

The Progressive's Handbook For Reframing Democratic Values

By

Daniel Raphael, PhD

All political parties in all democratic nations want control of the political and democratic processes to push their separate agendas forward, but they and their related political interests seem blind to the need to actually support the evolution of the democratic process so that their democratic nations will survive into the centuries and millennia in order to actualize their agendas.

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The Progressive's Handbook for Reframing Democratic Values
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Perspectives of the Book

- The philosophical, practical justification, and now the means to create an international political party based on the innate and organic commonalities of all people now exist.
 - This perspective is the same for forming political parties in the first place, i.e., joining citizens together with common values to engage the political and democratic processes in order to fulfill an outcome they desire.
 - NOTE: The word “progressive” refers to those individuals of any political party who seek the legitimate means to support the evolution of democracies to become more effective and representative of citizens, the public, and who are the final authority for the establishment of democracies.
 - All mature democracies today have developed to the point where they have expired all of their latent potential as “Stage 2 Democracies.” To sustain their continued development they will need to evolve to become *values-based* “Stage 3 Democracies.” See page 81 for the table that compares the two Stages.
 - For intuitive political leaders, thoroughly understanding more about these common values and how they affect human motivation in all realms of human decision-making offer those leaders a first-ever opportunity to shape the future of the proposed federation of democratic nations.
 - *The Progressive's Handbook* provides guidance for reframing democratic values in terms of the seven values of our species that are universally and timelessly innate and organic to all people. Democracies are the visible result of citizens striving to satisfy their hierarchy of needs that emanate from those values. When that is stifled, social and political problems arise.
 - The logic-sequence of these values provides for the logical development of a universal and timeless ethic and morality that emanate from those values. And this provides for the rational development of rules of conduct, laws, for the organized social existence of free citizens in relationship to others, and their government.
- ★ Finally, the values that have sustained the survival of our species for over 200,000 years can become the bridge for rational and effective dialogue between progressives, conservatives, and liberals in all political parties in all democratic nations. What is provided in *The Progressive's Handbook* is an introduction to the empowerment of citizens, with brief but pragmatic instructions how to form large blocs of public consensus. ¹

¹ Raphael, Daniel 2014, 2019 *The Design Team Process*. See BIO for download URL.

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The Progressive's Handbook for Reframing Democratic Values

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— *opus unius hominis vitae* —



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Preface

The connection between an advanced form of democratic process and social sustainability came to me by a rather long and circuitous route. When I was stationed in Viet Nam, Long Binh Post, '68-'69, I began making notes for a more effective form of democratic process. But it was not until late 2007 that I was able to "connect all of the dots" briefly described here.

At that time, I had invited a group of interested and untrained friends to participate in an experimental team process that would prove or disprove the functionality of a rudimentary

"Schematic," (page 121).

As a professional holistic life coach I wanted to improve the reliability of this instrument so that it could be used by my clients to help them with their self-discovery. It was also my intention to use it to test relationships as being "sustainable" or not. The team had

chosen as their team project to discover the causes of disappointment in intimate relationships and to learn how to avoid disappointment and to create joy in their relationships.

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

We had made good progress until we tried to discover the values that support meaningful and purposeful relationships. The failure of our team to discover the true underlying values was caused by our own individual *interpreted values* of the seven innate values and not knowing the difference.

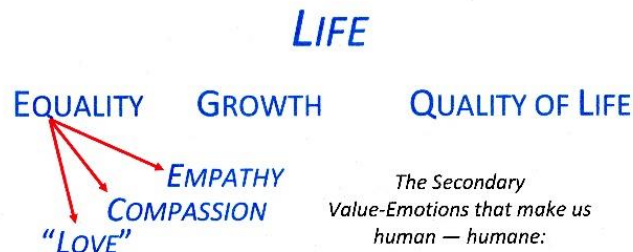
RAPHAEL'S DESIGN AND VALIDATION SCHEMATIC ~ Project: _____ P. _____
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- GLOBAL STATEMENT OF PROJECT _____
- STATEMENT OF INTENTION (briefly): _____
- AREA OF SUSTAINABILITY: a. Social or b. Material? (Circle one)
- State the area of examination for social sustainability (e.g. family, childrearing, community, education, health care, economy, commerce and trade, governance, or other): _____
 OR
 State the question relating to material sustainability: _____
- VENUE: -- Individual/Family --Community --State/Region --National --Global Region --Global

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

An “Ah-ha!” Moment. As usual after our team sessions we would socialize in the kitchen. I remember very clearly one particular evening when I walked from the kitchen into the living room in preparation to go home, I had one of those astonishing “Ah-ha!” moments. The result was the awareness of four values that would work perfectly in Column #10. The team had agreed earlier that *LIFE* is the ultimate value for everyone, but it was only in that “Ah-ha!” moment that I appreciated a primary value that makes life meaningful is our *quality of life*. That value is fully supported by our ability to experience the *growth* of our innate potential to make it possible for us to enjoy a continuing improvement in the quality of our life. Because we are social creatures and always compare ourselves to others, we put a very high value on *equality* – to grow into our potential to improve the quality of our life as any other person would or could.

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



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

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

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

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

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

Eventual Conclusions

First, the “proof of concept” trial of the team process and the Schematic was a success. A team of untrained local citizens can produce meaningful discoveries about social sustainability even when using a rudimentary form of the Schematic with the four primary values integrated into it.

Second, all human behavior seems to be motivated by four primary values – Life, Equality, Growth, and Quality of Life.

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

Fourth, these values give our species the capability to adapt to changing circumstances and are the motivators for human progress, with the result that our species as sustained its survival, and thrived, for over 200,000 years.



All liberal democratic movements will fail
Unless their decision-making processes
Are grounded
In the seven values
That are innate to all people.



Introduction

The seven values that provide for the achievement of social stability and peace, i.e., social sustainability, always seems to present a *cognitive problem* for readers because it “requires changing your brain, thinking in new ways you have never thought before, understanding what you have not previously understood, and talking and listening in new ways. ... What makes the cognitive work so hard is that it requires a new, higher rationality.”²

The “cognitive problem,” here, involves understanding a new, integral, and universal set of values as compared to the traditional sets of values used by different ethnic groups and cultures. This new, integral set of values has sustained our species for thousands of generations and is the original cause of human motivation and social change. This new set of values is consistent, timeless, and universal to our species and provides an ideology and moral standard that can be used in any society, culture, race, or ethnic group, now and a thousand years from now.

As analogy, before the adoption of the universal Metric system of weights and measures, it was almost impossible for a person in England to order a shirt made by an Italian tailor to fit correctly, for example. Now that the Metric system of measurements are established throughout the world, products can be made to order from almost any country in the world. The situation is similar concerning the traditional values that underlie the decisions that billions of people make every day. These are as antiquarian as the non-standard and non-universal weights and measures before the advent of the Metric system of weights and measures.

The simple cognitive challenge is to come to that awareness. Because the traditional values that everyone has been taught and assumed for millennia to be the only value system for making ethical decisions, no one has ever asked, “Is there another value system we could use that would produce more consistent results?” Simply asking that question helps to remove the fog of the cognitive problem. Asking the question opens up the possibility that there may actually be a uniform, integral, and universal value system that anyone could use with the assurance their results would be consistent with those of anyone else using that system.

² Lakoff, George 2006. *Whose Freedom? : The Battle Over America's Most Important Idea*. Farrar, Straus and Giroux. p 257.

