the founders of the United States democracy are fulfilled: a) The Revolutionary Colonists successfully pushed the authority of the British monarch back to his homeland; b) to create a sovereign democratic nation.

6. There is an history and culture of local citizens meeting together to discuss and promote legislation...
7. ... and share their views, perspectives, opinions, and preferences with their elected and appointed public executives.

“What is right? What Works?” One book that has been very influential to me for examining 1st Paradigm Democracies is, “Breaking the Rules.”¹⁹ by Kurt Wright. Wright’s book is eminently practical because he asks several questions that lead the reader to intuitively pragmatic answers. 1) “What’s right?” [The word “right” is interchangeable with the word “works” to become, “What works?”] 2) “What makes it right/work?” 3) “What would be ideally right/workable?” 4) “What’s not yet quite right/workable?” And, 5) “What resources can I find to make it right/work?” This process moves our inquiry from “fixing problems” to *creating solutions*.

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

WHATEVER WE RE-DESIGN MUST —

- 1) Be compatible with the Constitutional framework of our nation;

¹⁹ Wright, Kurt 1998. *Breaking The Rules*. CPM Publishing, Boise, ID ISBN: 0-9614383-3-9

- 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 that the Apportionment Act created; and,
- 4) Offer an inventive way to engage contemporary technologies to give citizens an ongoing and continuous means of offering their collective intelligence (think in terms of “knowledge workers” in high tech industries) to create a “trend” of intelligent consensus to share with their public executives.
- 5) Offer a means for public executives to receive ongoing feedback from constituents; and keep pace with social change and the ever-changing hierarchies of needs of citizens whose interpretations of the six core values of social sustainability are constantly evolving.



Part IV

Creating Solutions

Part IV will launch us into reframing the values of democracy using the timeless values of social sustainability. This will result in a proposal for pragmatic, operational processes aimed at sustaining democratic societies, governments and politics, financial-economic, and the organizations in each of those sectors.

10

Comparing Characteristics of the
 2nd Paradigm of Democracy to the
 1st Paradigm of Democracy

2nd Paradigm Democracy

1st Paradigm Democracy

<p>Organic design — System Functions Protective, participatory Team oriented Heart and Head centered Creative, parallel, discerning Intuitive, empathic, compassionate Transparent Adaptable Proactive Socially Sustainable ideology and morality that is consistent, integrated, and holistic.</p>	<p>Artificial design – Linear Functions Paternalistic, authoritarian Hierarchical and Male dominated Head centered Linear thinking Intellectual Opaque Rigid, inflexible, arbitrary Reactionary Political ideology and traditional Morality that is inconsistent, arbitrary, and atomistic.</p>
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Further comparisons —

The 2nd Paradigm of Democracy is to the 1st Paradigm
 As democracy was to the monarchy.

The 2nd Paradigm of Democracy is to the 1st Paradigm
 As smart phones are to rotary dial phones.

The 2nd Paradigm of Democracy is to the 1st Paradigm
 As Windows 10 and OS X El Capitan are to DOS.



11

It's All About Decision-Making

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

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

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

If democratic nations have any strategic intentions for the stability of future generations, then they will need to begin using the timeless, universally applicable, irreducible, and consistent criteria (read quality of life, growth, and equality) to assess social, political, and, financial/economic conditions at the present in order to formulate

social, political, and economic-financial policies to create positive and constructive change for the future.

I know of no nation that has a multi-decades and multi-centuries strategic planning process for assuring an improving quality of life and the potential to grow with equality for their citizens. National, state, and provincial policy-makers, public executives, and administrators are simply flying by the seat of their pants hoping against hope that “SHTF”²⁰ does not happen during their term in office or in their career.

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

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

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

Do you see the point? The captains of super tankers do better planning for potential future conditions than the whole United States government plans for the future of this nation, its societies, and its

²⁰ When the “S__t Hits The Fan” – a reference used by “preppers” and those who envision apocalyptic endings when geophysical cataclysms or manmade create the destruction of nations.

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

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

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

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

present is better for everyone who chooses to have a better life for themselves and for their society?

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



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

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

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

12

Opening A Progressive National Strategy In Local Communities

The foundation for a Progressive national strategy that unfolds in hundreds of local communities of any democratic nation involves three major components:

1. The six core values of social sustainability;
2. These values are set into a procedural schematic, (p. 129);
3. Used by a local community Social Sustainability Design Teams.

These three developments will empower Progressives to reframe historic democratic values in terms of socially sustainable values through pragmatic socially sustainable action projects, corporate policies, municipal and state legislation, and policies in hundreds and thousands of local communities in all democratic nations. Such reframing would give Progressives a rational and powerful way to bring social progress and constructive social evolution to hundreds of millions of citizens in dozens of democratic nations.

EXAMINING VALUES, BELIEFS, AND ASSUMPTIONS IN THE DESIGN TEAM ENVIRONMENT —

It is against the six core values of social sustainability that all other values, beliefs and assumptions, expectations, and our actions will be weighed. These values provide a timeless baseline for sustainable decision-making and policies; and to consistently validate existing values, beliefs and assumptions, and expectations. Local Community

Social Sustainability Design Teams provide a comfortable venue for using these values to begin building consensus for sustainable national democratic societies.

Because the six core values of social sustainability have already been discussed in detail, we will begin by discussing the Design Team environment and its operation. Once we understand how the Team operates, then we can discuss how the Team will examine its projects using those core values set in the Schematic for Validating Social Sustainability.

Dialogue in the Team. Dialogue as a process is far different from conversation and discussion. Dialogue in this sense is that unique exchange of thought among several people that seems irresistibly connected, as though without separation, yet allowing the unique contribution each person has to offer. Peter Senge tell us, “The discipline of team learning starts with ‘dialogue,’ the capacity of members of a team to suspend assumptions and enter into a genuine ‘thinking together.’ ”

Values form the base of our behaving, speaking, and thinking that we express in our lives and how we live them. They are fundamental to who we are.

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

Exposing Assumptions. The reason why beliefs between individuals diverge so greatly is that while values are universal, beliefs, opinions, and assumptions are cultural, familial, and personal. Behavior may vary from one person to the next and from one society to another, even though they hold the same beliefs, *because of underlying, unexposed assumptions.* When you see inexplicable differences such as this, look for unexposed assumptions. Then it becomes time to

ask that all important and revealing question, “If we hold the same values, what has caused our beliefs and our expectations for fulfilling those beliefs to be so different?” That is the time for engaging effective dialogue techniques to expose assumptions.

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

Within the Team, when differences of beliefs are discovered, it will become necessary for its good working order to examine those beliefs to determine how they contribute to the sustainability of our civilization, national societies, communities, family, and ultimately the individual — not just for this year, but as they contribute to the development of sustainability 50 to 250, and 1,000 years ahead. Yes, 1,000 years is not too much to contemplate. That is why when you think of sustainability, think at two levels, the ideal envisioned future outcome, and the developmental steps that must be implemented to attain that ideal outcome.

Validating Assumptions. *Failure to reveal and validate assumptions, either by overt agreement or tacit agreement, will invalidate the results of the Team.*

Differences of belief are evidence of assumptions that must be validated separately through the Schematic as supporting or not supporting social sustainability. When differences still persist, it is time to call upon your Consultant for insights and advice. This may

seem tedious, but is a preventative procedure that will go a long way to eliminate unforeseen problems and failures of eventual designs. Documenting the validation or invalidation of assumptions will be useful to other teams as they examine similar designs. Differences between the validated results of different teams are indicators that unrevealed assumptions still exist.

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

“Everything is Fine.” Hundreds of local Design Teams will be able to examine the fundamental assumptions that underlie the social systems of our society. Assumptions are the soft sand that is quickly eroded when tragedies wash across communities and nations. David Bohm tells us,

“When things are going smoothly there is no way to know that there’s anything wrong — we have already made the assumption that what’s going on is independent of thought. When things are represented, and then presented in that way, there is no way for you to see what is happening — it’s already excluded. You cannot pay attention to what is outside the representation. There’s tremendous pressure not to; it’s very hard. The only time you can pay attention to it is when you see there is trouble — when a surprise comes, when there’s a contradiction, when things don’t quite work. “However, we don’t want to view this process as a ‘problem,’ because we have no idea how to *solve* it — we can’t project a solution.”²¹

²¹ Bohm, David *On Dialogue* (2004): 68.

The biggest assumption that amounts to a grand societal lie is that “Everything is fine.” The *Schematic* has an uncanny knack for exposing assumptions of team members, their communities, and the assumptions of our culture, larger societies, nationally and internationally. But it takes courage to begin. Perhaps the biggest untested assumption I’ve made is that the citizens of democratic nations are concerned about their future, and will become engaged in designing a sustainable future for their grandchildren and their great, great grandchildren. But, then, perhaps they only see that “everything is fine.”

~ ~ ~

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

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

Relying upon traditional top-down social and political management and governance practices is no longer sufficient to solve social problems or even delay the inevitable. Hierarchies are no longer sufficient to lead our people and move our communities and nations

into social sustainability. Further, the traditional model of democracy is too slow, too stubbornly invested in established positions, rather than being adaptive and flexible.

