

EPIGENETICS AND CLINICS
FOR SUSTAINABLE FAMILIES — CATALYSTS
FOR TRANSGENERATIONAL CULTURE CHANGE

By Daniel Raphael, PhD
© Copyright Daniel Raphael 2017 USA
daniel.raphaelphd@gmail.com
29.3 – Epigenetics & Clinics
4/29/2017 – 10:45
Words: 9,468

Table of Contents

INTRODUCTION	3
A HIGHLY BENEFICIAL SYNERGISM	5
CLINICS FOR SUSTAINABLE FAMILIES	7
SOURCES OF CHILD REARING WISDOM	9
ORGANIZATIONAL DEVELOPMENT OF CLINICS	10
CLINIC DEVELOPMENT	13
WHERE <i>BIOLOGICAL EPIGENESIS</i> COMES INTO PLAY	16
WHERE <i>SOCIAL EPIGENESIS</i> COMES INTO PLAY, AND TRANSCENDING THE FAILED HISTORY OF ALL SOCIETIES	17
CONCLUSIONS	23
SUMMARY	25
ADDENDA	26
The Values that have Sustained Our Species	27
The Organic Morality of Social Sustainability	31
BIO: Daniel Raphael, PhD	35



No Broken Hearts is an imprint of
Daniel Raphael Consulting and Publishing
PO Box 2408, Evergreen, Colorado 80437 USA

INTRODUCTION

Families are the foundation of all societies and civilizations. As the family goes, so goes society. Yet, we also know that as society goes, so goes the family.

The problem of dysfunctional families and dysfunctional societies could be viewed as a “chicken or the egg” conundrum as to which one develops functionality or dysfunctionality in the other. In reality, it is neither. It is my estimation that there never has been a self-sustaining society that influenced the family to also become self-sustaining; and the family has never been a truly self-sustaining social institution to influence societies to also become self-sustaining.

In the language of social sustainability, there is a symbiotic relationship between families and societies. Sometimes this is a positive relationship and sometimes it is forgotten and left by the wayside of social change. The intention of this article is to present and provide the means for families to become the primary influence for societies to evolve and become socially sustainable.

The crux of the problem is that communities, societies, civilizations, and all of their respective social institutions came into existence without a conscious intention for their continuing existence and what they were to become. As history has so clearly shown, societies and nations came into existence, bloomed, crested, declined, collapsed, and disappeared into the strata of archeological detritus.¹ To take the initiative of consciously improving the functioning of families as socially sustainable and capable of contributing to the sustainability of community and society would be a first for all time.

Yes, it will take generations to prove the potential of socially sustainable families as effecting major culture changes in societies. However, not taking any initiative would provide the assurance that our communities, societies, and nations will fail as assuredly as all have failed in the past, leaving generations in desperation, when we could have given them a better condition for their lives.

¹ Diamond, Jared 2005 ***Collapse – How Societies Choose to Fail or Succeed***
Viking, Penguin Group, New York

Diamond, Jared 1997 ***Guns, Germs, and Steel — The Fates of Human Societies***
W.W.Norton Co., New York

What is proposed in this paper is the establishment of programs in Clinics for Sustainable Families in local communities that teach parents how to use positive and constructive “early life influences” to give their child huge advantages to survive and thrive as they grow into adulthood. Though most parents want the best for their children, it is rare for parents to know what the child can rely upon in later years to serve them well when they are on their own.

The child care and parenting programs of the clinics provide parents-to-be, parents, and grandparents with positive child care influences, i.e. skills, that will imprint their child’s DNA, (biologic epigenesis) giving him or her the capability to develop a positive attitude toward life and an anticipation of successes in their life. The DNA imprint created in one generation will carry over to the next generation, but begins to fade with succeeding generations. To aid each generation those skills and the DNA imprint must be “refreshed” with each generation requiring Clinics to become a permanent institution in every community, much like schools of public education. The intentions are multiple, but essentially permanent Clinics would provide a positive, multi-generational benefit to new families, communities, and societies.

After numerous generations, it is quite possible that continued imprinting with these best practices would make the imprint more and more indelible. The long term benefit would be the creation of a tremendously supportive social environment for individuals, families, and whole societies. The alternative is a continuation of what we are seeing across America, social dysfunction in more social strata of our society from the most indigent to the most affluent. The alternative is to do nothing and let the worst practices of our societies — criminality, violence, and general disregard for the value of others — to continue to embed deeper and deeper into our democratic culture and the DNA of our children.

Knowing what we know about the history of societies, our own society, and the obvious signs of the moral and social decay of our society, we are now witnessing the societal decline that always anticipates collapse. Knowing what we know about the incredible adaptability and durability of our species, and the values that have supported our species’ long existence, we must look at our options, make a choice, invoke a decision, and implement the best practices of our social existence — and transcend the long history of all failed societies. It is doable, you know.



A HIGHLY BENEFICIAL SYNERGISM

Clinics for Sustainable Families would be the service delivery point for a highly beneficial synergy, the elements of which are not readily apparent:

The values that have sustained our species for over 200,000 years or 8,000 generations; (See Addendum, “The Values that have Sustained Our Species,” page 27.)

Human motivation based on those values ² ;

Decision-making based on the use of those values; (See Addendum, “The Organic Morality of Social Sustainability,” page 31.)

Biologic epigenesis;

Social epigenesis;

Families as the social and moral initiators for the social evolution of our societies and civilizations; and

Societies with democratic governments.

One commonality ties these elements together that supports their synergy — the seven sustaining values of the Homo sapiens species. These values, as described on page 27 are self-evident; universal to all people of all races, cultures, ethnicity, nations, and cultures; irreducible; and are organic, innate, and timeless. Because these values are innate they motivate each of us in all our life’s activities and create a continuity in the whole of our lives; and when a society is motivated in the same direction, that synergism creates an energy with accomplishments that far surpass those when working alone.

[Though the seven values are universally common to all people, the *interpretations* ³ people assign to them creates a wide variation of beliefs.]