Such a system of values exists, as illustrated on page 10, and will be discussed in brief detail in Chapter 4, page 37, "Understanding What is Needed to Create Sustainable Democracies," particularly pages 38-50.

NOTE: Through a series of random circumstances, I was able to discover the four primary values in the spring of 2008, with the three secondary values being discovered in 2014 by a close friend who adamantly refuses to be acknowledged for that achievement. The illustration immediately above is the system of values that came into being in late 2014.

As simple as this system of values is, the thoughts of billions of individuals who are considering using these values will begin a transition that will cause a "cognitive problem," as George Lakoff has suggested. Using these values, the parameters of that cognitive problem are much larger than the simple chore of decision-making. Any assumption that has been built into the "traditional value systems" (oxymoron) will be revealed and will need to be confronted as more and more assumptions of human decision-making are explored using the logic-sequence of these new values:

- 1) The fortunate aspect of this new system of values is that it directly lends itself to the development of a unified and universal theory of human motivation, and a unified, universal political party in every democratic nation; while also providing a logical and rational means for understanding social change.
- 2) Because values always underlie all decisions, making ethical and moral decisions using the seven values, the "cognitive problem" will confront us with the ambiguity of traditional values and the clarity these new values bring to our decisions concerning moral and ethical situations.

★ These two points will also bring a huge "cognitive problem" to the politics involved in the democratic process of all democratic governments and societies. For progressive-thinking politicians, such clarity is the leverage needed to provide logical and rational consideration to all social, political, and economic problems and issues. Because these seven values are innate to EVERY person, political arguments based on these values will be attractive to most people.

—

What lies ahead will describe the surreal terrain of a democratic society that is learning how to adapt to social change by becoming a system of integrated systems of learning organizations. It is surreal because all societies of all civilizations throughout all history have had an ingrained cultural tolerance to accept failure as the assumed outcome for all organizations, all forms of government, their administrations, and policies. The history of all societal existence proves the point.

All have failed. Today, there are only remnants of prior robust societies, empires, dynasties, cultures, and traditional politics and politicians.

The reason all societies have consistently failed is that none were founded on a conscious, overt, and declared intention to become self-sustaining into the centuries and millennia. All *assumed*, and did not question, that by surviving year after year they would exist indefinitely into the future. *All failed because none learned to adapt to changing circumstances.* Adapting means learning from mistakes and successes. To survive over the term of centuries and millennia requires that organizations become adaptive learning organizations. None learned from their mistakes or their successes; and none kept functional libraries of wisdom to guide decision-makers. Unfortunately, this is the situation of all democratic nations, including the United States, the oldest existing democracy. And, it too will fail, eventually, unless it becomes a learning organization, and learns to adapt to social change and changing circumstances.

★ ★ It is the ongoing decline and anticipated failure of the democratic and political organizational processes that this small book challenges to change.

—

The catalyst that accelerated social sustainability into a political topic of personal interest was my recent reading of George Lakoff's book, *Don't Think of an Elephant, Know Your Values and Frame Your Debate*, (2014). I had not thought of social sustainability in political terms until his book awakened my realization that social sustainability and politics are intimately connected to the future of democracies through values. **IF** citizens are going to create social, political, and economic stability and peace, **THEN** surely they will need to reframe their political positions in terms of the values that have sustained our species for over 200,000 years.

Such a reframing of American political values will create a "cognitive problem" shock wave through the culture of "politics as usual" for academics, policy analysts, strategic thinkers, politicians, and most citizens. The exceptions include the "progressives" that Lakoff mentions profusely as the hope of democracies, and a large, receptive public — the very large segment of the public who have distanced themselves from the dysfunctions of their state and federal governments, political parties, and traditional candidates and politicians.

What is provided here is not "way off base" when the reader has an awareness that what has been missing from governmental policy development and political discussions are the values that have successfully sustained our species for over 8,000 generations. What will be most discomfiting to the far right and the far left is that reframing political debate in terms of these values will provide the very broad

middle of the political spectrum with a politically moral understanding of “the common good,” “what is fair,” “social justice,” and “social equity.”

How the Book Is Designed

Chapters 1, 2, and 3 are placed in this early beginning to make it clear that progressives have a far more important role in all national democracies than just getting the next progressive candidate elected. It is very clear to me, a futurist, that “politics as usual” is morally and ethically bankrupt, and a historic remnant that will prevent democratic nations from evolving in order to resolve the very large global issues that now confront all nations, and particularly democratic nations.

In this era of antiquarian democratic processes and even more antiquarian political processes, a responsible party must come forward and begin the task of exactly what the founders of the United States democracy did in the era before the Declaration of Independence and the Constitution of 1789-91 were written. When the success of our existent “first issue” of democracy is used as the basis for an evolved, “second issue” of democracy, progressives will see the necessity for supporting the existing Constitution *and* providing suggestions how to make the democratic process evolve to become more effective, and more representative of voters and the public.

Part I, Getting There from Here, chapters 4-7, provide readers with a basic understanding of human values, human motivation, and the subsequent morality and ethics that emanate from those values in order to fully grasp what it will take to design the second issue of democracy. If the progressive reader does not understand human motivation, it is likely that any designs that progressives do create will be incomplete, and lead to similar Volatile, Uncertain, Complex, and Ambiguous, (VUCA), political situations that exist at this time (July 2019). The missing element, like ballast in the bottom of a ship’s hold, is citizen’s individual and collective frequent participation in the democratic process.

What these chapters reveal is the organic, innate values that every individual has embedded in their DNA. These are the values that motivate people to strive for equality, growth, and an improving quality of life. These are the values what drive human motivation to seek improved democratic and political processes.

Part II, Organic Democracy, chapters 9 and 10, will give readers a grounded understanding of why people want to form democracies. People form democracies because a political democracy is the only form of governance that has the *potential* to incorporate the values that have sustained our species – allowing that government to become an “organic extension” of our species’ will to survive in an organizational social context. Currently, all democratic societies, governments, and

their economies operate as *artificial* organizational constructs — not as *organic* organizational extensions of the human values system.

Part III, The Emergence and Empowerment of Progressives, Chapters 11, 12, and 13, provide the ethical and moral justification and rationale for progressives to take responsibility for initiating the next stage of democratic evolution in all democratic nations. Because democratic societies, governments, and economies were not designed with the four core values of social sustainability embedded into their decision-making processes, numerous problems have arisen that compromise their stability. Those problems have generated the appearance and rise of progressives and others. They are perhaps the only group of citizens who will quickly understand and accept the potential that these seven values offer.

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

When progressives become an integral political entity, whatever they propose must build upon the existing social, political, and economic phase, and offer a phase of social, political, and economic evolution in the form of programs that have the capability of creating solutions (not fixing problems) so that democratic nations become materially and socially self-sustaining.

Part IV, Creating Solutions, Chapters 14-17, provide much more specific guidance to progressives. If progressives are to create a functional, sustainable “new democratic process,” then it is essential to *comparatively* see what the old democratic process looks like, and how oddly dysfunctional it has become. To counter dysfunctional politics, the consistent and timeless values of our species would provide the moral backbone progressives need to propose wise options and choices for the tough decision-making that is ahead.

Progressives, as they reframe the politics of democracies, would be remiss if they did not have a strategy that also engages millions of intelligent, knowledgeable, and thoughtful citizens in the process. Part IV prepares readers for the pragmatic processes that will “Open a Progressive National Dialogue in Local Communities” as discussed in Chapter 16. To become successful, progressives will need to begin their dialogue in thousands of local communities. That may seem daunting until progressives realize there is a large, latent body of the public that already holds the same or similar values as they do, and who would be willing to participate if they were taught how to participate effectively.