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

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

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

SOCIAL SUSTAINABILITY DESIGN TEAM —

A Design Team provides a collaborative environment that in some ways represents a micro-image of our society with its beliefs and assumptions, many of which do not support social sustainability. In this collaborative environment, team members are able to explore

their roles and develop a synergism as they work with the Schematic for Validating Social Sustainability.

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

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

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

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

The flaws inherent in the thinking of society stem from the beliefs and underlying assumptions that were internalized when the researcher was a child to become unexamined assumptions about

everything external to him or her. It is rare that an individual has the skills to isolate and identify the assumptions that underlie the beliefs of his or her thinking. A team of individuals is better able to uncover those assumptions because members are “outside” other member’s system of beliefs and assumptions. It requires the inquisitive diligence of a team of individuals to question, test, and validate the beliefs and assumptions of each other’s suggestions to produce social designs that are sustainable.

Local Design Teams are “learning organizations” as Peter Senge would interpret them. To paraphrase Senge in his book, *The Fifth Discipline*, “In an era of immense social change, and social and global problems of immense dimensions, no individual has the answer.” And, “Team learning is vital because teams, not individuals, are the fundamental learning unit in modern organizations. This [is] where ‘the rubber meets the road’; unless teams can learn, the organization cannot learn.” I would add that when organizations do not learn, society does not learn. Design Teams provide a best solution for developing answers that promote bottom-up social sustainability from the collective efforts of everyone in each team, and hundreds of teams across nations.

By operating within the parameters of a Local Design Team, team members learn how to become sustainable as individuals and as a team to influence their communities. The reframing that will occur in hundreds of local communities in all democratic nations will result in a subtle but significant mind-shift whereby the individual constructs a new mode of thinking. This is the heart of the 2nd Paradigm of Democracy. It offers values-reframing at the level of a cultural paradigm shift of thinking that can transform not only the individual and team but their communities and eventually their entire culture as these local teams proliferate and begin to transform society incrementally. What we learn from this re-framing is that we are not separate as we shift our thinking from isolation to connectedness and from social fragmentation to wholeness. Here, at this level, we

accept at the core of our being that each of us is inseparably connected to everyone and the whole of everything.

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

Progressives who initiate hundreds of local community Design Teams with local citizens will fill a vacuum of leadership at local, state, and national levels. The products of hundreds of local Design Teams will provide a new paradigm of social leadership that reflects the best intelligence and application of wisdom from society. Bottom-up designs for social action will create a very broad base of intelligent support to overcome the tremendous challenges that await any democratic society in the 21st century. Through the direction found in the efforts of several hundred teams, social leadership is provided without an authority figure.

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

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

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

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

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

Facilitator – This person facilitates the work flow and social flow of the team. He/she is NOT a leader or “head of the team,” but an equal member of the team. As a note, the Organizer rarely becomes the Facilitator. The reasons being, the Organizer usually has an agenda for desired outcomes that may bias the facilitative process.

Recorder – This person does NOT record verbatim, but 1) records the occasional “Ah-ha!” and insight that is shared, and the progress of the team; 2) notes the clarification of assumptions; and 3) notes the change of topics as discussion suddenly changes. This allows the team to pick up the “lost line of inquiry” of the preceding discussion.

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



Consultant – The Consultant is also a volunteer to the Team, one who offers the Team a strategic perspective to support the work of the Facilitator and to help the Team see how their project fits into their society to progress it toward social sustainability in terms of 50-500 years.

THE DESIGN TEAM PROCESS —

The Design Team Process is very similar to the process of developing proofs in a high school geometry class, except several people are working together. A proof is a written account of the complete thought processes that are used to reach a conclusion. Each step of the process is supported by previously validated axioms, postulates, theorems, corollaries, hypotheses, theories, and definitions, or proofs of social sustainability. In the case where there are no earlier proofs, the team will have to develop those first. In a Local Community Design Team, team members fulfill their role-functions by assisting the team to work through the Schematic. Typically, a synergism develops in the team process as members offer the complementary skills of their roles in the discovery process of working through the Schematic.

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

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

“Flow” of the Team Process. When the team is in the “flow” of its work, it is as though time stands still. The flow of the team process

takes on a character and “glow” of its own so that the serendipity of insights and participation of the team members occurs when it is needed. There is an underlying awareness among the team members that they “know” the way ahead and their work is on target, useful, and effective.

If available, using a fillable form of the Schematic that is simultaneously represented on individual laptop computers will help the team anticipate what is needed to add to or amend the Schematic as new input is developed. As comments are added, other members can modify their own thinking as blank areas of the Schematic are filled in with everyone becoming aware of that new addition.

It is also valuable to have additions and modifications visible when other members may be working collaterally in other locations by support staff or engaged in online research.

TWO WAYS TO USE THE SCHEMATIC FOR VALIDATING SOCIAL SUSTAINABILITY —

- 1.** Designing New Policies, Social Processes, Organizational Structures, and Statutes, for example.
Please see the Schematic on page 129.

Begin with filling-in the top half of the Schematic first. The Schematic is eminently flexible, rather than arbitrary, allowing you to begin anywhere that works for you and your team.

The lower half of the Schematic was designed deductively. Most people know what they want the project to look like when they are finished, and that is where we begin, in Column #6.

- (Column #6) **Measurable outcomes** of the decisions, actions, and implementation. This will be a list of what your project will look like in measurable terms. For example:
{Reproductive information and condoms will be available from the school nurse, without guilt or remonstrations.}

- (Column #7) **Expectations** for the actions that produce outcome(s).
{We *expect* that general reproductive education and the discrete availability of more specific reproductive information and devices will be made available to that group of people.}

- (Column #8) **Beliefs** (and assumptions) that support the decisions and outcomes.
{We believe that those who are most uninformed about sexuality are the most likely to produce unwanted pregnancies.}
{We *assume* that this information has not been provided to this population in a timely or adequate manner.}

Because assumptions are always hidden beliefs in our mind, the only time they become exposed is when someone does not agree or believe with another person's beliefs. This is a very critical point of the Design Team Process that must not be lost or ignored. At this point, an Inquiring Member must begin a thorough Q and A process with each individual who has differing beliefs to discover "What makes you believe your position is correct? When did you begin to have this belief or assumption? Do you remember how you learned about this belief?" or similar questions.

- Once those are recorded, then each belief or assumption must be validated by the criteria of the three core values of social sustainability in Column #9.
- Revealing assumptions that are not in agreement with the three core values is essential to the development of sustainable beliefs, expectations, and solutions and the removal of unsustainable beliefs, expectations, and behaviors.]
- Recording and publishing the (in)validation of erroneous assumptions is vital to save time for other teams working with similar beliefs and assumptions, globally.
- Reasonably, once an assumption becomes validated, it also becomes an established and supported belief, and published.

- **(Column #9) Values** that underlie the decisions, beliefs, expectations, and actions/outcomes.

{We value and ever-improving quality of life for everyone by informing them now to make timely and vital life-decisions in order for them to grow into their innate potential, equally as those who are fully informed.}

In the far left column (#9) each core value (quality of life, growth, and equality; as well as the three Value-Emotions (empathy, compassion, and “Love” of humanity) are used to validate every belief, assumption, expectation, and each criterion of fulfillment

- Validate the final Design against the 6 core values.
- Write Statements of Findings of what are discovered during the validation process.

2. Validating Existing Policies, Social Processes, Organizational Structures, and Statutes, for example.

Please see the Schematic on page 129.

The process here is a bit different because we will be dealing with already established material. It is our chore to validate what has been established as being in alignment with the six values of social sustainability, or not. For social activists, and those who are particularly concerned about equal rights, equal pay, and equal treatment, this process will provide a reality-check that will reveal erroneous beliefs and hidden assumptions.

Begin filling in the Schematic, items 1-5.:

- Do not be too alarmed if some of the spaces are blank at this point. Eventually it will become necessary to complete all the items.
- Because the project you are working on is already existent, your Team can begin working on columns 6, 7, and 8 simultaneously, if you so choose. The values in Column #9 always remain the same. They provide the final, unwavering criteria for challenging the social sustainability of every element of the project you are working on.

In many ways, your work will be very similar to a post-mortem examination on existing policies or legislation; or, trying to examine a legislative bill or policy before it is taken out of committee and submitted to a vote. If you are a Progressive legislative consultant you will then propose ways to amend the faulted bill or policy.

- In Column #8, you will want to identify the beliefs that brought about the expectations in Column #7, and the criteria of fulfillment in Column #6. Having identified these elements in each column, now it is time to use the 3 primary core values,

and then the secondary Value-emotions to challenge each element as contributing to social sustainability or not.

- Sometimes you will come to a “Huh?” situation when you start discovering the beliefs that brought about this policy. When that happens, it is usually due to some unexposed assumption that was made as the policy or legislation was being written.

Yes, this process is tedious, but it will provide lock-tight policies that will stand the test of examination by anyone in any nation, any time in the future.