The synergism applies to all people, but can most capably come into expression (social evolution) in democratic societies. Human motivation, which expresses in the physical, mental, emotional, intellectual, social, cultural, and spiritual spheres of human development, is suppressed in one

² Raphael, Daniel 2015. *Social Sustainability HANDBOOK for Community-Builders* p 28-30.

Also, *Organic Morality, Answering the Critically Important Moral Questions of the 3rd Millennium*, (p 79), an unpublished manuscript by the author. Available by email without cost as a PDF document.

³ *Organic Morality*, p 23-24, 49.

or more spheres in regimes that are not based on democratic principles. And this creates a frustration in the energies of individuals to accomplish what otherwise would be natural for them to fulfill. Collectively, that stifled energy often results in large scale protests, then insurrections, and revolts, (Venezuela, 2017).

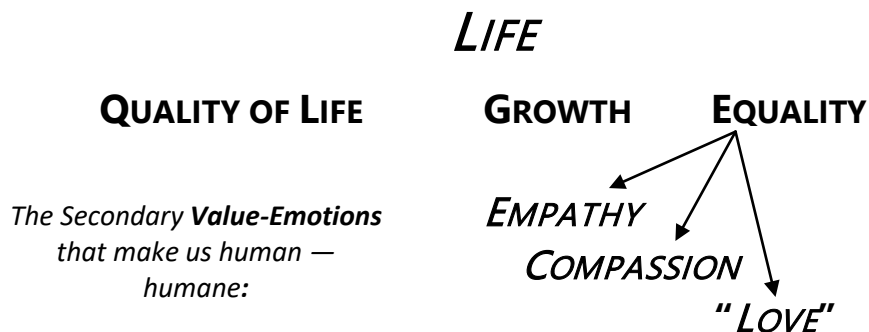
Proposing Clinics for Sustainable Families as a permanent social institution similar to public schools in every community would be easily contestable except for the fact that Clinic programs are based upon the decision-making values (see illustration below) that give our species *biologic sustainability*. Together, these values create a synergism that not only sustains our species but gives our species the capability of being humane. That same synergism is available to our societies when the same values are used to design and validate social policies and programs. They create the very real possibility of giving communities, societies, and our democratic nations the capability of *social sustainability*.



CLINICS FOR SUSTAINABLE FAMILIES

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

The Values that Sustain Families, Societies, and Civilizations



NOTE: "Love" is in quotation marks because love is the value-emotion that points to: Honesty, truthfulness, respect, loyalty, devotion, faithfulness, recognition, acceptance, appreciation, validation, discretion, patience, forbearance, forgiveness, authenticity, vulnerability, genuineness, listening, supporting, sharing, consulting, confiding, caring, tenderness and many more. These values constitute the operational definition of love. (Source: *Sacred Relationships, A Guide to Authentic Loving*, Daniel Raphael, 1999)

A new social institution. To fulfill the possibility of democratic societies becoming stable, peaceful, and eventually socially sustainable, a new social institution is needed that enculturates each new generation with the best practices of conscious and sustainable child rearing and parenting. Though one generation may learn these skills and pass them on to their children, there is no assurance that over generations those best practices will be retained. Because they are learned and not hereditary, they need to be intentionally refreshed in each new generation.

The mission of Clinics for Sustainable Families is to provide a permanent resource in each community for that service. Its interest is in the enculturation of socially sustainable child rearing and parenting practices. The work of the Clinics is to support the capability of caring and nurturing

parents who are interested in their children growing into socially competent, responsible, and resourceful adults. Because the mission of the Clinics is to bring about social stability and eventually social sustainability without a religious, political, cultural, or ethnic bias, *the work of the Clinics could be easily adopted by any social institution, organization, or agency* with the altruistic mission to uplift the social condition of individuals, families, and communities.

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



SOURCES OF CHILD REARING WISDOM

If we are to create a culture change that provides for the safe social evolution of democratic societies, humbly it must begin within families and the enculturation of each new generation. Discovering the *best practices* of child rearing and parenthood would go far to help produce children who grow into adulthood to become socially responsible and competent citizens, innovators, leaders, and decision-makers.

Raising children who are peaceful, socially responsible, and reasonably contented with life is not a miracle but the result of conscientiously applying the best practices of child rearing and parenting. Among every generation of children around the world there are many who have become well adjusted, functionally social, contented, and curious from having been raised by caring and loving parents who somehow knew how to raise their children that way. I truly believe that the wisdom of sound child rearing and parenting practices already exists but simply needs to be collected, organized, collated, and made assertively available in each local community. Doing so would have a profound effect on the civility of our communities and societies, our politics and government operation, as well as financial and economic equity.

Perhaps the most convincing evidence of successful child rearing and parenting skills is in the lives of well adjusted adults in hundreds of cultures around the world waiting to be revealed in field research and a survey of social science research studies. A search for that wisdom would include almost two centuries of social science research, including the work of Margaret Meade whose early research of indigenous cultures could guide our search today.

Though there already exist many parenting and child rearing books, manuals, and articles, none were based on the seven values that have sustained our species. Discovering and validating the best practices of child rearing using those values would result in a *universal* parenting guide that would be applicable to all people of all races, ethnic groups, cultures, religions, and political preferences, without the inherent bias and self-interest of those groups. A universal, multi-cultural guide of those “best practices” would help new parents in all nations raise their children without guessing or assuming they already knew.



ORGANIZATIONAL DEVELOPMENT OF CLINICS

A global network of Clinics will need to be created using the best organizational technologies to maintain their sustainability and the quality of their services.

Vision. Our vision includes a global network of Clinics for Sustainable Families operating at the local community level in all democratic nations. Because of the universal nature of the seven values of social sustainability, clinics can replicate the core teaching, training, and enculturation program while incorporating cultural differences.

Intention. The intention of these clinics is to teach each new generation the best practices of child rearing and to use the 7 values of social sustainability to raise contented, curious, capable, and socially responsible children to age 20, who also know how to raise their eventual children with the same capability. The intention is to create a global culture change primarily in democratic nations and secondly in their adversaries. Change begins from within.