1

Empowering Progressives – Reframing Political Dialogue

“We are the Ones We Have Been Waiting For.”³

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

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

- There are probably 200 million people in the middle between the polarized ends of the political spectrum in the US who are waiting for rational leadership, asking, “Who will lead us?”
- Because the values and ethical principles of a functional democratic society are universally organic to every person of every race, culture, ethnicity, nationality, and gender, citizens are innately “wired” to understand the language and programs of progressives when their programs are framed with these values. In other words, there is a ready and eager audience to hear what progressives have to say in the terms that the audience already understands. (See, “Characteristics of these Values,” page 37.)
- Public issues can be viewed and discussed in integrative terms within the holism of what sustains communities and societies;

³ Various attributed to Alice Walker (2006) in her book by the same name; A Hopi Elder Speaks; and numerous public figures.



- These same seven values can be used by progressives to bring unity to the disparate aggregation of their pet projects, which would help progressives “come together under one tent” to become far more effective as a whole;
- Progressives, using the seven values, ethics and morality, can now discuss “the common good,” “what is fair,” “social justice,” and “social equity” in definitive terms that citizens can understand.
- Discussion of proposed legislation will become transparent to the public when they are framed using the values of our species and their consequential ethical principles. No more “smoke and mirrors” to fool the public to support legislation that would injure their ability to survive and exist through rapid social change.
- Progressives can now reframe their political dialogue between themselves and conservatives using these values to create a conversation the public can easily understand. Life, equality, growth, and quality of life, the three secondary value-emotions of empathy, compassion, and a Love for humanity then become the key leverage words in that dialogue.
- *The key to reframing all future political dialogue* will be the ability of progressives to reframe/respond to each public issue in terms of the timeless, irreducible, and universal values of our species; and the ethic and morality that emanate from those values. Using those values makes the democratic process personally relevant to each person.

What progressives have available to them now gives them the capability to argue the direct connection between “liberty” and “freedom” with the values that have sustained our species for over 200,000 years. Now progressives can change the culture of political dialogue. For progressives, they now have the timeless and universal values to argue for their projects using a holism of integrated values tied to human motivation. This has never existed before.

Doing so will create a strategic advantage for progressives for all time. Who possibly could be against sustaining their democratic nation, state, county, city, town, community, sub-division, or school district? Who could possibly be against rational programs that will support future generations?

Some Open Thoughts

- Maybe it is time to start a “Progressive School for Sustainable Democracies.”
- ★ Now that the innate values of our species have been identified and are in many ways synonymous with the values of democracy, maybe it is time to think about a global political party that inherently is applicable to every population group in each and every democratic nation.
- The seven values, and their principles of ethics that support a progressive's agenda could become the “ideology of the middle” that offers a rational morality for viewing the future of all social, political, and economic issues in every democratic nation.
- Such an ideology does not argue against anyone! It argues for that which works to sustain individuals, families, communities, and society of this an all future generations.
- It provides a workable means for citizens to engage social programs with compassion, stemming from the empathy that is natural to our species.
- By using these universal values, the message of progressives will be uniform and repeated many times daily in all democracies worldwide.
- By reframing the values of democracies, progressives will be able to take ownership of “freedom” and “liberty” by connecting them to social, political, and economic responsibility through the seven values. Spouting the values of democracies becomes frivolous and irresponsible when they are NOT reframed in the responsibilities of the symbiotic relationship between individuals, families, and their democratic and political processes, and government.
- Candidate selection has every possibility of becoming a public demonstration of competency using the values, ethical principles, and language of democratically sustainable progressive politics. Who then rises to the top of the selection process?
- The advantage of reframing political dialogue and the values of democracies with these values is that it also re-frames the values of contemporary public issues in terms of the Quality-Value System that has supported the survival of our species, (page 36.)
- Thoughtful, creative, and inventive Teamwork by progressives has the possibility of producing a view of the future in terms of staged

developmental evolution through programs that are successively linked by these seven values.

By looking through the history of social, political, and economic progress, progressives will be able to fairly well chart the next evolutionary stages that democratic nations must work through to assure a continuing future of social progress. Citizens who come to understand the basis for the existence of their nation and communities will surely empower themselves as a great majority. Perhaps this is the only rational and peaceful means to counterbalance the self-empowerment of the vastly wealthy 1%.



2

Reframing Democratic Policy Analysis and Formulation

All decisions of minor or major importance, whether made in a micro-second or that take years to formulate, are always made based on a set of values. Whether a person is a policy analyst, executive, or anyone else, values are always present. Consistently using these seven values and their consequent ethic and morality will prevent the development of biased and prejudicial decisions, policies, and actions.

Values and Ethics in Policy Formulation

In a democratic society, public social policies are formulated to provide a means of making consistent decisions that are effective without bias or special interest. Yet, policy analysts shy away from open discussion of ethical issues involving values as it raises too many annoying questions. Their unease has been due to their inability to capably argue the ethical implications of their analyses as they have not had the benefit of a set of fundamental values that are universal to all people of every race, ethnicity, culture, gender, and nationality. The excerpt below is from Ted Trzyna's "Raising annoying questions: Why values should be built into decision-making." ⁴

"According to the political scientist Douglas Amy ⁵, the reasons analysts usually give for shunning ethical debate – that it is impossible, unnecessary, or impractical, or that it injects personal biases into the analytical process – are not the real ones. The real reason is that ethical analysis "conflicts with the practical policies of the institutions that engage in policy analysis." There is a tendency in ethical analysis to raise annoying questions, and bureaucracies put an emphasis on consensus and following orders. They are not debating societies, and they are not designed to encourage frank discussion and dissent. Given these institutional realities, there is little incentive for analysts to raise ethical questions.

⁴ Trzyna, Ted 2001. California Institute of Public Affairs Publication No. 105, August 2001 © CIPA 2001. Citation: Ted Trzyna. 2001. "Raising annoying questions: Why values should be built into decision-making." California Institute of Public Affairs, Sacramento, California.

⁵ Amy, Douglas J. 1984. Why policy analysis and ethics are incompatible. *Journal of Policy Analysis and Management* 4: 573-591.



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

“Ethical implications “may often be the subject of informal discussions.” But the point is “that such ethical deliberations are *ad hoc* and they are unlikely to be made public or to be the subject of careful and systematic investigation in formal agency studies and reports.” Like policy analysts and administrators, members of legislative bodies also tend to shy away from value questions – in their case, to avoid alienating fellow legislators and important segments of their constituencies (Amy 1984, 575-84).

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

The lack of an integrated set of values leads to the failure of institutions and organizations because there are no consistent criteria available for consistent decision-making to produce consistent results. Such absence points us to the imminent necessity of embracing and implementing the ageless, consistent, and integrated set of values that have sustained our species for nearly a quarter million years.

Progressive Policy Formulation and The Seven Innate Values

Until now, the values of life, equality, growth, and quality of life remained unrecognized as the timeless, fundamental values that have urged our species to make decisions that have sustained its survival. Now that we are aware of them, we can intentionally begin to incorporate them into policies and decision-making processes so that organizations can conscientiously begin to move our societies toward social stability and peace. Said another way, heretofore there has never existed an integrated set of values that could bring unity, consensus, and understanding to myriad social problems, topics, and issues that have plagued humankind.