SOURCES OF KNOWLEDGE AND WISDOM —

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

- Using what the members know;
- Investigating historical and contemporary social research;
- Researching archives of wisdom on the Internet and in libraries;
- Entering into moments of reflection where each must reach within and find the Source²² to guide them toward those ingenious, serendipitous insights that did not exist before.

THE INTERNATIONAL LIBRARY OF SUSTAINING WISDOM —

When hundreds of local community Design Teams send their validated proofs of social sustainability to the Library of Sustaining Wisdom, those validations will have a cumulative effect to build a base of validated wisdom for the social sustainability of all races, cultures,

²² Jaworski, Joseph 2011. *Synchronicity, The Inner Path of Leadership*. p 213.

wisdom that can be accessed by anyone, anywhere. Second, local Design Teams are an excellent place to begin the mining process because they will train and educate millions of citizens how to become contributors to and collaborators of the future they and their children will fulfill with their lives.

No one in the past has engaged this work with the intention of designing socially sustainable societies. Will today's democratic nations be the first to avoid adding our own civilization to the list of failed civilizations.²³ Gathering and writing Statements of Validation must not become just another book of platitudes, but pragmatic wisdom that can be incorporated into the vision and working policies of sustainable family designs and sustainable communities; and, that those designs become developed into plans, and action taken to invoke their accomplishment.

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

- “The Treasury should be refilled,
- public debt should be reduced,
- the arrogance of officialdom should be tempered and controlled, and
- the assistance to foreign lands should be curtailed lest Rome become bankrupt.
- People must again learn to work, instead of living on public assistance.”

Example. Economies are a product of human social activity with a very long history. What are the universal, underlying truths, principles and axioms of sustainable economies? We must discover and apply them to stabilize our communities, nation and world; and, avoid the obvious causes of economic destruction. Ironically, we are

²³ Except, perhaps, *The Lessons of History* by Will and Ariel Durant, 1968, Simon and Schuster. LOC 68-19949.

~ Schematic for Validating Social Sustainability ~ 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 social project being designed for sustainability (e.g., family, childrearing, community, education, health care, economy, commerce and trade, governance, or other) : _____

OR
 State the material project being designed for sustainability: _____

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

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



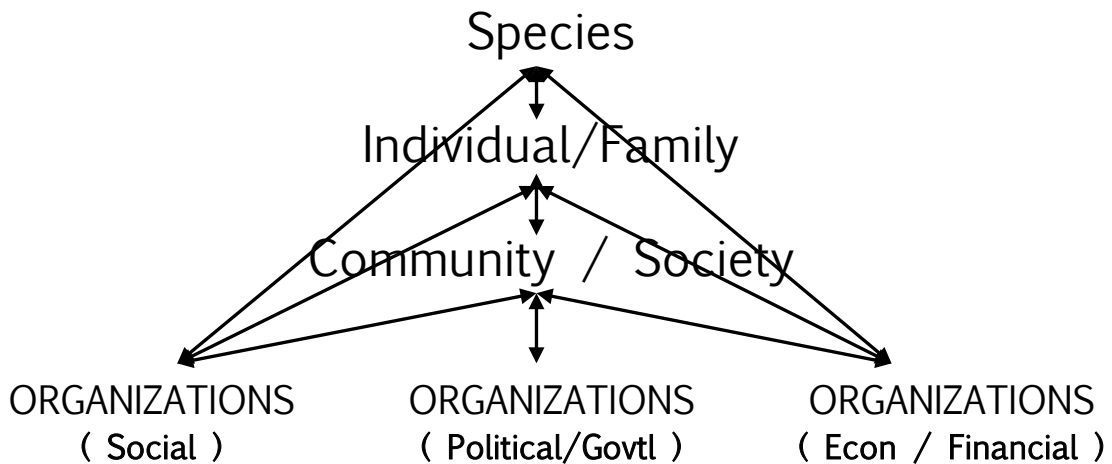
13

Progressives in Organizations

INTRODUCTION —

Societies are not organizational entities, but aggregates of organizations and groups of people. Because of that, attempts to move a society to become socially sustainable will fail, except when *organizations* invest the values of sustainability become the decision-making criteria for their decisions. The illustration below shows this supportive relationship.

Illustration for a Socially Sustainable Society



EXPLANATION. The illustration explains the social symbiosis that develops in communities and societies that have chosen to move toward social sustainability. The most powerful organizations are those within the three pillars of a functional society: social-societal, political-governmental, and economic-financial.

PRIORITIES OF SUSTAINABILITY —

1. **The ultimate priority** comes from the genetic mandate to sustain the species.
2. **The second priority is to sustain individuals/families** to support the continuity of our species. In a society that has chosen to move toward social sustainability, efforts are made to support the maturing social evolution of family dynamics so that families socialize and enculturate next generations to support a socially sustainable society.
3. **The third priority** is dependent upon the willingness of organizations within communities and society to adopt socially sustainable values and practices to support the development of sustainable communities and societies.

Only then will communities be capable to contribute to the social sustainability of individuals and families. Societal sustainability becomes possible when organizations are designed to become sustainable, to stay in business, and make contributions to the continuity of communities and societies by contributing to the sustainability of individuals and families. This symbiosis is only sustainable when individuals and families also make decisions and take actions that support the social sustainability of the organizations of their communities and societies.

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

For Progressives, who accept reframing democratic values as contributing to social sustainability, the means to bring about a supportive cultural evolution of democratic nations is through

organizations — all organizations in the three supporting pillars of society.

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

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

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

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

An example may be helpful. When Progressives reframe the intention, operating philosophy, and mission of public education in terms of the survival of our species, of the stable existence of families, communities, and societies, and the existence of all

organizations in terms of social sustainability, then the vision, intention, operating philosophy, and mission of educational institutions and organizations becomes obviously clear. Of all the social institutions that are desperately in need of clarity for their intention, public education at all levels stands out above almost all others.

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

- Is the intention of your organization's programs to improve the quality of life of citizens, clients, patients, users, etc.? Do your procedures measurably support the improvement of the quality of life of your employees, clients and others? Which programs do, and which programs do not?
- Do your policies and procedures support the growth of the innate potential of your clients, employees, and others?
- Do your services and/or products affect each of your clients equally? If you can answer "yes" to each question, it is very likely that your organization is making contributions to social sustainability. A full test would apply each value (quality of life, growth and equality) in greater detail to internal and external policies that would be *validated by measurable criteria of performance*.

FACTORS THAT AID SOCIAL SUSTAINABILITY —

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

- **A favorable environment:** Ongoing peace, not war; a stable economy, not depression or hyper-inflation; population maintenance, not over-population; a well educated public, not illiteracy; a responsible system of participatory governance, not despotism, revolution, political apathy or corporate manipulation of democratic processes for their own benefit.
- **Maintenance and regeneration:** A good educational system that allows citizens to develop their innate potential, whether those are great or diminished; A sustaining educational system that transfers cultural wisdom from one generation to another – the wisdom that inherently enculturates the values that support social sustainability. And most importantly, responsible parenting that instills social maturity and personal growth.
- **Functional components:** All social organizations including economic-financial, government, legislative bodies, justice and courts, family practices, education, and corporate policies contribute to the social sustainability of the individual, the family, community, and society. Decision-making at all levels is guided by a complementary three-tier morality: individual, social, and global.

THE POSSIBILITY OF SUSTAINABLE ORGANIZATIONS —

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

The traditional intention to simply stay in business is not naïve, but now will require that businesses couple that intention with an intention to make meaningful contributions to the social sustainability of their employees, the community where they do business, and make a demonstration that their existence contributes to the larger good of their host society. Doing so, business organizations will also thrive.

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



“A democratic society will only become sustainable when the combined decisions and actions of individuals and organizations work for the same goals of sustainability.

Both have an equal influence upon the survival and sustainability of future generations.

Both are required to maintain the continuity of society by preventing social disintegration and ensuring that society evolves evenly.

Only then will society be able to provide an improving quality of life and the potential of growth equally for everyone.”

14

Empowering Progressives – Reframing Political Dialogue

“WE ARE THE ONES WE HAVE BEEN WAITING FOR.”²⁴

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

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

- There are probably 200 million people in the middle between the polarized ends of the political spectrum in the US who are waiting for rational leadership, asking, “Who will lead us?”
- Because the values and principles of social sustainability are universally organic to every person of every race, culture, ethnicity, nationality, and gender, citizens are innately “wired”

²⁴ Various attributed to Alice Walker (2006) in her book by the same name; A Hopi Elder Speaks; and numerous other public figures.

to understand the language and programs of Progressives when their programs are framed in the values of social sustainability. In other words, there is a ready and eager audience to hear what Progressives have to say in the terms that the audience already understands. (See, "Characteristics of these Values," page 26.)