Operating Philosophy. Socially self-sustaining societies and nations are best developed in safe, caring, capable families. The peace of nations is best assured when each generation is enculturated with the values of social sustainability and fully aware of their socially sustainable responsibilities to future generations.

Mission: To provide remedial training and education to individuals and families, generation after generation, that increase the socially sustainable functioning of families from one generation to the next. Such training and education provide child rearing and parenting skills for each era of the child's eventual life from the era of pre-conception through the age of separation from their family at approximately age 20; and then through the continuum of life into their elder years.

Immediate Objectives.

- 1.** The first objective contains two research activities: 1) to begin a review of social science of the last two centuries in search of research findings for the "best practices" of child rearing, parenting, and family dynamics that produce contented, curious, competent, and socially

responsible children who are ready to leave home and enter society on their own; 2) to begin a search of present-time indigenous wisdom of best practices with the same goals.

2. The second objective is to begin developing training materials for each and every phase and era of human development from pre-conception through age 20 for use by parents-to-be, parents, grandparents, children, and educational settings from diaper daycare through secondary education. These materials will be at their best when they apply the wisdom of the social sciences and indigenous wisdom in pragmatic, practical ways that can be understood by those who are literate; and by those who learn by example.

3. Validated research materials will be received by the Library of Sustaining Human Wisdom where it will be organized, catalogued, and made available on line to staff, clients, Local Community Design and Validation Teams for the projects they are working on, and the public. The Library then becomes the source for validated materials: societal-social, political-governmental, financial-economic, and any other genres of materials that have been validated before submission to the Library.

(Also see, *27.3 Democracy for 2017*, p 11 & 13. ⁴

Delayed but Coincident Objectives, #1.

As the two research programs begin development, validated best practices will be shared with teaching/training lesson writers who will begin developing teaching and training media.

4. These materials will be copyrighted and published for parents, the public, educational institutions, and others.

5. These materials will be developed in various multi-media forms including video games, home board games, children's story books, etc.

6. The topic matter of these publications will include all areas of interest for growing up and becoming a parent.

⁴ Raphael, Daniel 2017. *27.3 Democracy for 2017* is available free as a PDF from: daniel.raphaelphd@gmail.com or Academia.edu (16 pages, 4,000 words)

7. It will be interesting to see if there will develop some sort of agreement between the social science research and the indigenous wisdom of dozens of cultures for raising children to become effective and responsible adults.

Delayed and Coincident Objectives, #2.

The first people to be trained using these new training materials will be the staff who will open the first Clinic for Sustainable Families. They will become the local community clinic trainers, counselors, mentors, and advisors who will then begin working with local community human resources agencies and informing them of our presence and the work that we do in the clinic.

8. Locate and secure sites for the first three clinics (Golden, Colorado, USA; Pereira, Risaralda, Colombia; and Cape Town, South Africa).

9. Hire staff for the Clinic, perhaps from the Social Science and Indigenous Research staff.

10. Open for business.



CLINIC DEVELOPMENT

Being a completely new social institution, we will have to invent the Clinics from what we find in existing cultural and social resources; and submit those inventions to examination and validation by the criteria of the seven values of social sustainability. Further, the first Clinic will be a prototype and learning device to improve its operation by learning what problems must be resolved that cause any impediment to the effectiveness of “second generation” clinics.

Social Science and Indigenous Wisdom Research Teams

Social Science Research Team. The First Team Facilitator should be a bilingual (English-Spanish) social scientist capable of literary and field research. In this research there is no hypothesis to prove. Literary research has two functions: First, search the literature for the most accurate descriptions of human development eras from pre-conception through the approximate age of 25 when the brain has fully matured. Second, research the literature for the best practices for each of those developmental eras.

Indigenous Wisdom Research Team. These teams, too, will come under the facilitation of the Research Team Facilitator. (Teams: Spanish, beginning in Colombia, South America; English, beginning in Colorado, the United States, and Cape Town, South Africa.) The function of Indigenous Teams is to interview individuals of all ages to discover the “best indigenous practices” for newborn, infant, childhood, adolescent, and early adulthood eras that lead to capable, competent, curious, contented, and socially responsible individuals. Perhaps the best place to start is with individuals who have demonstrated or have experienced those criteria in their lives. These findings, too, must be validated by the criteria of the seven values of social sustainability.

Social science literature and Indigenous research findings will be sent to the Library for organization, cataloguing, storage, and retrieval that will be available Local Community Design and Validation Teams, and others, for use in socially sustainable projects.

Writing Multi-media Instruction Manuals

Because these materials are based on the values that are universal and innate to all people of every race, culture, ethnicity, nationality, and gender the core training materials will be applicable to all settings where human social enculturation, education, and training occur.

Language sets. 1st Set: English, Spanish, Portuguese, French to cover all of North and South America, the UK, Australia, and New Zealand; India, Japan, and Korea already use English extensively, as do the Nordic Countries and South Africa. 2nd Set: German, Russian, Italian, Turkish. 3rd Set: Modern Standard Arabic, Farsi, and Mandarin — 90% of the world population

Instructional materials will be developed from Social Science research, and become culturally specific from the Indigenous Research wisdom-gathering materials, beginning with English and Spanish cultures.

First trainees will become the trainers of the first Clinics. Training trainers will become a developmental process of create-test-revise-test and so on.

All eras of human development. Instructional materials will be developed for each era of human development from pre-conception through age 25, beginning with couples who are preparing for their first child, pregnancy, newborn, first week, first month, etc., to age 20. It is my belief that the emphasis on late pregnancy, newborns, the first month, and the following two years of life should be oriented toward all efforts to have the infant feel safe in their new environment. Feeling safe underlies the development of trust in their physical safety of their new environment that is necessary to support the innate secondary values of empathy, compassion, and "Love." For the newborn everything around them has to potential to be interpreted as life threatening. Trust is the vital and essential value/state that eventually leads to trust in intra- and inter-personal relationships all through life. Intimacy and love are not possible without trust.

