

Christ the King's

Clinic for Sustainable Families
And the
Millennium Families Program

[**mil·len·ni·um fam·il·y** n., pl. **-lies** all people of one family who for multiple generations participate in Clinics for Sustainable Families and apply the "best practices" of parenting and child rearing.]



Proposal

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Christ the King's
Clinic for Sustainable Families and the Millennium Families Program

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Christ the King's
Clinic for Sustainable Families and the Millennium Families Program

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— *opus unius hominis vitae* —



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INTRODUCTION

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

This paper lies at the end of a series of papers that paved the way for what follows. Although “social sustainability”¹ is a relatively new field of study, it has developed to the point now where applications can be implemented. Compared to other new fields of study, the development from theory to its application has been a very brief journey.

* What is proposed in this paper is the establishment of a Clinic for Sustainable Families and complementary Millennium Families Program in Christ the King's Lutheran Church. The intention of initiating a Clinic in Christ the King is to integrate the church into the local community by providing a perennial service to every new generation regardless of their religious preference; and to serve as a model for other Christian churches, globally.

The function of the Clinic is to teach parents what and 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 children can rely on in later years to serve them well when they are on their own.

Because effective parenting and child rearing skills are not hereditary, families, communities, and whole societies have, to some degree, become socially dysfunctional. 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, that when left to its own course, will bring about the social and moral decline of that society leading to its eventual demise — where demise occurs simply because leaders no longer know how to make decisions for the greater good of

¹ Raphael, Daniel 2017 *UNDERSTANDING Social Sustainability*
Available as a free downloadable PDF from: <https://sites.google.com/view/danielraphael>

all. The symbiotic relationship can also be positive and constructive, but often that is forgotten and left by the wayside of social change.

The intention of this paper is to present and provide the means for families to become the primary influence on societies to evolve and become socially sustainable. Doing so would confront the problem of all societies throughout history: all societies and 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, all societies and nations that have come into existence have bloomed, crested, declined, collapsed, and disappeared into the strata of archeological detritus.² The decline of societies seems to occur due to the acceptance of social deviancy that is within a “margin of error” in the behavior of individuals — without embedded social action to counter or reverse that trend. To take the initiative to consciously improve the functioning of families that are capable of contributing to the sustainability of communities and society would be a first for all time. The peace of communities and nations will be fragile until each generation is enculturated with the values of social sustainability and fully aware of their socially sustaining responsibilities to future generations.

What is proposed here is (r)evolutionary in the most peaceful of terms.

Christ the King's Clinic for Sustainable Families.

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

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 these skills are learned and not hereditary, they need to be intentionally refreshed in each new generation.

² 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

The mission of Christ the King's Clinic for Sustainable Families is to provide that service as a permanent resource in its local community. Its interest is in the enculturation of socially sustainable child rearing and parenting practices and in improving the capability of caring and nurturing parents who are interested in their children growing into socially competent, responsible, and resourceful adults.

Millennium Families Program.

The Millennium Families Program provides parents-to-be and parents with the option to begin a family lineage of 40 generations that is committed to establishing a corps of families who will teach, train, socialize, and enculturate their children using the "best practices" of parenting and child rearing. The Millennium Families Program is an attempt to change the course of western civilization by instituting a voluntary 1,000 year program of families who are dedicated to raising children to become socially capable, competent, responsible, and who are humane in the broadest measure. Being humane, they have a developed empathy and compassion for others and a generalized "Love" of all humanity.

Together, the work of Christ the King's Clinic and the Millennium Families Program is to develop socially competent, capable, and morally responsible adults who were raised by parents who had the benefit of the parenting and child rearing programs in the Clinic. The long term intention is to generate a growing population of citizens who are fully civilized and socialized to live in complex democratic societies. The positive results include supporting an improving quality of life of others, and helping them to grow into their innate potential as would for our self. Clinics as this, then parents, teach their children the secondary values of empathy and compassion, the evidence of becoming fully human and humane. When we extend that to all people, that is evidence of our "love" of humanity.