- Public issues can be viewed and discussed in rational, integrative terms when they are seen through the frame of the six values of social sustainability;
- These same values can be used by the Progressives to bring unity to the disparate aggregation of their pet projects, which would help Progressives "come together under one tent" to become far more effective as a whole;
- Progressives, using the six values of social sustainability, can now discuss "the common good," "what is fair," "social justice," and "social equity" in definitive terms that citizens can understand.
- Discussion of proposed legislation will become transparent to the public when they are framed using the values and principles of social sustainability that are innate to everyone. No more "smoke and mirrors" to fool the public in supporting legislation that will injure their ability to become sustainable.
- Progressives can now reframe the political dialogue with conservatives using the values of social sustainability to create a conversation the public can easily understand. Using the six values of social sustainability, empathy, compassion, and the "Love" of humanity become a real part of that dialogue.
- *The key to reframing all future political dialogue* will be the ability of Progressives to reframe/respond to each public issue in terms of the timeless, irreducible, and universal values of social sustainability. Because these values are innately relevant to every person in a democracy, a political dialogue using

those values makes the democratic process personally relevant to each person.

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

What Progressives have not had available to them until now is the capability to argue the direct connection between "liberty" and "freedom" with the values that have sustained our species for tens of thousands of years. Now Progressives can change the culture of political dialogue.. As Progressives, you not only want to argue your special interest project in a continuum of Progressive ideas and projects that make sense in a socially sustainable Progressive agenda, but to help all citizens reframe ALL political and social issues when they dialogue with friends over the Internet or over a couple of beers.

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

SOME OPEN THOUGHTS —

- Maybe it is time to start a "Progressive School for Sustainable Democracies."
- Social sustainability values, principles, and agenda could become the "ideology of the middle" that offers a rational morality for viewing the future of all social, political, and economic issues.

- Such an ideology does not argue against anyone! It argues for that which works to sustain individuals, families, communities, and society.
- It provides a real means for citizens to engage social programs with compassion, stemming from the empathy that is natural to our species.
- By using the same language of social sustainability, the message of Progressives will be uniform and repeated many times daily in all areas nationally, and eventually internationally.
- By reframing the values of democracies, Progressives will be able to take ownership of “freedom” and “liberty” by connecting them to social responsibility through the six core values. Spouting the values of democracies becomes frivolous and irresponsible when they are NOT reframed in the responsibilities of the symbiotic relationship between individuals, families, and society.
- Candidate selection has every possibility of becoming a public demonstration of competency using the values, principles, and language of socially sustainable Progressive politics. Who then rises to the top of the selection process?
- The advantage of reframing political dialogue and the values of democracies with the values of social sustainability is that it also re-frames the values of contemporary public issues in terms of the value system that has supported the sustainability of our species for tens of thousands of years.
- Thoughtful, creative, and inventive Teamwork by Progressives has the possibility of producing a view of the future in terms of staged developmental evolution through programs that are successively linked by these six values.

By looking through the history of social, political, and economic progress, Progressives will be able to fairly well chart out the next evolutionary stages that democratic nations must work

through to assure a continuing future of social progress. Citizens who come to understand the basis for the existence of their nation and communities will surely empower themselves as a great majority. Perhaps do so is the only rational and peaceful means to counterbalance the self-empowerment of the vastly wealthy 1%.



“The responsibilities of social sustainability are not silly expressions of philosophic idealism but opportunities that assure that future generations will continue our democratic traditions of an improving quality of life, with even greater opportunities to grow into their individual potential, and the potential of their society. Faithful fulfillment of our responsibilities today to our children’s great grandchildren will assure that there will be a better society, better democracy, and better economy for them than we enjoy today.”

Part V

Creating the 2nd Paradigm of Democracy

There comes a time when philosophical conjecture finally must provide a viable frame that can be examined and discussed for the real possibilities of implementation. Any actual organizations that are developed must immediately begin Type II, double-loop learning organizations in order to improve upon their operation as design flaws become known.

15

Upgrading Democracies to Type II, Double Loop Learning Organizations

INTRODUCTION —

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

If Progressives choose the values and principles of social sustainability to push their agendas forward, then they will become deeply involved in the social, political, and economic structural architecture of designing and implementing social sustainability practices in all realms of a functional democratic society. Choosing such a role will need to include preparing the public to willingly choose to accept greater public responsibilities than historically “leaving it up politicians.”

The following proposal is unique as an effort of *organizational development* to increase the effectiveness, functioning, and longevity of democratic societies, governments, and economies. The proposal seeks to redirect social, political, and economic change that cripples societies, governments, and economies by incorporating the *six core values* of social sustainability into organizational structures and daily decision-making processes. The hypothesis is that doing so will give organizations the same degree of sustainability as has sustained our species for approximately 250,000 years. By extension of the

hypothesis, using those values will produce a cultural change of beliefs about the sustainability of individuals, families, communities, and nations. Best of all, doing so will turn organizations and governments into type II learning organizations.²⁵

When organizations begin to use these six values, we could predict, as Peter Senge²⁶ 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.

ORGANIZATIONAL CHART (PAGE 149) —

The numbering in the text below relates to the Organizational Chart numbering. The chart represents integrated organizations that are non-political, secular and non-sectarian, profitable, and socially sustainable. Explanations of each organization will be briefly discussed in the text below. It represents a new profitable organization that is not profit-driven, and not listed on stock market exchanges as it will be a partially employee owned in the beginning, and may become fully employee owned in time.

For a democratic society to become adaptable and self-sustaining, it must incorporate only a few new elements: That society must recognize itself as capable of becoming a “type II learning organization,” capable of examining its failures and successes by identifying the original causes that brought about failure, and those causes that brought about success and support its social sustainability. **(3a)** The Library must collect the wisdom of human experience from its history, plus contemporary social science research, and identify those causes that bring about failures and successes; and place those learning lessons in a publically accessible repository, a library, of sustaining human wisdom. **(3b)** That trains

²⁵ Argyris, Chris. 1985. *Action Science, Concepts, Methods, and Skills for Research and Intervention*.

²⁶ Senge, Peter M., 1994. *The Fifth Discipline, The Art and Performance of the Learning Organization*.

citizen how to use that data in a methodology to formulate design-solutions to social issues. (3c) And enables citizens to confer and collaborate with other local community design teams around the world concerning that problem and possible design-solutions.

(4) **Education.** The work of this section is to provide training and education that supports the sustainability of our species, families that produce socialized and encultured children, and provides curricular designs that could be useful in educational settings to reinforce the socialization and enculturation of children to the time they leave their parental home.

(5) **EMANATION.** The greatest need for a society to move into social, political, and financial-economic stability is a third party that does not take sides, but acts as a facilitator between the public and their government without abridging any aspect of the Constitution or the rights of individual citizens; but improves the effectiveness of citizens' interaction with their government; while making a profit to become organizationally and financially self-sustaining. That may seem like a wildly impossible development, but the reality of profit-making social media as Facebook, LinkedIn, Twitter, and others begs us to create a "public media" with the same or similar means of income generation.

(5b) and (3c) **EM21 and Team Internet System (TIS)** are two Internet "public media" subscriber services that provide platforms for dialogue between members and Teams concerning the development of socially sustainable designs (TIS), and the political pros and cons of those designs (EM21).

Motivation always emanates from perceived need. The greater the need the greater the motivation. (Case in point: Syrian refugees fleeing to Europe.) As the crises of the world grow to become cataclysms²⁷ and the closer and more personal those cataclysms come into a person's life, the more there is a need for personal

²⁷ Diamond, Jared 2005. *Collapse*. Meadows, Donnela, Jørgen Randers, Dennis Meadows 1972, 2004. *Limits to Growth: The 30 Year Update*.

involvement in the development of the options and decision-making that affect that individual's life. The work of the Library (3) will provide the wisdom of "what works"²⁸ and does not work, and the training to participate in a local community design team to create potential solutions to social, political, and financial-economic problems.

This proposal is also unique in that it proposes to become a self-sustainable, profit-making enterprise that facilitates an upgrade of democratic representative processes, while remaining unaffiliated and non-aligned with political positions of interest, or special interests; and without manipulating that "force field" to its own ends.

²⁸ Wright, Kurt. 1998. *Breaking the Rules*.

1. Angel Investor / Financial Trust

Fund Management and Accounting
Grant Management
Legal

2. Institute for Human Sustainability (I4HS)

Marketing
Publishing
Bookkeeping/Accounting
Human Resources
Information Technologies
Staff Training

3. Library of Sustaining Human Wisdom ("Library")

4. Education

5. EMANATION

5a. Pub. Opinion Research
5b. Public Media subscribership
"EM21"

3a. REFERENCE RESEARCH

3a1. Pre-Social Science Research
3a2. Social Science Research
3a3. Sust. Democracies Res. Prog

3b. Team Training Development

3c. Team Internet System "TIS"

3d. Translations

4a. FAMILY

4a1. SS Family Enculturation Tng
4a2. Population Mgt.
4a3. Family
4a4. Family Curriculum Dev.
4a5. Online Sustainability Store

4b. CULTURAL

4b1. SS Culture Enculturation Tng
4b2. Cultural Curriculum Dev. Social-Societal
Governmental-Political
Financial-Economic

4c. ACADEMIA

4c1. Social Sustainability Research
4c2. Curriculum Dev.