The first phase of instructional materials will be for parents-to-be, and parents. The second phase of instructional materials will be for children.

Public and private educational settings. These materials will also be developed for suitable application in private and public educational settings from diaper-daycare through secondary education. Further consideration will be given to the development of community college level and university level academic degree programs for social sustainability in the areas of the social-societal, political-governmental, financial-economic, and ethics and morality.



Where *Biological Epigenesis* Comes into Play

Biologic epigenesis is no longer a theory but a well documented explanation of significant influences upon a child before birth, after birth, and continue during the child's early developmental era of growth are "written" into the child's DNA. These influences affect the child unconsciously so that he or she behaves in ways throughout the remainder of their life that are consistent with those early influences. Some influences are positive to help the child in their adult life, and some are not.

Because of epigenesis, a **transgenerational dividend** will be paid when generations of children have had the benefit of being raised with the best practices of parenting and child rearing. That payment will become apparent in the results of those children's lives and careers as they carry those best practices and values with them into their places of employment, where they volunteer, into their professional careers, as they become parents, and as they become the planners and decision-makers of the organizations that support their community and society.

Biologic epigenesis of the best parenting practices and the values of our species for decision-making will unconsciously support to the development of rational and logical plans, option-development, choice-making, decision-making, and implementation-actions of the decision-makers of the future. When those who have been raised with those values and practices become the decision-makers in the three most significant social structures of functional societies society, (social-societal, political-governmental, and economic-financial), their decisions will result in a democratic nation's social evolution. Such a development would provide the best efforts of our human (humane) existence expressed in the form of social stability, social equity, social justice, "what is fair," and the common good.

Children raised with best practices of child rearing, who later become the planners, decision-makers, and implementers of those decisions, will be well prepared to understand how their decision-making preserves the strategic best interests of their communities and societies. Doing so, their societies and their organizations will become sustainable into a far distant future.



Where *Social Epigenesis* Comes into Play, and Transcending the Failed History of all Societies

Readers may find it very odd in a paper about the programs of Clinics for Sustainable Families to now read about “transcending the failed history of all societies.” Yet, when the topics of this paper are considered together, a very lucid and insightful thought becomes apparent that would aid the social evolution of every democratic society, while at the same time aiding the social stability of families and communities; and prevent the obvious and eventual failure of those same democratic societies.

As mentioned in previous articles, the social history of all humankind, of every culture and civilization, is littered with failure after failure.⁵ *None have survived functionally intact*, though evidence of their past glory remains. They seem to have risen out of nowhere, bloomed, crested, declined, collapsed, and disappeared into the archeological detritus.

Asking the question, “Why did they fail?” would give us quite a long list of factors that contributed to their failure, but the most insightful revelation is not what they did to fail, but what they did not do to assure their continued longevity: *None devised a vision, intention, operating philosophy, mission(s), or an organizational learning system to become self-sustaining* into a long and distant future. They simply came into existence, then **assumed** their existence was enough proof to assure them that doing the same would guarantee their existence into the future.

Becoming more powerful, with bigger armies, dominating evermore cultures, and enjoying the prosperity of those times were sufficient evidence to consider anything else as absurd. Yet, our nations today are in the very same situation. The error of all past *and present* societies and civilizations is that they assume their existence is permanent, rather than planning for the possibility of their transcendence and seeing ways to assure they became self-sustaining. It is not enough for individuals or nations to accept what is, but must aspire to what they can *become*. Because the present always transcends the past, individuals and nations must devise an intention of what they aspire to, and plan to fulfill their transcendence of the present.

⁵ Diamond, Jared 2005

Only with an intention, operating philosophy, and mission for that intention will they become sustainable.

There is a parallel between biologic epigenesis and social epigenesis that has not yet been explored and will be of immense and historic importance to developed societies.

In biologic epigenesis influences early in life imprint in the DNA of the child to unconsciously affect their behavior throughout their life until the child consciously makes a decision concerning his or her behavior. If not, then the imprint will continue in succeeding generations, though fading out with each new generation unless those influences are presented again.

Social epigenesis operates very similarly but to the social and cultural “DNA” of the whole culture and society. We have seen this with the introduction of electronic technologies since the mid-1980s with personal computers, fax machines, smart phones, the Internet, social media, and many more. They have had an incredible influence that has created social change of exponential dimensions for our cultures and societies.

Imprinting our culture with the influence of electronic technologies has been so subtle that people take the presence of electronics in their life for granted and make decisions accordingly. We have *taken for granted* this change in our culture without objection, protest, or obstruction to the point where these technologies are *assumed* as necessary in almost all aspects of our lives. The influence of these technologies has imprinted itself so completely in our culture that we cannot separate our lives from it.

In this example the influence of computer and Internet technologies came into existence unconsciously and unintentionally and particularly without any awareness of the consequences they would have upon all societies and cultures globally. In the case of social epigenesis and the Clinics for Sustainable Families, we can consciously and intentionally bring positive and constructive influences to bear upon new generations, fully aware that the consequences will be the powerful and constructive transgenerational and transformational culture change for all future generations.

Clinics for Sustainable Families, Epigenesis, and Social Transcendence.

If we view the work of Jared Diamond as being applicable to our contemporary cultures, societies, and nations, then we are witnessing their social, political, economic, ethical, and moral decline. We are witnessing

firsthand the repeat of history, except this time we are witnessing OUR societies in decline.

Though we are very aware of the problems of our cities, societies, politics, and governments those problems are actually observable *symptoms* of societal decline. We are also witnessing the distancing of the organizations and their executives from those problems and their resolution, and that too, is a symptom of social, moral, and ethical decline that will bring about the eventual collapse of our nations and societies. The existing social-societal, political-governmental, and financial-economic structures are broken and incapable of healing themselves, let alone creating a sustaining system of those structures.

The title “...*Transcending the Failed History of all Societies*” suggests that there is a potential solution in mind. As *fixing the problems* of our existent societies is not viable, we must *create a solution* that will empower our societies to adapt to changing conditions and to transcend the causes of failure of all prior societies, cultures, nations, and civilizations. Sounds daunting, huh?