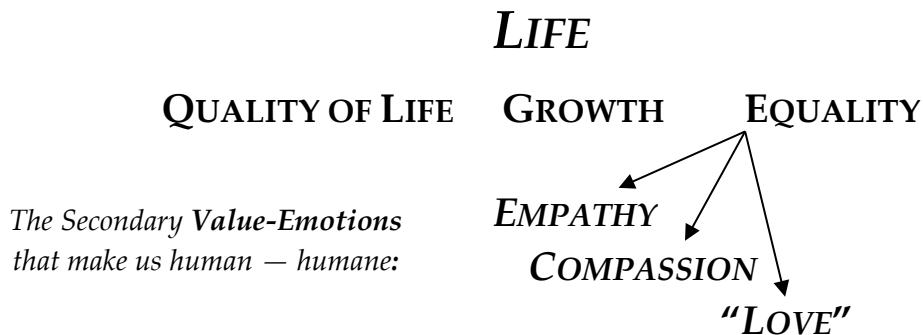
NOTE: In the remainder of the book Christ the King's Clinic for Sustainable Families will be referred to as Clinics for Sustainable Families.



CLINICS FOR SUSTAINABLE FAMILIES

Because the seven values illustrated below, and described on page 20 and following, are 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 were 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; and some will be motivated to join the Millennium Families Program.

The Values that Sustain Families, Societies, and Civilizations



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

A new social institution. To fulfill the possibility of democratic societies becoming stable, peaceful, and eventually socially sustainable, Clinics for Sustainable Families are needed to enculturate parents of each new generation with the best practices of conscious and sustainable child rearing and parenting. The mission of Clinics for Sustainable Families is to provide a permanent local community resource for training parents in the art and science of enculturation of the “best practices” of child rearing and parenting practices. The premise is that doing so will produce multi-generations of parents who know how to also socialize and enculturate their own children in a similar manner, thus contributing to the sustainability of the family as a social institution and the sustainability of local communities and their larger society.

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.

NOTE: Simply by substituting the name of your altruistic organization for the word "Clinic" in the text you will find that this paper can be applied to churches, counseling centers, spiritual centers, spiritual metaphysical centers, indigenous social agencies, and many others. These materials do not prescribe a certain position or allegiance, but are neutral for the benefit of everyone.

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 their citizens provide a more stable social existence. And lastly, society and all organizations are provided with future generations of socially functional and responsible decision-makers who are capable of devising options, choices, decisions, and courses of implementation that support families and communities.

"BEST PRACTICES"

To fulfill the work of the Clinics, the first step is to discover the universal best practices of parenting and child rearing, and later train parents-to-be, parents, and grandparents when and how to apply those practices. The second step is to validate those practices by way of the seven values to ensure they do support the sustainability of the *social existence* of our species.

Hypothesis: *If* we use these values as the criteria for validating the "best practices" of child rearing and parenting, and teach and train parents-to-be, parents, and grandparents how to use those best practices, *then* can we anticipate that these best practices and the Values of Social Sustainability will eventually become infused into all of our social institutions and related organizations?

The desired outcomes are implicit and explicit.

IMPLICITLY

- Intra-personally, the child growing up in such a family will develop a “good” inner dialogue; “good” self-image; “good” self-worth; and develop a world view where he or she has a “good” quality of life, and sees him or her self as equally capable of growing into their innate potential as well as any one else.

The Seven Values of Social Sustainability, illustrated on page 6, are inherently an integrated “system of values,” i.e. they each have an effect on the other; the one affects the whole as the whole affects the one. For an infant, a good quality of life is provided when they are fed when hungry, sleep when tired, cuddled when unsettled, diapers changed when they are dirty or wet, spoken and sung to when they are with others, and so on. *The desired result is that the infant/child feels safe.*

“Feeling safe” is a necessary prerequisite for the development of trust, intimacy, and love. When we are loved, our *quality of life* improves greatly. These developments arise as parents and grandparents are in touch with their *empathy* for the infant’s situation, and in *compassion* come to the child’s aid in whatever way that is needed. When we feel safe as a young adult, we are able to explore our self in new environments doing new things that lead us to *grow* into our potential.