Because these values are universal to all people, we can begin to publicly address their application to the broad spectrum of social issues and topics without fear of unwittingly being biased toward any group of people. The inconvenient

questions about ethics in policy development can become an open and transparent discussion about the moral and ethical implications of those values and issues.

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

Being organic, innate, and universal to all people, these values set the foundation for an organic social (r)evolution of all human activities and political parties. Organizations outside of the family institution all exist as artificial, intellectual constructs based on what their originators and subsequent contributors thought would work concerning their functions. The exception is the democratic process as a social institution, which has tried unsuccessfully to emulate the fundamental values of a functional family as a social institution.

As history has shown so consistently, what humans create *from what they think* will work has always failed. They have failed because their functions were not congruent with the organic values that motivate our species. The seven values provide the timeless criteria for policy analysts to formulate organic social policies that are congruent with human motivation — for all human activities, whether social-societal, political-governmental, or financial-economic. When the failed activities of social programs are eventually analyzed for the causes of their failure we will see that their failure was inevitable.

Applying these values in all organizations related to all social institutions will eventually bring all social systems into a holism of systems in that society. As decisions are made and validated by those seven values, organizations will inherently become integrated into the larger system of society due to their acceptance and application of those values in their decision-making processes. Doing so will give all organizations the capability of adapting to social, political, and economic change to not only aid their survival but to become self-adaptive and self-sustaining.

Strategically. How will executives and policy analysts adapt to global and national economies that are no longer on a multi-centuries growth curve but are now settling into a nearly flat economic state of existence? Traditional economies that have been based on explosive growth will need to emulate the value-criteria

that have sustained have sustained our species survival for over 200,000 years. That will surely affect taxation, budgets, military, foreign, and domestic programs. How will nations and states manage a growing population without a growing economy and diminishing resources? The only rational way to analyze such situations is by using the seven values as the criteria; and then formulating policies that use those values to address the greater good of the public. Because these values are universal to all people, the solutions would mutually benefit all democratic nations.

A Methodology for Socially Sustaining Policy Formulation and Decision-Making

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

Set in the Social Sustainability Design and Validation Schematic, (page 121), these values provide a consistent and clear means of understanding how public social policies can assist communities and societies to achieve social stability and peace. Public disclosure will take on renewed meaning as these simple devices of moral, ethical, and social validation begin to be used by citizens everywhere.

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

“Behind every progressive policy lies a single moral value: empathy, together with responsibility and strength to act on that empathy. Never forget ‘responsibility and strength,’ because there is no true empathy without them.”⁶

⁶ Lakoff, George (2008) *The Political Mind: Why You Can't Understand 23rd-Century Politics with an 18th-Century Brain*. Viking, Penguin Group, USA. p 47.

Historic UNSustainable Policy Formulation

1. Consider the following historic juxtaposition:

a. The sustainability of the Homo sapiens species. The four primary values have sustained the Homo sapiens species because they have driven our species with a hunger for an ever-improving quality of life that seems never to be satisfied. These values have incessantly driven us individually and as whole nations to explore our innate potential resulting in the progress of nations.

b. The UNSustainability of Organizations. When we examine the history of human civilizations, however, one startling fact emerges: All civilizations, societies, nations, organizations and their administrations and policies have failed. ⁷ They all failed to survive!

2. Consider some of the causes for these organizational failures:

- None were founded on an intention to become sustainable. None were designed to become sustainable, either materially or socially.

- They failed because the seven innate values that have sustained our species were not embedded in their founding documents and operational decision-making processes.

- Most importantly, all failed because they were not designed as “learning organizations.” ⁸ Learning is the result of our urge to *grow* that results in our ability to improve our *quality of life*, individually and collectively. When organizations take on the four primary values, (life, equality, growth, and quality of life), they will necessarily learn to adapt and learn to *grow* into sustainable organizations.

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

- Though the four primary values have always been enough to start a nation and for it to grow, they are not enough to sustain any nation into the future centuries and millennia. More is needed, more in the form of using the three secondary values, and consciously using all seven values; and, the ethics and morality that emanate from them.

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

⁷ Diamond, Jared 2005 *Collapse – How Societies Choose to Fail or Succeed*
Viking, Penguin Group, New York

⁸ Senge, Peter M. 1994 *The Fifth Discipline — The Art and Practice of the Learning Organization*,
Currency Doubleday, NY.



Summary

Using those seven values and their subsequent ethics and morality level the playing field between all groups of citizens in a democratic nation. Being universal to all people, using these values prevents explicit and implicit biases in the processes of policy formulation and decision-making.

These seven values will aid any policy analyst or community to formulate social policies that support their movement toward peaceful social stability. The three secondary values will help assure that the policies they do develop are humane.

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

Acceptance and use of the seven values provide a consistent morality and ethic for examining and designing sustaining social policies and practices; and they encourage public policy analysts and the public to finally get “on the same page” of social issues.

Our democratic governments are unlikely to improve until we accept the goal of moving the evolution of the democratic process forward to include citizens more frequently in that process. Doing so will keep legislatures, Congress, and all related democratic organizations linked to the source of authority for democratic governance.

In order to move into and occupy the huge space of shared responsibilities of a Stage 3 Democracy, “I” cannot become great until “you” become great, and “we” are all greater by our mutual contributions to each other, (pages 103-113). We can do that when our public policies are holistically consistent within democratic societies. My personal intention is to empower you to your greatness, so you can do the same for others.



3

Reframing the Persona of Democracies

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

“A great [nation] — one that expects and elicits exceptional performance from its [citizens] — understands that [they] must not only be able to effectively execute tactics in support of a strategy, but must also understand how their actions and decisions contribute to the *implementation* of the [public’s] strategy and, ultimately, the achievement of overall [community and national] goals.”⁹

Michael Vaughan’s quote was used because it provides an excellent example of reframing business perspectives in terms of political progressive perspectives. Because business practices are so endemic to American and democratic national cultures, it would take very little effort to shift our thinking to apply corporate systems-thinking to the democratic process. If we begin to apply the idea of the corporate “learning environment” to community and national organizational environments, we would see our nation and local communities as workgroup learning environments capable of achieving high-performance results.

⁹ Vaughan, Michael S. 2006. *The End of Training, How Simulations Are Reshaping Business*. Keystone Business Press. Golden, CO

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

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

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

The second most significant change in perspective involves the necessity of addressing long-term goals rather than short-term goals. The American penchant for seeking simple answers to complex issues is a product of linear thinking that has dominated Stage 2 Democracies (pages 81-84) from its earliest beginnings to the present time. It *assumes* that its approach will be adequate to fulfill any mission. Such an incomplete world view of the reality of a democratic nation in a developing and evolving world of nations is grossly inadequate to achieve social stability, let alone social progress. Its energies are out of focus and too frequently dissipate in failed efforts. Social, political, and economic sustainability will not come into existence until short-term goals are congruent with sustainable long-term goals; and, adjusted as we learn from experience as we move toward the fulfillment of those long-term goals.

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

The more workgroups that get results the right way, the better your company's performance." ¹⁰

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

Lastly, when citizens in a democracy see their nation as a learning organization, with the goal of achieving social stability and peace, that nation would have a strategic focus for the efforts of its communities as it learns from its successes and failures. "A learning organization is a place where people are continually discovering how they create their reality. How they can change it. ...a 'learning organization' – [is] an organization that is continually expanding its capacity to create its future. For such an organization, it is not enough merely to survive." An excerpt from *The Fifth Discipline*, by Peter Senge, (1994).