Actually creating a solution we can live with is not as impossible as it may seem: We must create the social epigenesis of positive and constructive influences in the whole of every democratic society so that daily decisions by increasing numbers of citizens work toward the greater good of all.

The simplicity of that solution lies with dual approaches:

1 First, coupling local community citizens with the multi-generational training and education work of Clinics for Sustainable Families will result in the transcendence of democratic societies. The programs of the Clinics create the social epigenesis of positive, constructive influences upon the whole society that “bends” the course of the culture over time similarly as electronic technologies have influenced our cultures.

- Local Community Clinics for Sustainable Families would become permanent, operational social institutions in all local communities.
- Clinics would provide classes and training modules via all possible multi-media, plus personal and group venues. The target populations would include all age groups from pre-school to grandparents. Venues would include all Clinics, and educational settings from pre-school to post-graduate. Just as technology classes are provided in

most schools, so too would the best practices of parenting, child rearing, child care, family dynamics, and others be provided.

Multiple generations of training and education through the Clinics would create far more peaceful and socially stable families, communities, and societies, and increase national productivity. The programs of the clinics would have the effect of decreasing industry losses due to divorce, family abuse of several different natures, mental/emotional problems, drug abuse, and other causes of loss to productivity.

Caution: I would argue against public education taking on the role and functions of the Clinics as public education has never finished its homework to devise a clear vision and intention for its existence in democratic nations. The illustration on page 21 provides a hierarchy of decision-making for the vision, intention, and operating philosophy of any and all public social policy development and the function of social institutions.

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

Training as this has never been recognized as a necessity for our societies, but because of the tremendous effect that bad parenting has on the life of the child-becoming-adult a great waste of the individual's innate potential is squandered and never shared with their community or society. Our individual and collective empathy and compassion must now come to bear upon this egregious loss.

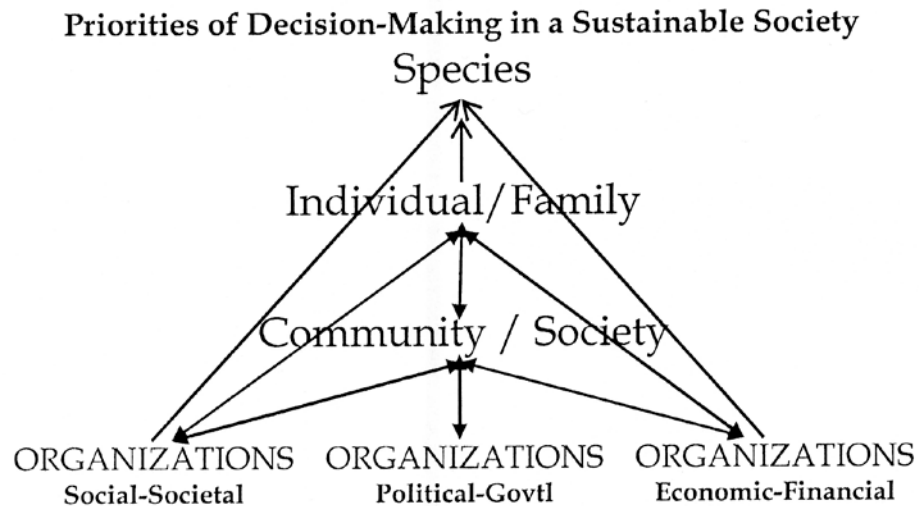
Some of our citizens have been richly blessed by being raised by parents who seem to have known how to raise effective, socially responsible children who grew into adults and are reasonably well adjusted mentally, emotionally, and socially. Many of our citizens were not raised so conscientiously. Many of the social ills of our "modern" societies, for example child abuse, sexual abuse, elder abuse, alcoholism, drug abuse and addiction, spousal abuse, child and adult delinquency, marital unfaithfulness, gambling addictions, and many more, are almost all attributable to dysfunctional or absent parenting, child rearing, and family skills: The *original* cause of social-societal, political-governmental, and financial-economic dysfunction and decline.

In any of the healing arts and sciences a choice has to be made: Does the physician treat the symptoms or heal the cause? If we see governmental leadership in the role of healing social problems, then we immediately

recognize that governmental programs are almost always palliative at best. The last large-scale curative social program that treated the causes of many social problems in the US was the New Deal initiated by President Franklin Delano Roosevelt. Today's endemic social problems must be addressed by a far more fundamental cure that begins within the family, with the parents.

What is suggested here, however, addresses the original causes of societal decline by recommending a community-based program of Clinics that helps parents create families of whole individuals who will carry the values that have sustained our species into the organizational structures and social institutions that support a functional, aspiring nation.

2 Second, decision-makers of all organizations need to understand the hierarchy of decision-making that supports the social transcendence of their host societies as shown in the illustration below.



What is not obvious in the illustration above is the distinction between the individual/family and all else that is social. Families and individuals can sustain the species without the social elements of societies, governments, and economies, but societies, governments, and economies cannot sustain themselves without sustainable families that raise the individuals who will become the sustaining innovators, leaders, and decision-makers of those organizations.

★ Because families provide the foundation for societies and civilizations, making decisions that support families to become

functional and socially sustainable is the premier priority of decision-making for organizations within the social-societal, political-governmental, and financial-economic pillars of functional democratic societies.

★ *Societal sustainability is not possible until **organizations** become responsible participants in the symbiotic relationship that supports societies, communities, and the individual/family.* By working to teach and train all people how to make socially sustainable decisions we can build socially sustainable families, communities, societies, and nations. Doing so will create a societal system of sustainability: Parents teach their children how to make socially sustainable decisions, who grow up to use that value system in organizational decision-making, that support the development of socially sustainable families, communities, and societies.