Profit making activities: Advertising, publishing copyrighted family and academic curricula materials, research contracts, design contracts, organizational development consulting, consulting to human resource depts., contracted onsite training, remote and Internet training

1. Angel Investor / Financial Trust

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

Intentions.

1. The over-arching intention for founding The Trust is to bring an end to the boom-and-bust cycles of growth and failure of societies, governments, economies and civilizations.
2. To be the benefactor to the Institute for Human Sustainability (I4HS) and its subordinate organizations; and through the functions of the organizations of the Institute for Human Sustainability it will support efforts of the public to install sustainable practices in the organizations that support societies, democracies, and economies.
3. To design and implement I4HS as a socially sustainable profit-making, employee, partially owned corporate model from start-up to profitability.

2. INSTITUTE FOR HUMAN SUSTAINABILITY (I4HS)

I4HS is the umbrella operating organization of three programs:

3. International Library of Sustaining Human Wisdom (Library),
4. Education, and
5. EMANATION (EM).

Vision. The vision for the Institute for Human Sustainability is to initiate and bring about the conscious, transcendent social evolution of civilization.

Intentions.

1. The Intention of The Trust becomes the intention for I4HS' existence. I4HS recognizes that socially sustainable families are the foundation of socially sustainable civilizations, while sustainable organizations are the foundation of sustainable societies. For the purposes of this proposal, I4HS must model itself and operate as an adaptable organization through social sustainability practices, as a type II, double loop learning organization and corporate entity.
2. To develop the necessary enculturating processes and materials to teach and train democratic societies, communities, families, and individuals how to support the social sustainability of each other.

Philosophy. The longest lived (sustainable) societies are those in which each individual is sustained as he or she contributes to the sustainability of his or her family, community, and society; and, symbiotically, societies become long lived as they contribute to the social sustainability of the individual, their family, and their community. Such longevity is not possible without all organizations entering into that same symbiotic relationship with individuals and their host societies. Collectively, their social sustainability is maintained by devising, adapting, and implementing more mature and effective models of their social institutions and systems, from the level of childrearing to global organizations to accommodate perennially inevitable social, political, and financial-economic change.

Mission.

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

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

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

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

We assume that all that is needed are unbiased, non-aligned, and unaffiliated processes that allow hundreds of millions of citizens of democratic nations to participate in option-development, choice-making, decision-making, and action-implementation to create solutions for the benefit of the greatest number of citizens.

3. INTERNATIONAL LIBRARY OF SUSTAINING HUMAN WISDOM —

The subordinate sections of the Library include Social Sustainability Research Program; Team Training Development; Team Internet System (TIS); Translations, and an Online Sustainability Store.

Intentions

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

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

3a. Social Sustainability Research Program. Research includes historic experience, historic social research, and contemporary experience and social research of WHAT WORKS and WHAT DOES NOT WORK to support human social sustainability in three categories: Social-societal, governmental-political, and financial-economic, based on the 6 core values of social sustainability.

- It is hoped that an algorithm can be designed to search all databases, (Specifically Google and Wikipedia, with their cooperation and partnership.), for what works and what does not work to support social sustainability using the six core values of social sustainability.

3a1. Pre-Social Science Research. It is my suspicion that there is a vast reservoir of historic wisdom of the failings and successes of past societies and civilizations lying fallow in the libraries of the world. The emphasis of this research is the discovery of findings that support the social sustainability of the individual, family, community, societies, nations, and the global civilization; and, are fully or partially in alignment with the 6 core values of social sustainability.

3a2. Social Science Research. Contemporary social science resources would include all published social science research, and ongoing social science research. Again, the emphasis is on findings that support the social sustainability of the individual, family, community, societies, nations, and the global civilization; and, are in alignment, fully or partially, with the 6 core values of social sustainability.

3a3. Sustainable Democracies Research Program.

3b. Team Training Development. The intention of the Research Team Development section is to develop an expert in house research team to hone the Design Team Process and all elements related to it. The Library’s Research Team will become the model for the development of training materials, processes and settings that will be applied to other in house SS Design Teams, and for offsite and Local Community Team Training materials.

It is essential that the model (values, structure, and processes) developed by the Library’s Research Team becomes an effective and productive model as it will be replicated by thousands of local community SS Design Teams around the world. Computer simulation training in the 11 languages will go far to support validated results from those local community design teams around the world.

3c. Team Internet System (TIS). TIS is an Internet “public media” subscribership for the networking of Local Community Design Teams to collaborate globally on validation projects and collateral issues.

TIS is co-responsible with the IT section to develop an effective Team Internet System (TIS) that enables Teams all over the world to network, collaborate, and contribute Validated Statements of Findings to the Library’s growing database of validated SS Wisdom.

3d. Translations. The universal nature of the 6 core values of social sustainability dictates that the practices of socially sustainable training programs become available to at least 11 major languages: English, Spanish, Portuguese, French, German, Russian, Italian,

Turkish, Modern Standard Arabic, Farsi, and Mandarin — 90% of the world population.

4. EDUCATION —

4a. Familial. Family is the foundation of civilizations. Teaching young adults and adults how to enculturate themselves and their children with the fundamentals of a socially sustainable family is key to the development of a integrated global family of billions. These materials must be developed in a way that individuals anywhere can have empathy, compassion, and “Love” of family situations wherever they travel in the world.

Intention. The intention of the Familial Section of Education is to develop the means and materials to train and educate individuals and families as being the primary agencies of multi-generational social sustainability enculturation. Secondly, this section is responsible to develop training materials to teach parents and children of all ages *how* to enculturate children.

4a1. SS Family Enculturation Training. This section must answer the primary question, “What is needed so that families become able to train and educate their children as capable of enculturating their own eventual children with the fundamental tenets and behaviors of socially sustainable enculturation?” The second question this section must answer, “What means/mechanisms and materials ‘work’ to fulfill the first question?”

- This section would provide a continuum of developmentally related training and education materials from an era before conception for pre-procreative couples through conception, pregnancy, newborn, infancy, early childhood, and so on through the elder years until death. A partial list would include the 8 roles of family enculturation, species and family population management, relationship responsibilities, interrelationship dynamics, and self-discipline for starters.

- This section is responsible for developing curricular materials, instruction manuals, self-help guides, training exercises, and other materials to answer the primary questions and consistent with the 6 core values of social sustainability. The audiences include pre-procreational couples, parents of non-reading children and early reading children, pre-pubescent children, pubescent children, children who have become sexually capable of reproduction, and post-family of origin.

4a2. Population Management. Population management is given distinctive importance by I4HS in terms of the “universality” of population practices so that it could be taught to any race, ethnicity, culture, nation, or gender. Over-population in any society and nation is a very real threat that eventually will be felt by nations around the world. Political, military, and economic tragedies point this out very clearly, as we are now seeing with the exodus of refugees and migrants from Africa and the Middle East.

4a4. Family Curriculum Development will use online computer training simulations, online materials and exercises, and hardcopy materials to provide an outreach to the 11 major language groups around the world.

4a5. Online Sustainability Store

4b. Cultural. The intention of the Cultural Section of Education is to develop educational and training materials to guide the cultures of democratic societies to become stable and eventually socially sustainable cultures. The over-arching goal is to develop materials to educate the broad *organizational public* about the necessary realities of initiating, maintaining, and sustaining a stable, peaceful society; and, its rewards.

4b1. Social Sustainability Enculturation. What would a socially sustainable social, democratic, and economic culture look like? What would be its subordinate values, expectations, beliefs, and most

importantly what would its assumptions²⁹ be? How would these be indoctrinated, and by whom?

4b2. Cultural Curricula Development. [This will probably become a part of the Academia list of work to fulfill for universities, colleges, 2-year programs, and secondary education.]

4c. Academia. The intention of the Academia Section of Education is to propose potential university departmental structures that would support the development of primary, secondary, 2-year academic, bachelor, masters, and doctoral degree, and research curricula; and to design those programs and the necessary curricula.

5. EMANATION —

Primary Functions.

1. To develop unbiased public opinion research;
2. To provide a public media subscribership to the public so that citizens can more directly participate in how the decisions that are made by their public executives — that create the future they will have to live out.

The overarching intention of EMANATION is to facilitate free and unbiased public dialogue between citizens, “the public”, and their public executives, “the government.” The effectiveness of EM as a facilitator of that public dialogue is dependent upon remaining neutral, and unaffiliated with special interests, non-partisan, and non-position oriented toward any social, political, or economic topic or issue.

“EMANATION” is a *nom de guerre* for the operating organization for the program of “*the emanation process*,” which encompasses the synergism of EMANATION and its subordinate organizations. The emanation process provides a non-invasive, non-aligned scaling-up of

²⁹ Bohm, David 2004. *On Dialogue*.

public participation in the democratic dialogue between the public and their government. It oversees public opinion research concerning local, state, and national public issues; statistical analysis, interpretation, and publication of results; operation of an Internet Public Media subscribership (EM21); and issue education for past and contemporary issues.

Philosophy. The best government is government by the governed, who must be well educated and informed. Such citizens in rational concert with their governments are best able to direct the course of their own public affairs for the advancement and sustainability of themselves, their families, communities, states, regions, nation, and civilization.