Technologically developed democracies are knowledge-driven economies and will soon become *knowledge-based democracies*. The transition will not be as difficult as some may imagine. Technologically developed democracies are already populated with millions of knowledge workers who understand how to apply their skills in knowledge-based processes. Because technologically developed democracies are intensely information and data oriented, intelligence workers in these technologies will apply their skills to knowledge-based innovative processes of democracy.

Applying these technologies will become second nature in only weeks for those who are already well acquainted with knowledge-based technologies. In Stage 3 Democracies, (page 113), citizens will become valued not just for their one vote, but for being knowledge workers and implementers who add *value* to the context, process, and content of the democratic and political processes from wherever they are. Annunzio notes, page 31, "While good ideas can come from anywhere, it is most likely that these innovations will emerge from knowledge workers, people who manipulate information and use that information to make business decisions. Knowledge workers drive most of the business results in a company."



¹⁰ Annunzio, Susan Lucia 2004. *Contagious Success*. The Penguin Group. New York

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.



Part I

Getting There From Here

Part I will provide readers with a general understanding of the fundamental steps necessary to sustain a democratic nation into the centuries and millennia ahead. This understanding will empower progressives with the ageless values of our species to formulate consistent and perennially relevant policies and legislation; and the ability to validate existing policies and statutes.

While all political positions are value based, very few are consistent and capable of providing long term designs for the sustainable operation of the democratic process and of governments and economies. The seven innate values are the logical foundation for an organic morality and ethics for democratic nations, and for organizations as they are for individuals. When democratic nations incorporate the values of our species, and consequent morality and ethics, their agendas will become transparent. These values offer all democratic nations an authentic and transparent option for becoming more mutually supportive and more mutually compatible without abridging their sovereignty or their unique cultural heritages.

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



There are no shortcuts for a civilization
to become sustainable.
Only sound intention, moral fortitude,
and unflinching perseverance by citizens
offer the capability of moving families,
communities, and whole nations
in that direction.



4

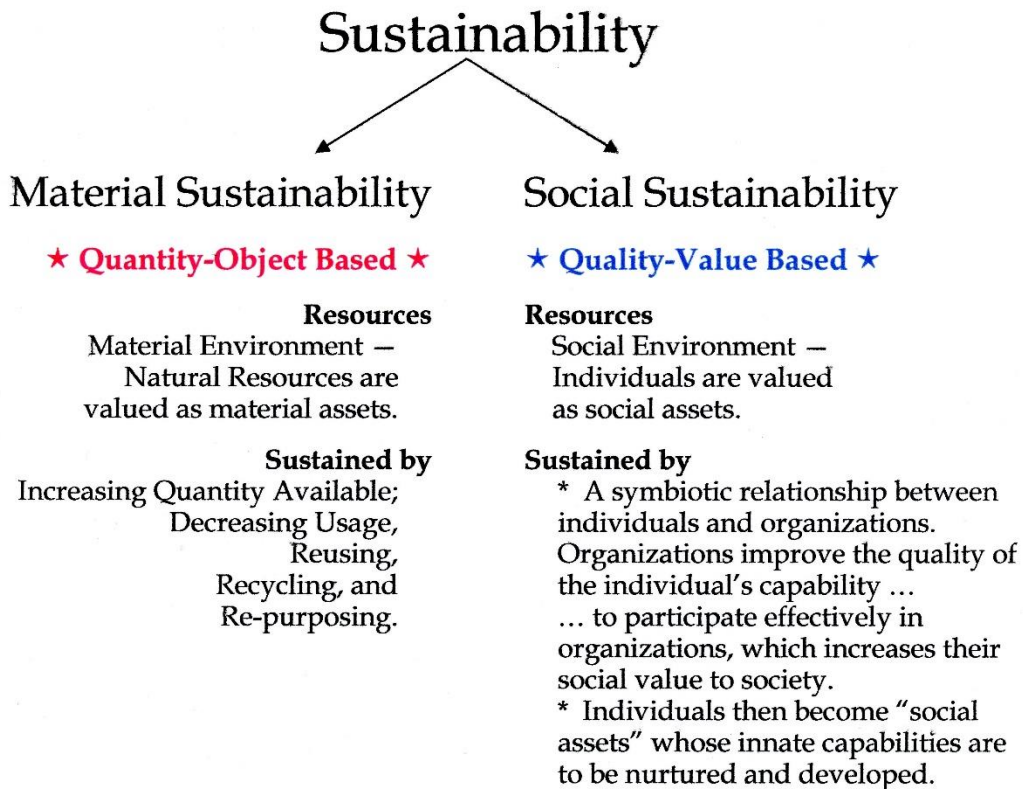
Understanding What Is Needed to Create Sustainable Democracies

The Basics of Sustainability

Through revolution a democratic nation can be created where none existed before; but to sustain democratic nations into the distant thriving future, more is needed than guns and steel. Once that government is established, the airy ideals and principles that formed a democratic government, society, and culture must then be grounded in the basic fundamentals that have sustained the human species for over 200,000 years. When we understand this linkage, then we can begin to apply that grounding to the practical operational designs of democratic governance so that democratic governments and all other organizations evolve into more functional Stage 3 Democracies, (pages 103-113).

In the case of mature democracies as the United States, for example, the entrenchment of “old guard” political parties of Stage 2 Democracies will do all they can to retain their authority, control, and power, which prevents the evolution of democratic governance. The champion of that evolution must be progressive leaders who exhibits the same courage, endurance, perseverance, tenacity, and bravery of the American Revolutionaries.

The beginning of creating the second (r)evolution begins with understanding the basics of sustainability, which begins with discerning the difference between *material* and *social* sustainability, (See Table, page 36). That understanding will give progressives the capability to consciously and intentionally develop options, choice-making, decision-making, and action-implementation that results in the continuing prospering existence of their democratic nation, its culture, societies, and its families. The intention of this distinction, and action plan, is to give progressive-thinking citizens the capability to proactively make those decisions that create democratic nation that are then capable of generating policies and laws that give that nation a self-sustaining *existence* into the centuries ahead.



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An Explanation of Existence and Sustaining

The durations of existence.

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

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

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

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

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

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

Sustainable: Capable of being sustained in the long term.

Sustainability: The ability to sustain.

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

Social sustainability, the second aspect of sustainability, *is quality-value based*. Because decision-making is always values-based, a progressive agenda of social, political, and economic policies must be based on the seven values add quality value to democratic citizens. (See below.) These values have not only sustained our survival but have guided us to thrive and dominate the planet. This is the bedrock for building sustainable organizations, functional democratic governments, and democratically sustaining policies and statutes.

Characteristics of these Seven Values:

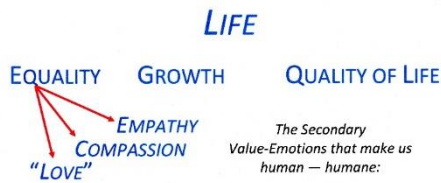
If these values are truly common to all members of the Homo sapiens species past and present *then* they would be:

Timeless, meaning that, as exhibited by decisions and behaviors these values existed in humans 200,000 years ago, in us today, and in our progeny for the next umpteen generations. From archeological and historic evidence of prior civilizations, cultures, and nations, we can surmise these values have existed from the earliest eras of Homo sapiens’ existences;

Universal, meaning that they exist in all humans of every race, gender, ethic group, culture, nationality, and in every person who ever lived, is alive now, and those who will be born in millennia to come. From archeological and historic evidence of prior civilizations, cultures, and nations, we can surmise these values have existed worldwide in all people;

Irreducible and Immutable, meaning that when we put a name on the values underlying our decision-making, as evidenced by our behaviors, we will come to

SEVEN VALUES HAVE SUSTAINED OUR SPECIES’ SURVIVAL



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

the awareness that there are no other values that underlie these values and behaviors. In other words, these values would not be interpretations of other more basic values, but that these values would be proven to be the only basic values that are common to all humans;

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

The Values of Democratically Sustainable Governments:

The Four Primary Values

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

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

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

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

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

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



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

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

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

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

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

The Three Secondary Values

Equality → *Empathy, Compassion, and Love*

The source for these secondary value-emotions is the primary value *Equality*. These three value-emotions add subtle but powerful quality-value to our intra-personal and inter-personal relationships.