CONCLUSIONS

- Families are the foundation of all societies and civilizations. As the family goes, so goes society. Yet, we also know that as society goes, so goes the family. In the language of social sustainability, there is a symbiotic relationship between families and societies. Sometimes this is a positive relationship and sometimes it is forgotten and left by the wayside of social change. The intention of this article is to present and provide the means for families and Clinics for Sustainable Families to become the primary influences for democratic societies to evolve, become socially sustainable, and transcend the long failed history of societies, nations, and civilizations.
- Families can exist quite well without societies, nations, or civilizations.
- Societies and nations cannot exist without the presence of families as the source of future generations of leaders, innovators, and decision-makers.
- Values underlie all decision-making.
- A holistic set of values underlie the decision-making of our species' biologic sustainability for over 8,000 generations.
- Those same values offer societies, and the organizations that support societies and nations, the capability of also becoming sustainable – socially sustainable.
- For societies to achieve that stage, societies must actively implement policies that support the family to produce the leaders, innovators, and decision-makers who have the competence to support the transcendent interests of that nation and society.
- The social mechanism for generating functional, healthy families are Clinics for Sustainable Families in all local communities, similarly as there are local community public education schools.
- The skills of successful child rearing and parenting are known that enculturate and socialize children to become socially responsible and competent adults. Teaching these skills and knowledges is as necessary for the development of social stability and peace as language and mathematic

skills are necessary for the development of commercial, governmental, and economic progress and growth.

- Effective parenting skills are eventually lost over generations. The Clinic's permanent presence is necessary so that child rearing and parenting skills are reinforced with each generation of children, who eventually become parents.
- The permanent presence of Clinics in local communities will give democratic nations and societies the capability to transcend the limitations of all prior societies.
- The presence of Clinics will require democratic nations to form an intention to become socially sustaining into the distant future. Such an intention must be preceded by a vision for that future, and succeeded by an operational philosophy, and a set of conscious, intentional strategic missions that bring those nations into a socially sustainable future.

An intentional agenda of public social policies that promote social evolution through families via a national network of local community Clinics would go far to develop democratic societies to become sustainably stable and prosperous.

These conclusions recognize that the holism of social existence can only come into existence to create a sustainable future when the values that have sustained our species, from the individual, family, to the international community of nations, are introduced to children in their earliest ages.



SUMMARY

These materials will need to be developed in all media forms to teach, train, and instruct users, and not limited to written, audio, video, gaming technologies, or group involvement. It is the hope of this effort that organizations of every type will begin using these materials long before a new generation has been enculturated with these values.

The reality of such a transgenerational culture change is that it will create an expectation for the incorporation of the seven values that have sustained our species into the organizational structures of all social institutions and organizations of all types at all social, political, and economic levels of democratic nations. However, only through using these values in the political venue will they become an extension of the values of the United States Declaration of Independence and fulfill the anticipation of the next evolutionary step of democracy.⁶ The most immediate and most effective political venue for doing so is the Local Community Social Sustainability Design and Validation Teams⁷ and their collaboration with hundreds of other teams in democratic communities around the world.



⁶ Raphael, Daniel 2017 *The Progressive's Handbook for Reframing Democratic Values* (Unpublished manuscript, .41k words, 170 pages.) p 18, 83-84, 90. FREE PDF Copy. Hard copies available for \$20, includes mailing in the US; \$50 USD total for international mailing.

⁷ Raphael, Daniel 2017. *Democracy for 2017* is a 16 page article, 4,000 words, is available as a PDF from: daniel.raphaelphd@gmail.com and Academia.edu

Addenda

THE VALUES THAT HAVE SUSTAINED OUR SPECIES27

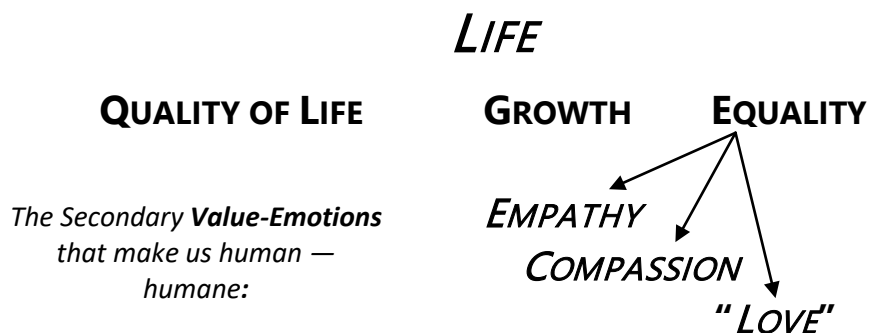
THE ORGANIC MORALITY OF SOCIAL SUSTAINABILITY ⁸31

⁸ Raphael, Daniel. *Organic Morality – Answering the Critically Important Moral Questions of the 3rd Millennium*. (An unpublished manuscript.)

THE VALUES THAT HAVE SUSTAINED OUR SPECIES

When we realize that all human social existence throughout history has ended in failures regardless of military and economic strength it seems obvious that the decision-making of all of the administrations, empires, dynasties, and states was consistently in error. Because values always underlie decision-making, we can logically accept that the values those empires, dynasties, and their administrations were using were the wrong values to support their regimes into a sustainable future.

The Values that Sustain Families, Societies, and Civilizations



NOTE: "Love" is in quotation marks because love is the value-emotion that points to: Honesty, truthfulness, respect, loyalty, devotion, faithfulness, recognition, acceptance, appreciation, validation, discretion, patience, forbearance, forgiveness, authenticity, vulnerability, genuineness, listening, supporting, sharing, consulting, confiding, caring, tenderness and many more. These values constitute the operational definition of love. (Source: *Sacred Relationships, A Guide to Authentic Loving*, Daniel Raphael, 1999)

Their grievous error was made because they were *unconscious* of those values being erroneous. They *assumed* that their values were correct and that all they needed was more money, bigger armies, and more powerful weapons to conquer their enemies. We could insightfully say that their assumed values defeated them, every one of them.

Being assumed, they were invisible to the parents, children, and adults who came to rule and administer those empires and states. It seems obvious that the empires and societies of Assyria, Rome, Greece, Egypt, China, the

Maya, Inca, Aztec, Persia, Babylonia, Phoenicia, and the British Empire, for examples, came into existence without the consciousness of the underlying values that would eventually defeat them. And now they are gone. Our own societies and global civilization will also decline, as we are already seeing today, then collapse and disappear as have all former societies and civilizations due to the same causes unless we become conscious of and use the values that have sustained our species for over 200,000 years!