EXPLICITLY

- Adults who have grown up in such families will have confidence and social competence to explore the world around them in all of its parameters. They will already be “good” employees, friends, school mates, lovers, wives, husbands, parents, and grandparents. They will understand and know what and how a family becomes a whole and integral social environment of its own, and how that family is an integral and contributing unit in a community of similar families.

Oppositely and just as explicitly, when positive and constructive parenting and child rearing practices are not ingrained in a family, or are not passed on to the children, negative personal and social outcomes usually occur.

When the inner dialogue is filled with a damaged self-image and low or no self-worth, their reactions will almost always be reflected in how they live their lives, and then they will pass that on to their own children. When children are told they are worthless, they will feel that they have no worth to anyone and usually

will engage in self-destructive or self-demeaning behavior, often to the detriment of their lives and the lives of others.

Children who are raised with low parenting and child rearing skills will usually in some way reflect that in their adult lives. The exception is when a young adult experiences some opportunity in which they can excel and learn how to counter the negation, abuse, or neglect of their childhood.

- Collectively, in communities and societies that predominantly have low or negative parenting and child rearing skills, the result over time is the increase in abuse of others, self-abuse, violence, escapism via drug use, and in groups it can be as explicit as racial, social, and economic violence – in general the social, ethical and moral decline of families, communities, and an increasingly larger segment of the whole society.

Questions that empower the discovery of “Best Practices.”

There is something beautiful about the seven values that is visible in their simplicity. Their characteristics, (see page 20 and following), are universal and timeless and apply to all people. When we keep that in mind, we can confidently accept that the “best practices” will emanate from and will be applicable to all families of all races, ethnicities, cultures, and nationalities; and this allows us to ask some very general questions that are applicable to all groups.

The following global questions are meant to start a discussion between the researcher and the adult who has parenting and child rearing experience:

- What are the principle guidelines for raising children so that they become “good” people when they grow up?
- What are the principle guidelines that motivate children to grow into their potential as they grow older to become “good” people?
- What are the principle guidelines for raising infants, children, adolescents, and young adults so that they treat others as equals?

These questions are meant to be asked for each developmental era of the child’s life beginning before conception, through pregnancy, birth and newborns, and all other developmental eras through the time of leaving their family to establish their own life as an adult.

If we are to create 7culture 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 and then applying 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 discovered, 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.

Conclusion. The rationale for searching for and applying the best practices of parenting and childrearing is improving the capacity of a nation and its societies to consciously and intentionally begin to evolve socially. In other words, we will have begun to reverse the social disintegration and moral degeneration of our families, communities, and societies, while improving the capability of larger numbers of people to become contributors to society. This will become the most direct and effective effort to bring about social justice, social equity, the common good, and "what is fair,"

without governmental intervention or governmental programs. Doing so will benefit all people equally in this and all future generations of democratic societies.

MILLENNIUM FAMILIES PROGRAM

The Millennium Families Program is a dedicated multi-generational program that is managed by Clinics for Sustainable Families. The intention of both programs is to create a growing core of socially mature, capable, competent, and responsible families in democratic nations who will train, educate, socialize, and enculturate their own children in this and future generations. Millennium Families accept the responsibility of becoming the essential kernel for the next 1,000 years to teach and train future generations of their families. Doing so, Millennium Families will produce the social, political, and economic leaders who were raised with the “best practices” of parenting and child rearing.

The Millennium Families Program is not an elitist or utopian scheme to create the perfect community or society, but rather an attempt to apply what we know about the sustainability of our species to the family as the primary social institution of all societies. For this program, “The Values that Sustain Families, Societies, and Civilization,” (page 6), provide the legitimate criteria for enlisting lineages of committed families to aid current and future generations in every democratic society.

Millennium Families will become an identifiable core in their communities who are committed to train, educate, socialize, and enculturate future generations of the societies where they live. Doing so, they will provide an example of their commitment to future generations of their own family, and aid the motivation of others to improve their own quality of life, growth, and equality for themselves and their children.

Out of their empathy and compassion for others, Millennium Families also become committed to empowering the original causes of social stability and peace for future generations beginning in their own family. Only in this way will democratic societies and nations become socially, politically, and economically stable and prepared to live in peace with other nations.