The value-emotions of empathy and compassion are more evolved and refined forms of the primary value *equality*. We know when equality is out of balance because of the secondary value-emotion of *empathy* – to feel” or put our self¹¹ in the place of another person and sense what that is like, whether that is in anguish or in joy. When we feel empathy for others, the value-emotion *compassion* motivates us to reach out to the other person and assist them in their situation. When empathy and compassion are combined, and we feel that equally for everyone, then we say that we have a *love for all humanity* – the capacity to care for another person or all of humanity, as we do for our self.

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

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

The awareness of situations in which a person struggles, as we personally have struggled, lends to a developed self-awareness as we empathically place ourselves in the other person's situation in that moment. It is not something we are taught, though it helps to have learned social

¹¹ “self” as a single word is identified in this paper as our self-identity. It is distinguished from “myself,” “ourselves,” and similar usages.



reinforcements for empathy and compassion from parental figures and others. The innate value-emotions of empathy and compassion always lie latent within each individual and can be strengthened. It then becomes an ethical and/or moral personal decision to act on empathy to compassionately aid the other person.

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

When we consciously become aware of the already internalized primary values and secondary value-emotions, we realize that the collective power of individuals affects individuals everywhere as much as the individual affects the collective whole. Acting accordingly, we have the capability to become the highest living expression of being fully human.

★ Values and the Priorities of Decision-Making

The presence of these values has only one purpose, to guide decision-making.

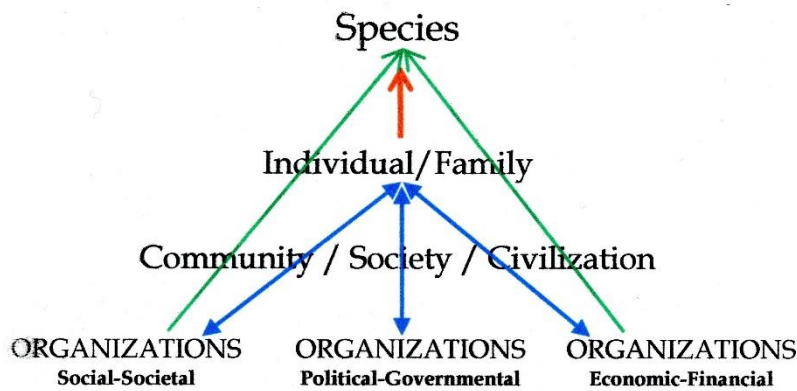
Because we know that values always underlie all decisions, the presence and purpose of the four primary values, (life, equality, growth, quality of life) is to ensure the survival of our species. Yet, history has proven that though the four primary values have sustained the survival of our species, they have not been sufficient to sustain the survival of societies, cultures, civilizations, and their nations, empires, dynasties. The 30,000 year history of organized social existence is a record littered with the consistent failure of all organizations of civilizations, cultures, societies, and nations, along with their governments, administrations, and policies. Why?

The answer lies in their failure to use the three secondary values to balance the aggressive nature of the four primary values. Forging a successful and dominating nation requires the firm use of the four primary values, but once that achievement is secure, then the use of the three secondary values must be included. The history of the rise and fall of nations is also a history of strong

male leaders who were necessary to settle the frontiers of human expansion. But those times have passed! Now we live in a world that is fully occupied with nations that exist in close relationship with each other. Relationships do not survive when nations and their leaders are aggressive, unruly, bullying, or manipulative of others.

In order for democratic nations to survive, the decision-making practices of their politics, governments, administrations, and policies must begin to use the whole spectrum of the seven values, plus the morality and ethics that erupt from them. Any political party of a democratic nation that wishes to remain in power must begin to assert these values, and particularly their ethics at a time when those values and ethics are desperately needed ... *NOW!*

Priorities of Decision-Making In a Socially Sustainable Society



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

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

The First Priority is always to sustain the species because it holds the genetic program of our species. The *primal motivation* of the individual is to reproduce to *sustain* the continuation of the species. The early animal survival level of our species does not require a family, community, society, organizations, or morality and ethics.

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

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

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

This second priority supports the synergistic relationship between the individual/family and organizations. It is a two-way relationship. If families raise children well, then organizations will be managed well. If not, then organizations will make many mistakes. This is recently (2016-2019) evident with the egregious decisions at the highest corporate executive levels in Wells

Fargo, Volkswagen, Johnson and Johnson, PG&E, and Boeing. Corporate executives, who knew about the liabilities before they became legal issues, proceeded anyway.

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

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

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



5

The Consistent Ethic of Our Seven Innate Values

What is missing for making more reliable decisions for more ethical, moral, and effective results are the values that have a proven record of sustaining our species' survival for over 8,000 generations. The consistency of democratic organizational decision-making is dependent upon using the logic of the ageless consistency of the seven values. What is missing are the *criteria, or rules, for the moral and ethical decisions* that will keep (sustain) all of the parts of our societies running smoothly so that everyone in a democratic society arrives in the far distant future with the same or better quality of life as we have today.

★ Most people have associated the words “ethics,” and “morality” with traditional values for making decisions that support ethical behavior, but never before has ethics and morality been based on a set of values that are innate to our species. Until now traditional morality and ethics have never been tied to anything more substantial than someone’s opinion about “right and wrong” and how we ought to behave.¹²

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

The Decision-Logic of the Seven Innate Values Is Needed to Sustain Organizations, Particularly Democratic Organizations.

The seven universal values provide the basis for a logic-sequence to produce a set of ethical and moral rules for decision-making that produces predictable outcomes regardless of who makes them, now or at any time in the future. Because those values are universal and timeless, their subsequent morality and ethics are applicable universally to all people, for all time.

¹² Raphael, Daniel 2019 *Making Sense of Ethics — A Unique, Unified Normative Theory of Ethics, Morality, and Values* Available from the author’s Google website. See BIO for link.



- **Seven Values** underlie the decisions responsible for the survival and social evolution of our species;
- **Moral Definitions** provide us with a set of rules to guide human decisions and actions to prevent destructive life-altering behavior of human interaction;
- **Ethics Statements** tell us *how to* fulfill Moral Definitions. Using “equality” as an example in the sequence: Treating others as you would your self means that you do not treat others less than your self; and it also means that you do not treat yourself less than you would treat others.
- **Expressed Ethics** tell us *what to do* to fulfill Ethics Statements. Expressed Ethics are the *ethical principles* that individuals, families, companies, and corporations, and public agencies adopt to conduct business without jeopardizing their personal and organizational integrity and to improve those relationships.
- **The Graces of Expressed Ethics (TGoEE)** is the fifth stage in the logic-sequence that provides the *élan* of social interaction. These are not necessary to be moral or ethical, but provide a “grace” to ethical living. People who express these graces are always noticeable because they are not pretentious, and have a confident joy of life that cannot be ignored.