We now have the consciousness of those values to educate and enculturate each new generation with them to initiate the social sustainability of our democratic societies and nations. It only remains for us to teach those values and skills to parents who will raise their children to eventually become the decision-makers who lead and guide our societies into an enduring peaceful future.

The characteristics of these seven values. Our conscious awareness of these values will eventually change the course of human destiny for the better. The self-evident nature of these values is only one of several *characteristics* that have obscured their presence while in plain sight.

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

2. Universal — These values are universal to all people of all races, cultures, ethnicity, nations, and genders. Ask anyone, whether they live in Buenos Aires or Baltimore, Houston or Hanoi, or any other city if they would like to develop the innate potential they brought into life ... to improve their *quality of life* with an *equal* ability as anyone else would or could. The answers are universally the same whether a poor person is asked or a multi-billionaire. Everyone I have talked to as a holistic life coach has chosen to improve the *quality of their life*, and *grow* into their potential.

3. Irreducible — The three primary values are the superordinate values of our species and are not subordinate to any other values. The pursuit of an improving *quality of life, growth, and equality* provide the foundation for human motivation, as interpreted by the individual, and expressed in a personal hierarchy of needs. Together, these seven values provide us with a *unified, values-based theory of human motivation*. Eponymously, it becomes the *Raphael Unified Theory of Human Motivation, or RUTHM*.⁹

4. Organic / Innate / Timeless — Even though I cannot prove it, evidence seems to suggest that these seven values are organic to our species and are perhaps embedded in our DNA from our earliest beginnings. They have motivated us, everyone, to yearn for the improvement of our *quality of life* materially and socially. We can safely predict that these same values will continue to motivate our species to enjoy an ever-improving *quality of life*, and to *grow* into our innate potential in future centuries and millennia.

LIFE the ultimate value. *LIFE* provides the pivotal element for the existence of the other six values as a *system of values*. Decisions made about life are qualified by the other six values that become the criteria for human decision-making, to express the highest values of human existence and our humanity.

The three primary values, (*quality of life, growth, and equality*), are the original cause of human motivation and material and social progress that have given us the capability to sustain our species over thousands of generations.

The three secondary values, (*empathy, compassion, and “love”*), are also organic to our species and share the same characteristics as the three primary values. They exist in us as an impulse to do good. They are proof that people are innately good, and created that way! 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.

These seven values are integral and provide a holism of decision-making that motivates us to progress individually and collectively, while also reaching out to others who are less able or capable of doing so for

⁹ Raphael, Daniel 2015. *Social Sustainability Handbook for Community-Builders*. Infinity Press. ISBN: Trade Book: 978-0-692-41640-2 e-PUB ISBN: 978-1-4951-6048-6, p 28-30.

themselves. These seven values create a oneness of humanity that is only violated by willful decision-making.

These values give us the capability to choose to grow into our innate potential in the seven spheres of human development: physical, mental, emotional, intellectual, social, cultural, and spiritual.

An integrated decision-making system of values. Because these two sets of values are innate to our being, they provide for a holistic, integrated system of decision-making. When applied consciously, they can be used by anyone in any situation, personal, social, or organizational, whether religious, secular, corporate, political, or governmental to provide positive answers to difficult social problems and situations. As individuals and in organizations, through our decisions, actions, words, and thoughts we define our self as being one with all people, human and humane, or separate and apart.

These values provide organizations with the capability of designing short term goals that fully support strategic and long term goals. Progress toward short term and long term goals can be easily cross-validated by these seven values. They offer all organizations of all sizes a rational means to move toward that state of sustainability by including these values in their:

- Vision statements,
- Intention statements,
- Operating philosophies,
- Mission statements,
- Program objectives,
- Human resource policies,
- Social policies and protocols.



THE ORGANIC MORALITY OF SOCIAL SUSTAINABILITY¹⁰

The culture change that will evolve from the introduction of the Clinics for Sustainable Families will provide the initiative for the realignment of social policies, statutes, and common law considerations throughout all democratic nations. While the development of socially functional families will initiate that culture change, the more powerful culture change will be in the social evolution of social, political, and economic institutions. As this will be new territory for the institutions of education, healthcare, justice, government, politics, and economics, a rational and integrated means of examining their respective issues will be essential to the full integration of a democratic society that is moving toward social sustainability. Fortunately, a code of decision-making based on the values that have sustained our species will provide that strategic tool — the Organic Morality of Social Sustainability.

“Organic Morality” simply means that the seven values of social sustainability are *organic* to Homo sapiens and have been the decision-making criteria that have successfully sustained humans for approximately 200,000 years. Used regularly for decision-making, these values become a way of living and of making decisions, a *morality*. Because this morality is based on the values that are as ancient as our species, it is a humanist morality and not associated with religions or social institutions.

When consistently used by individuals, organizations, and social institutions to make every-day decisions as well as strategic decisions, these values have the capability of giving all organizations, governments, and whole societies the same ageless sustainability as our species. Used consistently, these values will move our families, communities, and societies toward social stability, peace, and social sustainability in terms of centuries and millennia.

Bad code. The word “morality” in this context is defined simply as an integrated “code” for making consistent decisions. Think of these values as the basis for a “social computer language” for solving social problems, similarly as computer code uses numbers to solve mathematical problems. The traditional morality of western civilization for the last 4,000 years is a form

¹⁰ Raphael, Daniel. *Organic Morality – Answering the Critically Important Moral Questions of the 3rd Millennium*. (An unpublished manuscript. Available as a PDF.)

or morality that is “bad code” meaning that it may solve some problems but not others, and it may solve problems inconsistently depending upon who is using it. As you can imagine, because there are literally tens of thousands of social problems being handled in civil and criminal courts each week, there is little consistency for understanding “what is fair,” and how to determine “social justice,” and “social equity,” or “the common good.” And, as we know too well, raging social, political, and economic controversies without understandable resolution continue unabated.