Ethics. Emanation as an organization, and responsible for its performance in a participatory democracy, must not give deference or preference to any one citizen, group of citizens, or corporation over all other citizens, but must continue to give each citizen equal access, rights, privileges, opportunities, and protections to become sustainable. Above all, it must respect the fundamental rights of equality that have proven themselves sufficient to promote the welfare of a nation of individuals and give example for other evolving democracies.

5a. Public Opinion Survey Research. EMANATION’S primary function is to measure public opinion through statistical social research: Random sampling of citizens and public executives to identify significant public issues; developing non-position educational information concerning significant public issues; sharing the results of those random sample surveys; develop and provide education materials to EM21 Internet subscribers; developing questionnaires for its subscribership to assess subscriber opinions and preferences regarding those public issues; developing and sharing data analysis and interpretations with subscribers, public executives, and media; followed by asking subscribers for their preferences to the options available to the resolution of those issues.

- Unbiased arguments are best served using neutral educational materials concerning those public issues, and that

dispassionately examines the various sides of argumentation of those issues; while also pointing out the potential consequences of the various sides. Emanation, as a facilitator of fair and open public dialogue, provides unbiased articles, research materials, and Internet links that discuss the various aspects of public issues.

5b. EM21 — An Internet “Public Media” Subscribership

The intention of EM21 is to provide subscribers with a non-aligned, unbiased site to learn about public issues without a political agenda other than expanding the influence of citizens to participate more directly in their governance. A significant pivotal necessity of EMANATION’s effectiveness is to use of subscriber’s collective demographic data to make statistical projections onto similar but larger populations.

EM21 members have the options of using both the statistical information and non-position oriented educational materials for those issues developed by Emanation along with the socially sustainably validated materials from I4HS Library to provide a rational argument in the public dialogue for movement toward social stability and social sustainability.

EM21 options for networking. As with social media, subscribers of EM21 can network with others who are interested in the same public issues. Those networks could then form into blocs of public opinion that are measurable by EMANATION. Obviously, subscribers within those blocs can link to the I4HS Library to discover validated designs, moral validations, and suggestions for policy analysis and policy formulation concerning those issues. If no designs are available, EM21 subscribers could contact Social Sustainability Teams through the Team Internet System (TIS) to develop socially sustainable designs or moral validations concerning those public issues.



RELATIONSHIP BETWEEN EMANATION AND I4HS —

Both organizations offer the public a source of interested but unaffiliated facilitation within the context of social evolution, social progress; and, offer non-positioned, validated social options for the resolution of those issues; and, unbiased educational information that discusses various perspectives on those issues.

The interaction of both systems results in a societal Type II learning system. Combined, they provide constructive input to users and public executives, with ongoing measurable public sentiment. The desired outcome is that greater wisdom is accumulated to make wiser decisions, knowing what supports successes while being fully aware of what causes policy failures.

EMANATION will use many of the resources of the I4HS Library as the activities of I4HS and EMANATION will almost always involve three topic areas: social-societal, governmental-political, and financial-economic. The Library's research teams will be primarily interested in these three areas for historic and contemporary materials that contribute to social sustainability to those areas; as well as validated findings from hundreds of local community social sustainability design teams.

I4HS, through its Library and Training programs, provides Emanation with 1) a base of wisdom from historic sources and contemporary social research sources for the development of unbiased, non-partisan information and data to develop unbiased, non-judgmental, and non-partisan articles about contemporary public issues. 2) I4HS provides a training function to local community design teams that choose to initiate work on developing socially sustainable designs as solutions to those public issues.

I4HS and Emanation Combined. The Institute empowers and enables local citizens in hundreds of local Social Sustainability Teams to design socially sustainable social processes, organizations, and social

policies, while EM21 facilitates public discussion of those public issues.

Answering “What works?” then becomes a bottom-up political and social process of moving communities and whole national societies toward social sustainability. “What works?” can only be answered by hundreds, thousands, of local Design Teams in democratic nations using the ageless values of social sustainability that have supported the sustainability of our species for tens of thousands of years, and that have empowered us to thrive as a species. These values support ongoing social stability and also create social and cultural evolution leading to social sustainability. “What works?” becomes very visible within a maturing democracy when democratic processes and democratic institutions are designed to become *sustainable* social institutions.

The 2nd Paradigm of Democracy

The Institute for Human Sustainability and EMANATION provide an effective upgrade for traditional democracies. Combined, they underwrite the 2nd Paradigm of Democracy.

The 2nd Paradigm of Democracy builds upon the existent and traditional 1st Paradigm of Democracy, with two systems that engage the existent linear, closed-end representative democratic process:

- 1) The I4HS Process validates sustainable social designs for social processes, organizations, institutions, policies and laws; for examining, validating, and prioritizing public topics and issues; for validating old and new policies in light of the core values of social sustainability; and for validating their socially sustainable morality.
- 2) Emanation provides an electronic enhancement to traditional democracies through the Emanation Process (TEP) and EM21, the public media Internet subscribership, that

increases the quality of citizens' contribution and participation in their representation.

Characteristics of the 2nd Paradigm. Where the 1st Paradigm of Democracy provided for equal representation of each citizen, the 2nd Paradigm increases the quality-value of each citizen's representation by improving the quality of their participation in their representation.

- Because the I4HS Process and the EMANATION Process are circular systems, they have built-in feedback processes to help users adjust to changing conditions. They are learning systems. We learn from using them and adjust our social and political decisions by using them. Because they begin at the local level, citizens are able to stay in touch with developments as they occur.
- Both systems are ongoing and continual, operating 24/7. The I4HS Process develops and validates designs for social sustainability, publishes its findings, and feeds those findings into the Library's database of validated findings for social sustainability. In TEP, citizens are able to examine the issues, self-educate themselves about the issues and the consequences of the options, and choose the option they think is best.
- The 2nd Paradigm offers the potential of the collective leadership of citizens as they move toward a sustainable future using their collective intelligence. No leader has the answers for our difficult future, but answers will emerge from citizen's collective participation.
- These two systems support the old linear public representative form of democracy and offer a "holistic democracy," meaning that they give equal access to every citizen who wishes to participate from wherever they are at any moment, and engage any topic in the spectrum of public topics and issues.
- The 2nd Paradigm will be very familiar to Latin citizens, who are strongly oriented to the maintenance and sustainability of family culture, *la familia!* This is an essential aspect for

preparing new generations to participate in the larger family of sustainable communities, and society as a whole.

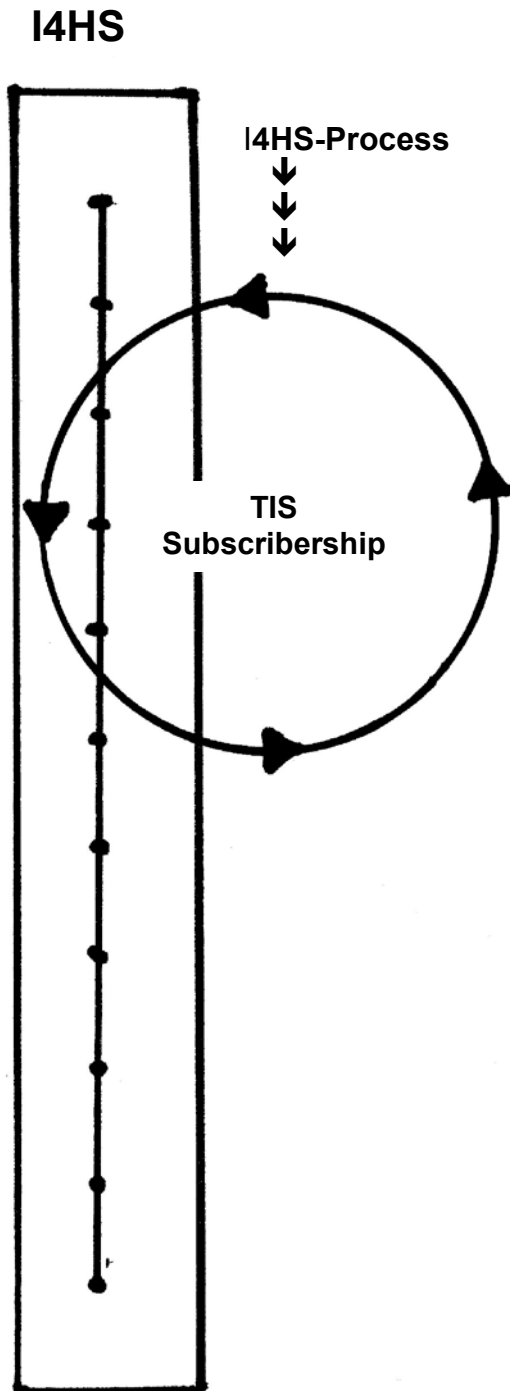
- It will feel comfortable and empowering to women because it is highly inclusive and seeks to share power. Inclusiveness allows and accepts the exceptions, without succumbing to them, and seeks acceptance of diversity to provide social congruence. It seeks to bring out the best in individuals, and asks them to provide the same for the good of themselves as well as their community. Sustainability is intrinsic to the mothering spirit of women, and offers the best of the feminine capacity for empathy, compassion, tolerance, and understanding with the masculine predisposition to take action.
- It is non-traditional. It balances the “left-brained” culture of mainstream American society with the best that “right-brained” Cultural Creatives³⁰ and women in general have to offer.
- The 2nd Paradigm provides a cultural “gestalt” for making contributions to society that are far greater than the sum of individual contributions. It provides for a new paradigm of social organization for accessing social rewards that are not achievable by any traditional political or social process.