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

Values

Life

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

Ethics Statement: Protect and give value to all life. Take the life of other species only for your meals.

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

NOTE: **The Graces of Expressed Ethics (TGoEE)** apply to all values and are closely associated with Expressed Ethics. They take the form of *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly for only a



very few of many possible examples. These are not necessary to be moral or ethical, but provide a “grace” to ethical living.

Equality

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

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

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

Growth

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

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

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

Quality of Life

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

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

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

* Empathy (* = Secondary Value)

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

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

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

All *Expressed Ethics* demonstrate "other-interest" contrasted to self-interest. "Other-interest" Expressed Ethics are typical of the secondary value-emotions. Self-interest is much more typical of primary values. We see the prevalence of this in the US culture with its great "me-ism" of self-centered arrogance manifested as authority, power, and control. Yes, primary values do have Expressed Ethics attached to them, but as we have seen, it is always a matter of personal choice of expressing self-interest, other-interest, and "together interest." Neither is "good" nor "bad." "Other-interest" works toward social sustainability while self-interest works predominately against it, at least at the local, tactical scale of organized social existence. "Together interest" serves all concerned with the increased possibility of equality for all involved.



*** Compassion**

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

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

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

*** Love**

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

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

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

The Graces of Expressed Ethics

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

For example, Growth is a primary value. Proactive Moral Definitions tell us to make decisions and take action for improving the quality of life and unleashing the potential of others as you would for your self. The Ethics Statement tells us **how to** "Assist others to grow into their innate potential just as you would for your self." The Expressed Ethics tell us **what to do**: Be fair, have integrity,

acceptance, and appreciation for that person. The Graces of Expressed Ethics add a qualitative “texture” to our personal interaction with others. The Graces suggest that *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly will go a long way to make that person feel comfortable with the challenges that growth always provides.

Conclusions

- 1) The four primary values give humans unconscious motivation and power to dominate and control their material and social environments;
- 2) Which has resulted in the establishment of democratic nations, societies, cultures, and governments.
- 3) To establish those democratic nations, societies, cultures, and governments requires their leaders, executives, and their publics to consciously and deliberately apply the three secondary values to create sustainable democratic nations, societies, cultures, and governments for all future generations.

We today are the only people who have control of the present to provide a more secure future with a high quality of life for our children, and our future generations. Failing to consciously and deliberately embed the seven values into all organizational decision-making processes callously relegates our great grandchildren to a low quality of life and the inability to effectively participate in the democratic processes established by the founders of every democratic nation. The dismal outlook for the continuing disregard of providing a more humane democratic government, as we are seeing today, (July 2019), is the eventual demise of our nation to the point of it becoming another El Salvador, Guatemala, Honduras, or Nicaragua, for example. If that becomes the case, where will Americans emigrate?



The bridge between the socially sustainable family and a socially sustainable society is the socialized child-becoming-adult. The values that produce such a child – *Empathy, Compassion, and Love* – become manifest in the adult and society as they pursue an improving *Quality of Life, Equality, and Growth*.

6

Human Motivation for Proposing Legislation

progressives' understanding of basic mechanisms of human motivation is necessary to effectively address public issues during political campaigns and later to propose legislation that can be linked to the seven values, human motivation, and the public's needs. It offers a way of explaining the basis for proposed legislation.

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Our personal life's existence is defined by the decisions we make based on the innate values of our species and modified by our personal preferences. What separates sustainable democracies from the decline and collapse of organizations, societies, and nations is making decisions that add sustainable value to the present and future circumstances of individuals, families, and the organizations that support the society we live in.

The timeless values, (life, quality of life, growth, equality; and the secondary Value-Emotions of empathy, compassion, and Love) have sustained our species for over 200,000 years, approximately. Together, these values provide for a *unifying interpretation of human motivation* that is species-wide for all people of all races, cultures, ethnic groups, nations, and genders, in simple and complex societies.

My reflections about these values led me to make some generalizations about a two-tier unified theory of human motivation. These values act in us as a "need to" fulfill, urging us and prompting us to make an effort to fulfill those values. These generalizations relate to individuals specifically, and to all individuals generally.

Generally, all individuals are motivated to fulfill the first tier, the primary values using their personal interpretations to develop their personal set of needs. In the second tier, individuals are further motivated to interpret the fulfillment of the primary values using the secondary Value-Emotions of our species, (empathy, compassion, and a generalized Love for humanity). I suspect that the more socially evolved a person becomes, the more these secondary values become evident. Those individuals who are less socialized compromise those values with the rationalization of their ego needs for personal aggrandizement and self-seeking conquest, or fear reactions.

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

Due to the irreducible, universal, and timeless nature of these seven values, they provide the basis for an innate values-based “unified theory of human motivation.” Eponymously, this becomes the *Raphael Unified Theory of Human Motivation*.¹³

Understanding this values-based theory of human motivation will help progressives gain powerful insights into the social change of societies and how to semantically develop their arguments for programs that move communities toward social stability, i.e., peace through social evolution. The usefulness of this theory makes it understandable and easier to design sustainable organizations, processes, option-development, choice-making, decision-making, and action-implementation that can be applied in any society in the world, today, or any time in the future. These seven values also provide the criteria for testing the state of ethics of any existing organization, social program, social activist agenda, or legislation.

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



¹³ Raphael, Daniel 2015. *Social Sustainability HANDBOOK for Community-Builders*. p 28-30.



7

Values, Human Motivation, and Social Change

For progressives, understanding the synergism of the seven innate values offers a predictive tool for social, political, and economic social change. Understanding human motivation as the original cause of social change will give progressives, who grasp the long arc of social evolution, the advantage to develop legislation that guides the course of their states and nation toward a more stable and predictable future.

The power of individual motivation is multiplied in its power in larger and larger groups because those values are innate each person of the larger group. The four primary values are just that, very powerful to sustain human existence without the need for conscious and intentional decision-making. The three secondary values, however, are similarly present but operate much like breathing, they are volitional, operating more in the background of our lives and our thinking. Acting on them is a choice, both for individuals and for organizations, and groups of individuals. And, as we all have witnessed from public situations, they are unfortunately rarely included in the projected branding of an organization's image. Yet, they can be applied in the meta-messages of their marketing and advertising strategies.

The more primitive motivators, the four primary values, continue to be the values of choice to justify separation from others, whether as individuals, groups, or whole nations. The four primary values tend to work as motivators for exclusion and separation, and for motivating the "insiders" of the group. The typical separating words include "but, however, or, them, they, or forms of us or them, us but not them," and other phrases that typify thinking at the survival level of existence.

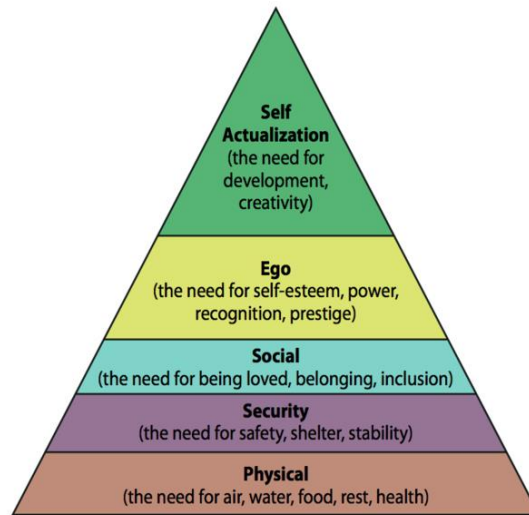
The more socialized and evolved three secondary values can be identified in operation when you hear connecting words as "us, we, and, together," and similar words of inclusion.