A social dividend will be paid when the children of Millennium Families become adults and consciously carry the values of our species and the best practices of parenting and child rearing into every venue where they live and work. They will have the knowledge and skills for evaluating existing social policies and designing new social policies that complement these values. They will eventually carry these values and “best practices” into education, the next vital social institution. What is most essential is

to incorporate a pedagogy for raising children with the deliberate intention of them becoming socially, emotionally, and mentally well balanced and responsible.

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 every democratic nation. Because of the universal nature of “best practices,” and 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 parenting and child rearing using the 7 values as the criteria 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 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, and 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 sustaining responsibilities to future generations.

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

Immediate Objectives.

1. The first objective contains two research activities: 1) to review social science research findings of the last two centuries for the “best practices” of child rearing, parenting, and family dynamics that produce contented, curious,

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

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

3. Validated research materials will be received by the Library of Sustaining Human Wisdom where it will be organized, catalogued, and made available 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, *Democracy for 2017*, p 11 & 13.)³

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, becoming a parent, and raising socially competent and responsible children.

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.

³ Raphael, Daniel 2017. *Democracy for 2017* available as a free PDF from: <https://sites.google.com/view/danielraphael>

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 (Denver Metro area, 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 from problems 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 practices 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 to 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. After the first English version is validated, the 1st Set will include: 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. These languages are used in over 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 25. It is my belief that the emphasis on late pregnancy, newborns, the first month, and the following two years of life should be oriented toward all efforts to have the infant feel safe in their new environment. Feeling safe underlies the development of trust that is necessary to support the innate secondary values of empathy, compassion, and "Love." For the newborn everything around him or her has the potential to be interpreted as life threatening. Trust is the vital and essential value/state that eventually leads

to trust in intra- and inter-personal relationships all through life. Intimacy and love are not possible without trust and feeling safe.

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

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 junior 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.

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 paper 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.
- An integrated, holistic set of values underlies the decision-making of our species' biologic sustainability for over 8,000 generations.
- Those same values offer societies, and the organizations that support societies and nations, the capability of also becoming sustainable – socially sustainable.

- For societies to achieve that stage, societies must actively implement policies that support the family to produce the leaders, innovators, and decision-makers who have the competence to support the transcendent interests of that nation and society.
- The social mechanism for generating functional, healthy families is 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 knowledge 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 without a conscious and intentional effort to pursue a continuing course of improvement. 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 a national 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 that 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 and 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. ⁴ The most immediate and most effective political venue for doing so is the Local Community Social Sustainability Design and Validation Teams ⁵ and their collaboration with hundreds of other teams in democratic communities around the world.



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.

⁴ Raphael, Daniel 2017 *The Progressive's Handbook for Reframing Democratic Values*, p 18, 83-84, 90. Available from:
<https://sites.google.com/view/danielraphael>

⁵ Raphael, Daniel 2017. *Democracy for 2017* is a very brief version of *The Progressive's Handbook*, and also available from:
<https://sites.google.com/view/danielraphael>

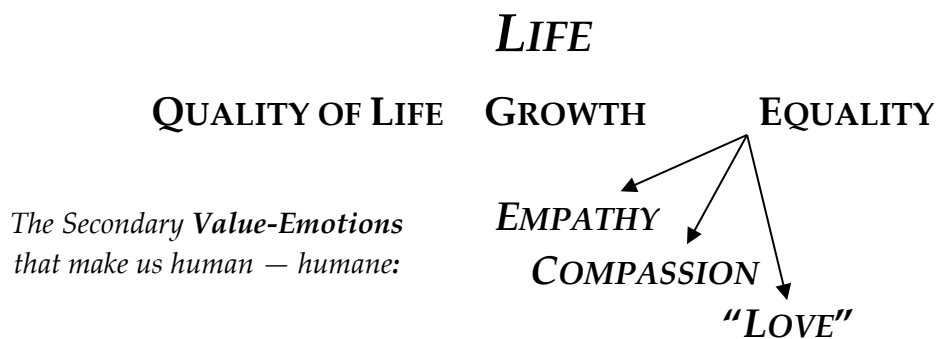
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The Values that have Sustained Our Species

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



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

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 example, 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 his or her life*, and to *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*.⁶

4. Organic / Innate / Timeless — Even though I cannot prove it, evidence seems to suggest that these seven values are organic to our species and 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.