Concerning The Emanation Process, the Internet has made it possible for millions of citizens in technologically developed nations to participate in an innovative democratic process that provides for ongoing dialogue between themselves and their public executives. Applying these technologies would provide for the same *quality* of participation for citizens as the king or, today, as elected representatives. If a democracy pursues the development of *qualitative* citizen participation as powerfully as it pursued the *quantitative* interpretation, that development would create a democratic representative process that has depth, breadth, and longevity.



³⁰ Ray, Paul H. Ph.D., 2000. *The Cultural Creatives: How 50 Million People Are Changing the World*.

Illustration A — TIS Public Media Subscribership Interacting with the Resources of the Institute for Human Sustainability



Explanation:

- I4HS provides non-position, non-partisan training and resources to train and support individual citizens to participate wisely in the development of socially sustainable options for the development of themselves, family, communities and their larger society.
- I4HS trains individuals and teams how to use the resources of I4HS so they become capable of making contributions to the growing library of social sustainability wisdom.
- It is important that I4HS remain unaffected by the exercise of power, control and authority of political, economic, and corporate interests that will occur to influence the course of developing sustainable communities and nations.
- In order to provide a neutral and dispassionate service to individual citizens and social organizations, I4HS must be designed as a socially sustainable ethical organization. Doing so, it then provides a neutral, ethical model for other organizations, one that takes no position toward any social topic or issue, but facilitates the public dialogue of public issues.
- Members of local Teams are able to connect with other teams and members to create a “public media,” in some respects similar to social media networking. Individuals and teams can then collaborate and learn from each other, speeding the process of design construction, validation, moral validations, and plans for implementation.
- Combined, SS teams and members interacting with I4HS functions create a Type II learning organization and system for the benefit of all democratic societies. This begins the process of creating societies as Type II learning organizations for the first time in human history.

Illustration B — EM21 Public Media Subscribership Interacting with the Resources of Emanation

The purpose of Emanation is to facilitate public dialogue by remaining neutral, non-affiliated, non-partisan, and non-position-based regarding public issues.

Functions:

- **Emanation Provides Public Opinion Research:**

Random sampling of the public and public executives.
Identifying significant public issues; developing educational materials; and, questionnaire development to subscribers, Response Analysis, Data development and Interpretation.

- **EM21 Subscribership:** Subscribers are able to connect and interact with each other, much like social media subscribers, to form “issue affinity” groups. These become identified and measurable by Emanation. Several outcomes are possible from these networks:

- Forming into expanding blocs of public opinion of known dimensions that can network with like-interest public interest groups and lobbies.

- * Non-position, non-partisan educational materials are provided via the I4HS Library to educate subscribers concerning those issues.

- * Obviously, subscribers within those blocs can also link to the I4HS Library to discover validated designs, moral validations, and plans for implementation concerning those issues. If no designs are available, EM21 subscribers could contact SS Teams to work with them to develop sustainable designs, moral validations or plans for that topic.

- * Or, those blocs of public opinion could become trained team members to form their own SS Team.

Training includes:

- Using the Emanation website and resources
- Subscribing to EM21
- Issue Education,
- Issue Research
 - * Linking to the TIS system
 - * Learning how to build “issue affinity” groups and networks
 - * Learning how to created a validated sustainable social agenda, via I4HS Training.

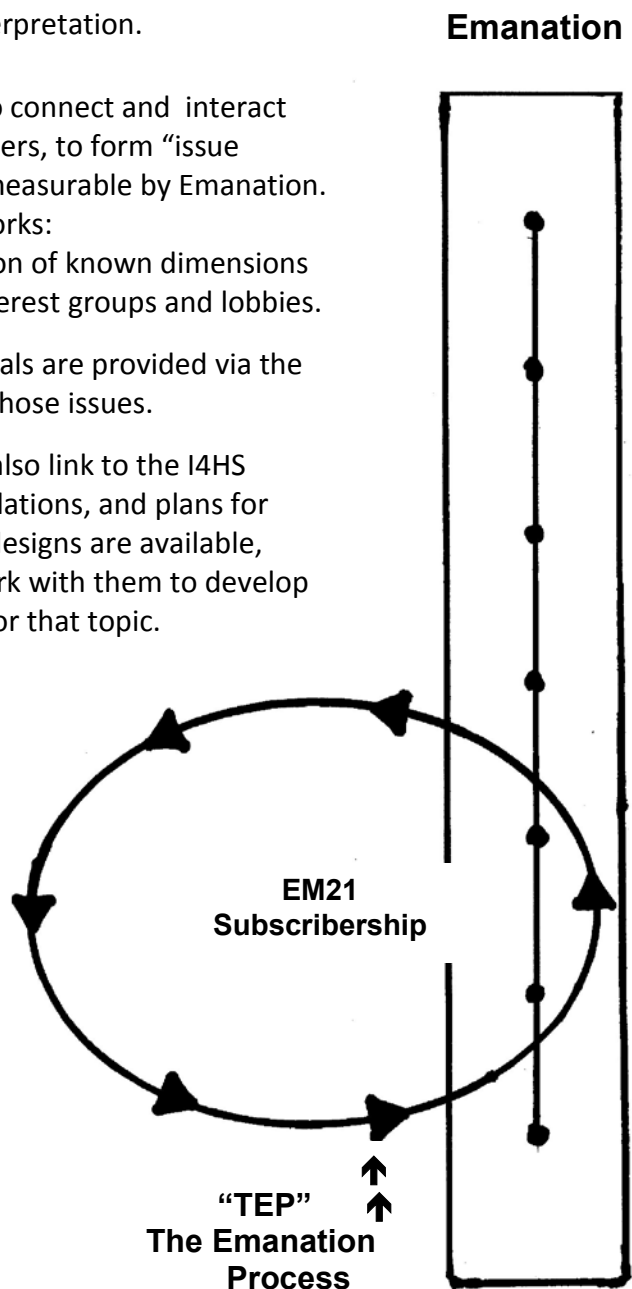
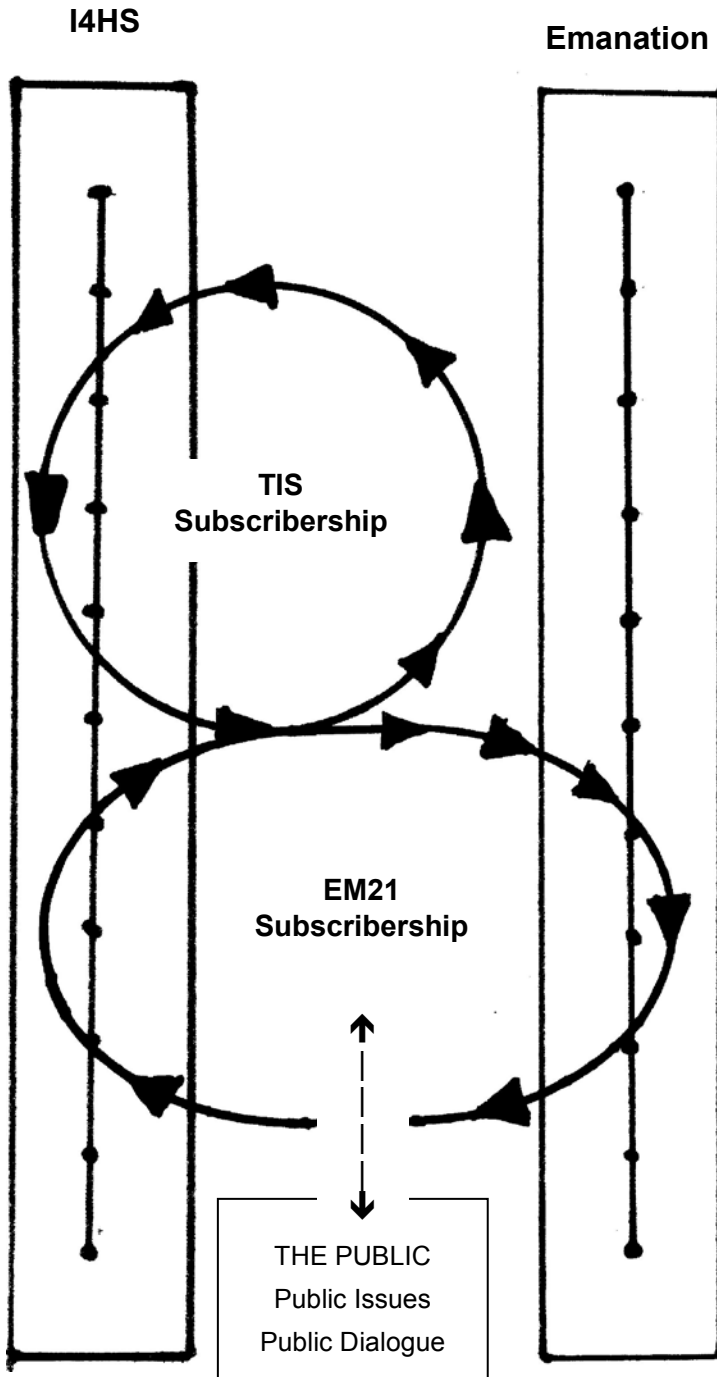


Illustration C — TIS and EM21 Subscriberships Interacting with I4HS and Emanation

This illustration makes an important distinction: While I4HS, TIS, and Emanation maintain a non-partisan, non-affiliated orientation to public issues to facilitate a free and uninfluenced public dialogue and discussion, EM21 offers subscribers an open forum to use those resources to discuss and argue political aspects of the social sustainable options to those public issues. Because EM21 is an independent organization, subscribers can determine what public issues to discuss.