Evolving computer codes began before FLOW-MATIC invented by Grace Hopper, to COBOL, BASIC, Pascal, C, and contemporarily to SQL, Java, JavaScript, and C# to name a few. Yet the “social computer language” of many billions of people has languished in its most archaic form for many centuries. To make a vast understatement, wouldn’t it be interesting if we could invent a new social computer language that could actually be written as computer code to help humans make moral decisions that inherently bring about the general good for everyone? What must occur first is to understand the “language of human motivation” the motivation that is indigenous to each and every Homo sapiens who has ever lived and all those who become the next generations on our planet.

This new form of morality inherently aids the material and social sustainability of humans, whether individually, in families, societies, or as a civilization. Individuals who are interested in computer languages and solving complex social problems may find this a challenge, but a very beneficial one when they discover how easy it is to use. This morality provides a means for option-development, choice-making, decision-making, and action-implementation that supports material and social sustainability. *Essentially it is a decision-making process that is consistent with the best attributes of our species and benefits social evolution.* And, yes, there are “rules” that support those outcomes.

Moral cognitive dissonance. Because the values that have sustained our species were not identified until 2008, very few people can speak easily about them and the repercussions involved in using them. The values that most people use, whether they live in democratic nations or otherwise, are peripheral and disconnected, that fail to be of much assistance to making consistent, humane, and socially sustainable decisions. Because values underlie all decision-making, it is no wonder that we see such disparate

decision-making among and between nations and even members of the same family.

The seven values that have sustained our species and provided the motivation for social, technical, material, and economic “progress” exist as an integral, mutually self-supporting system of values. They are fundamental to healing existent social disparities, and to creating socially stable, even affable, relationships, from the levels of the intra-personal to the international. When used together, these values become an integrated system of values that will provide consistent results.

Cognitively, the morality of social sustainability is as similar to traditional morality as trigonometry is to basic arithmetic. ...and you remember what a cognitive leap that took to get your mind around! The words are the same, but their new relationship usually causes a cognitive break in the thought processes of listeners and readers. The usual response is a blank stare by the listener, then “Huh?” and a gap in the conversation. What follows requires a much higher rationality of thought than the traditional knee-jerk moral responses of past centuries.

Decision-Making – The historic, perennial failure of all organizations.

Using the morality of social sustainability bears down upon decision-making. Decision-making in the 3rd millennium will become far different from the decision-making of all preceding millennia of human history. Why? Simply because there will be no society or nation that will survive without making far more effective and proactive decisions that lead organizations and societies to become self-sustaining, peaceful, stable, and eventually socially sustainable.

The archaic, traditional morality. As all decision-making is values based, the sole reason for the long history of organizational failure is due to the underlying, *interpreted values* used to make those decisions. Those values do not support organizations to become self-sustaining and sustainable. In a few words, the traditional morality of western civilization has produced inconsistent results from narrowly considered decisions using a set of values that were inaccurately interpreted from the organic values of our species.

The bottom line for all decision-making is in this order: survival, existence, continued existence, self-sustainability, and perpetual social sustainability. This applies to individuals as it does to governments and profit-making businesses. But without a consistent set of values for making integrated,

consistent, systems-capable decision-making that supports sustainability, then those organizations will face eventual extinction.

A pivotal time for social evolution. This is the first time in the history of our planet that it has become fully occupied, and at a time when the old problems of national sovereignty, militarism and its increased capability for swift and violent action, belligerence of national leaders, violent radical social, political, and economic groups, and many more have not been resolved. In other words, we live in an ongoing violent, unpredictable, complex, and ambiguous (VUCA) global situation with no one capable as a referee or facilitator of peace and social, political, and economic stability. That highly desired outcome is impossible when no one is using a universal set of values that is applicable to everyone of every race, culture, ethnicity, nation, and gender.

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

It is foreseeable, as the U. N. and the “Club of Rome” have determined decades ago, that there surely is a “terminal point of time” for the erroneously assumed continuation of “sustainable growth.” Such an assumption will be seen eventually as the stuff of grand ignorance, (Al Bartlett, professor emeritus, University of Colorado), the kind of ignorance that is existentially incurable except by the demise of the cultures that support it. The alternative view is not utopian but pragmatically linked to the practices and morality of social sustainability, with organically consistent moral decision-making that produces sound social policies.



BIO: Daniel Raphael, PhD

Daniel Raphael is an independent and original thinker who is a Viet Nam veteran; with 18 years' experience working in adult felony criminal corrections; father of three and grandfather of three children; former volunteer fireman; small business owner, inventor, manufacturer of a household 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.



Education

Bachelor of Science, With Distinction, (Sociology).

Arizona State University, Tempe, Arizona.

Master of Science (Educationally and Culturally Disadvantaged),

Western Oregon University, Monmouth, Oregon.

Doctor of Philosophy (Spiritual Metaphysics),

University of Metaphysics, Sedona, Arizona.

Masters Dissertation: *A Loving-God Theology*

Doctoral Dissertation: *A Pre-Creation Theology*

Writer, Author, Publisher

(1992) *The Development of Public Policy and the Next Step of Democracy for the 21st Century*

(1992) *Developing A Loving-God Theology*

(1999) *Sacred Relationships, A Guide to Authentic Loving*, Origin Press

(2002) *What Was God Thinking?!*, Infinity Press

(2014) *Healing a Broken World*, Origin Press

(2015) *Social Sustainability HANDBOOK for Community-Builders*, Infinity Press

(2016) *The Progressive's Handbook for Reframing Democratic Values* ‡

(2016) *Organic Morality: Answering the Critically Important Moral Questions of the 3rd Millennium* ‡

‡ Unpublished manuscript, available as a FREE PDF via email.

Contact Information:

Daniel Raphael, PhD

Social Sustainability Leadership Training and Consulting

daniel.raphaelphd@gmail.com // Cell: + 001 303 641 1115

PO Box 2408, Evergreen, CO 80437 USA