⁶ 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.

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 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, whether 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 selves 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.

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

Children raised with best practices of child rearing, who later become the planners, decision-makers, and implementers of those decisions, will be well prepared to understand how their decision-making preserves the strategic best interests of their communities and societies. Doing so, their societies and their organizations will become sustainable into a far 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. ⁷ *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), and 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 to aspire to what they can *become*. Because the present always transcends the past, individuals and nations must devise an intention of what they aspire to, and plan to fulfill their transcendence of the present. Only with an intention, operating philosophy, and mission for that intention will they become sustainable.

⁷ Diamond, Jared 2005

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

Social epigenesis operates very similarly, but with 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 lives for granted and make decisions accordingly. We have *taken for granted* this change in our culture without objection, protest, or obstruction to the point where these technologies are *assumed* as necessary in almost all aspects of our lives. The influence of these technologies has imprinted itself so completely in our “cultural DNA” that we cannot separate our lives from it.

In this example the influence of computer and Internet technologies came into existence unconsciously and unintentionally and particularly without any awareness of the consequences they would have upon all societies and cultures globally. *In the case of social 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 of this section, "...*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 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 social, commercial, and industrial 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, at least in the United States. The illustration on page 28 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 his or her community or society. Our individual and collective empathy and compassion must now come to bear upon this egregious loss.

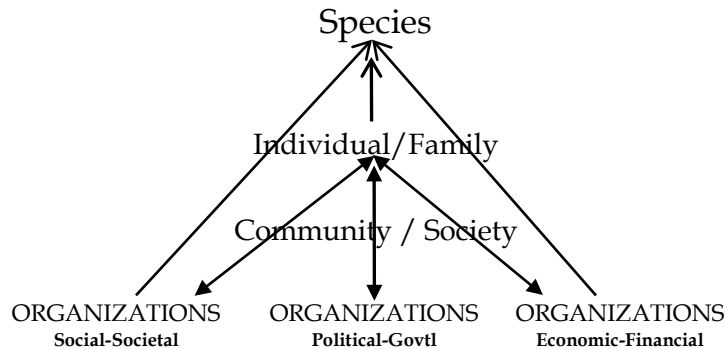
Some of our citizens have been richly blessed by being raised by parents who seem to have known how to raise effective, socially responsible children who grew into adults and are reasonably well adjusted mentally, emotionally, and socially. Many of our citizens were not raised so conscientiously. Many 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 initiating 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.

Priorities of Decision-Making in a Sustainable Society



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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 **individual/families and organizations** become conscious responsible participants in their symbiotic relationship to support 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.



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 sewing machine product; self-taught theologian; holistic life coach since 2003; principal of Daniel Raphael Consulting since 2003; author and publisher of numerous books, manuscripts, and articles. Daniel enjoys public speaking and has taught social sustainability and spirituality classes and workshops nationally and internationally, and is well prepared to inform and entertain you.

Remarkably, he has had an almost prescient sense of the future since his early childhood. This skill and 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 the macro perspectives of the world. These gifts have been useful to him to see the necessity of social sustainability.



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- (1992) *The Development of Public Policy and the Next Step of Democracy for the 21st Century*
- (1992) *Developing A Personal, Loving-God Theology*
- (1999) *Sacred Relationships, A Guide to Authentic Loving*, Origin Press
- (2002) *What Was God Thinking?!*, Infinity Press
- (2007) *Global Sustainability and Planetary Management* ‡
- (2014) *Healing a Broken World*, Origin Press
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- (2017) *Designing Socially Sustainable Democratic Societies* ‡
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Creating Socially Sustainable Systems of Belief and Organization* ‡
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- (2017) *Clinics for Sustainable Families and the Millennium Families Program* ‡
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‡ Available as a PDF document at: <https://sites.google.com/view/danielraphael>

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