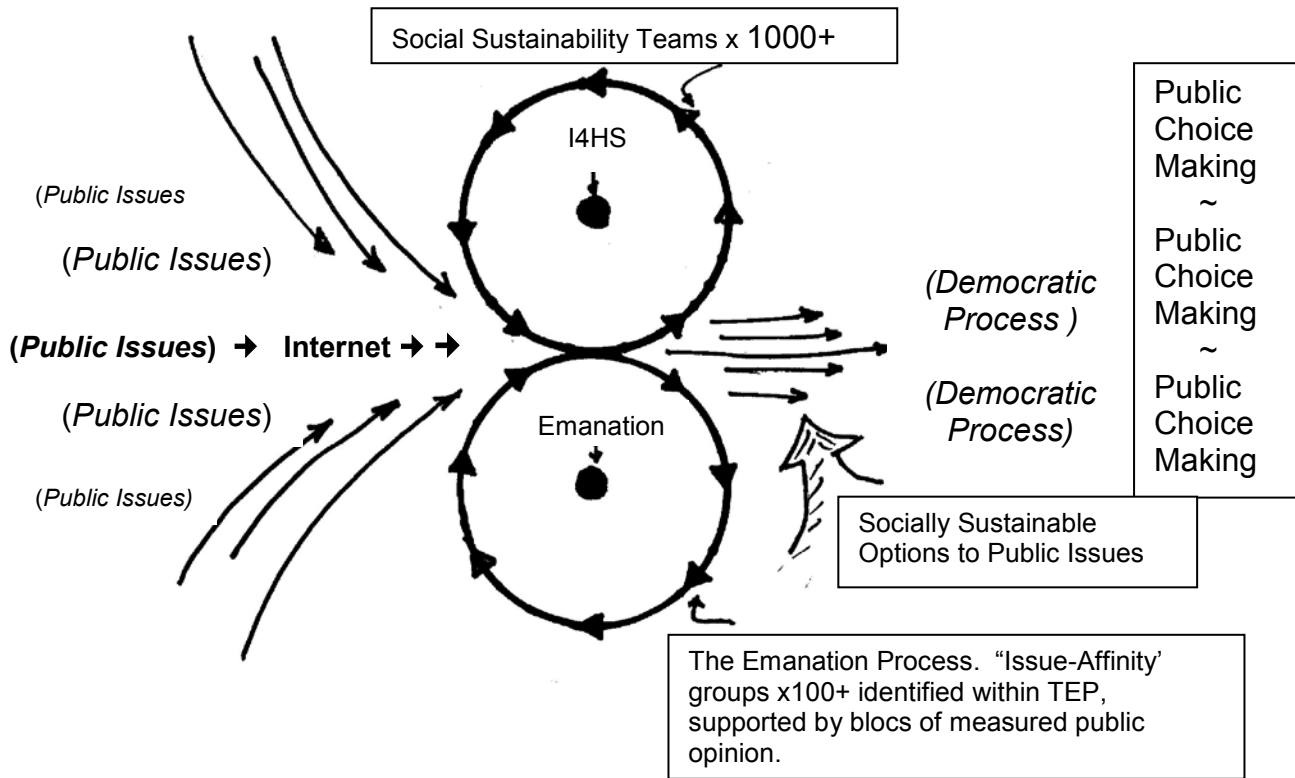
A further distinction must be made:

a) Emanation provides a non-partisan, non-position oriented service to public dialogue by assessing public opinion without taking a position or interest in those issues.

b) EM21 has the options to use both the statistical information and non-position oriented educational materials for those issues, and the socially sustainably validated materials from I4HS to provide rational arguments in the public dialogue for movement toward social sustainability.

Because the three core values of social sustainability have been innate to our species for over 250,000 years, decision-making involving options that have been validated for social survival, existence and social stability can be made by citizens who have been trained to understand the “either-or” aspect of social sustainability: Choose options of social sustainability OR the decline and disintegration of nations and civilization.

Illustration D – A Social Sustainability Culture Changing Force Field



This illustration represents what will develop in the term of 3-5 years for technologically developed democratic nations, when these democratic technologies are installed.

Both the Institute and Emanation provide non-aligned, non-political, non-partisan, non-position-based operations that facilitate the development of democratic societies into Type II, double-loop learning organizations: Something that has never intentionally or accidentally come into existence before.

The Institute’s first purpose is to provide training to teach citizens in any democratic nation how to develop socially sustainable solutions to public issues. Its second purpose is to provide a repository for all socially sustainable historical wisdom, and for the collection and organization of new wisdom that supports social sustainability. This second source will be generated by Teams in local communities from their efforts to develop sustainable organizations and sustainable social policies, for example.

Emanation’s purpose is to provide a mechanism for measuring public opinion concerning public issues; to provide non-aligned educational materials concerning those public issues; and through its public media site facilitate citizen participation in public dialogue concerning those issues.

For any society and nation to move toward social sustainability it must be capable of training hundreds of millions of citizens to participate in making selections among the options for survival that they will have to live out in times of great social distress that do NOT replicate historic choices that were not socially sustainable.



The Illustration D:

Operationally, this force field illustrates a rational and intelligent means of engaging public issues in a highly constructive manner by applying the intelligence and wisdom of its citizens to select options for survival, existence, social stability and social sustainability that are invested with the three core values of social sustainability.

“Axis hub” of I4HS and Emanation are depicted as stable and unaffected by the “rotation” of current events at the perimeters. I4HS facilitates the movement of public issues through its processes to produce socially sustainable options to those issues. Emanation facilitates a public dialogue relating to those public issues, while providing related educational materials that allow its subscribers to make educated choices concerning the options available for those issues.

The arrowed perimeter of I4HS represents its public media subscribership (TIS) of individuals and teams. This public medium enables individuals and teams around the world to collaborate on social topics and the development of sustainable designs; and to validate the socially sustainable morality of existing social topics and policies as well as proposed designs and policies; and developmental plans for the implementation of those designs.

The arrowed perimeter of Emanation represents its public medium subscribership (EM21) of individuals. Its operation is very similar to social media sites but allows individuals with similar opinions concerning public issues to form networks of measurable opinion that could then exercise its influence in the traditional democratic process of their elected and appointed public executives.

Both organizations and their related public media sites offer the public of any technologically developed democracy the opportunity to reframe social change into an intentional process that learns from its success and failures as it moves toward social and democratic sustainability.

“The Raphael Laws of Social Physics”: As the momentum of social change increases (mass x velocity) the capacity for a society to anticipate its destination is inversely proportional logarithmically, thus becoming less and less likely. (Mass, being the increasing size of any population, \times the duration of its traditional existence squared, [or something like that!]) Conversely, stable social movement into the future is directly dependent upon the decrease of viscosity of communication between and among all social elements (citizens and social institutions) \times the movement of the loci of public issues through the democratic process. (*Wink-wink*)



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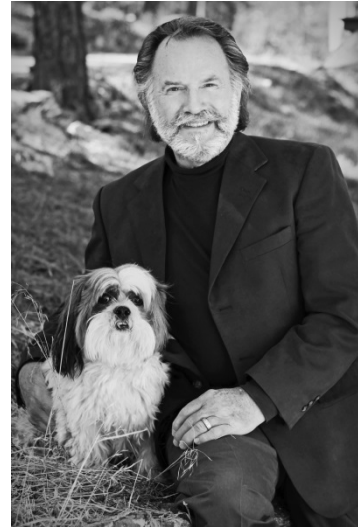
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BIO:

Daniel Raphael is an independent thinker who is a Viet Nam veteran; with 18 years' experience working in adult felony criminal corrections; father of three and grandfather of three children; small business owner, inventor, manufacturer of a household product, and holistic life coach; author and publisher of several books, manuscripts, and numerous articles; principal of Daniel Raphael Consulting since 2003. Daniel has taught numerous social sustainability and spirituality classes and workshops nationally and internationally and is well prepared to enlighten and entertain you.

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



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