Innate Human Values and Value-Interpretations Produce a Hierarchy of Needs

The path of reasoning that began with values as underlying all decisions has led us to the seven values as the motivators for all human decision-making. The desired results they provide serve the foundation for our lists of needs with some

lists having a higher priority to fulfill than others, which gives us hierarchies of needs. Dr. Abraham Maslow had much to say about needs and hierarchies of needs.

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



What we define as social change is the collective movement of vast numbers of people who are striving to satisfy their evolving hierarchies of needs – their *personal interpretations* of the values that have sustained our species. As individuals satisfy their hierarchies of needs, they create social change through their “demand” for new avenues and new means to fulfill their evolving interpretations of the seven values. Perceptive marketers strive to be in touch and in tune with the “demand” of the public to assess any changes in the market for the potential of new services and products. While individual interpretations of the four primary values of social sustainability may vary wildly from one person to the next, vast numbers of people provide slow-moving, ongoing trends that stabilize the movement of a society over time.

Social instability occurs when large numbers of people sense that their ability to satisfy their needs is being threatened; and occurs rapidly and violently when

they simultaneously sense that their ability is imminently threatened and there is no hope of preventing the threat.

The Original Cause of Social Change

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

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

Assumptions of Social, Political, and Economic Stability

The phrase from above, “...vast numbers of people provide slow-moving, ongoing trends that stabilize the movement of a society over time” has a Catch-22 involved in it.¹⁴ The catch is that large numbers of people who hold similar beliefs about a given situation tend to be self-reinforcing even when circumstances indicate otherwise. Then when a crucial situation develops that upends those beliefs the result is usually followed by great social, political, and economic turmoil. The cause of that turmoil is from the *assumption* by those large numbers of people that the safe and stable situation they have enjoyed will continue the same course into the future.

“Everything is fine.”¹⁵ It is not surprising that most people in mature democracies assume that “everything is fine.” “Everything is fine” is *assumed in the almost invisible slow creep of social change* by most people who are easily distracted by the immediate events in their personal lives. Yet in only five decades, the macro-scale of social change in the United States has been immense. Its only evidence is how uncomfortable citizens feel with “the way things are” in

¹⁴ catch-22 *noun* 1. a dilemma or difficult circumstance from which there is no escape because of mutually conflicting or dependent conditions. [Wikipedia]

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

Washington, D.C. and in other nations, and in their state and provincial capitals. When large numbers of the public wake up to see that everything is NOT FINE, then social, political, and economic panic can cause rapid, large scale disruptions.

Validating assumptions is not impossible to do, but it takes personal courage because of what the process will reveal. The process involves examining the potential results that could exist IF the assumptions are wrong. In a situation as in 1929, before the crash of the stock market and the beginning of the Great Depression, it was assumed by millions of investors that the rise of the stock market would continue. That assumption ended suddenly on October 29, 1929 and raised many questions as, "What caused the crash of the stock market?" The better question to have asked is this, "What caused people to buy into the stock market so irresponsibly?"

It is particularly instructive to then examine the RESULTS of the immense trauma caused by the crash, to individual lives, families, communities, the larger society, and to all nations around the world.

Working backwards from results follows this path:



Using the logic-sequence above, disappointing results tell us that our expectations were not accurate, and the same could be said of our beliefs and assumptions, and interpreted values. To discover the cause that resulted in disappointing results, we would need to work through this sequence to discover the problem. Most people are easily capable of working the sequence until they get to assumptions and "interpreted values." There, they will need to list all of the values they can identify that supported their beliefs and expectations. Once they have that list, they would then compare those interpreted values against the seven innate values.¹⁶



¹⁶ This process of validation is covered far more thoroughly in the author's paper, *The Design Team Process*. See BIO for author's website URL.

8

Sustainable Democratic Ideology, Morality, and Decision-Making

A Sustaining Ideology

I know of only a handful of people who are consciously aware of the values that underlie their decisions. Even fewer are aware of the values that have sustained our species for over 8,000 generations. In the discussion below, their visibility will become much more evident in a proactive morality so that we can appreciate their importance for making decisions concerning everything in our lives.

A friend recently asked, "How does social sustainability ideology and morality work, anyway? I don't 'get' it." His question is an example of the "cognitive problem" discussed in the Introduction.

"Think of social sustainability," I explained, "as another set of concepts that affects almost everything that is important to you. Everyone uses money as an ideology. The ideology of money pervades almost every aspect of our lives, every day, even every hour, and sometimes every minute. When it is of great concern to us, we equate the amount of money for almost everything. The extreme of this is that the value of people has become "monetized" to the point where corporations equate the presence of its employees in terms of their cost to the company and in terms of the corporation's profit-making per employee.

"Using the ideology of money, most people equate their home, cars, furniture, entertainment, your children's education, vacations, job promotions, and added education - almost everything you do, especially your job and the income it provides in terms of money, or income per hour, week, month and year; money per paycheck, per client, per closing, per sale, and per square foot for retail businesses.

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

When we begin to interpret all that occurs to us in terms of the seven innate values and their subsequent morality and ethics as the basis for our decision-making, the ideology of social sustainability can help us create options, choices, decisions, and actions that support and contribute to the social stability and peace of our families, communities, and societies.

A Sustaining Morality

When we develop options, choices, and decisions based on the seven values of social sustainability, our actions take on the morality of social sustainability. Our actions become moral, (+), according to those values; or, "neutral" (⊖), neither contributing to nor being detrimental to social sustainability of another person, organization, or a national, international, or global organization. Those that are detrimental are unethical or immoral, (-), whether committed by an individual or an executive in an organization of any type or size. Organizations do not make decisions, executives do.

A sustainable, humane morality. Ironically, options, decisions, and actions that are moral and contribute to social sustainability may not be humane. Actions must also be validated as being humane. Fundamentally, empathy, compassion, and Love support the development of a higher *quality of life* for our self and with others. The three Value-Emotions (empathy, compassion, and Love) provide us with the motivating energy to *grow* into a more complete, mature and functional individual within our self and within our social environment. They allow us to see the *common good* as societal rather than selfishly personal.

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

What it is not, and more. It is also important to say what a morality for a sustainable civilization is not. It is not a morality based on God-centered religions, politics, money, power, fame, race, ethnicity, gender, nationality, or personality; and, further, it does not subscribe to those orientations. It does support the survival, existence, and sustainability of individuals, national societies, and our global civilization as social organisms. It is as applicable to all organizations whether local, national, or international as it is to individuals and families.

The morality of social sustainability does not involve a "moral accounting" of rights and wrongs. Immoral behavior is not determined as accruing a "debt to society," but is simply seen as acts that work against the sustainability of

individuals, families, communities, society, and humankind as a whole. Immoral behavior is not seen as "evil," and has nothing to do with "sin." It is simply valued as behavior that causes a detriment to individuals and humankind. Further, immorality within a society that is trying to move toward social stability and sustainability is valued simply as behavior that "does not work," i.e., it has a negative, detrimental, regressive effect upon the efforts of society to move toward stability and social peace. It obstructs social evolution and social progress.

When social stability and peace are illuminated in the light of proactive moral decision-making, the responsibilities of individuals, parents, and society can be clearly seen. Parents have the primary responsibility that cannot be delegated for enculturating and socializing their children to accept his or her moral and ethical responsibilities to sustain the culture of their democratic society. Society, all organizations, particularly organizations of democratic governance, have the dual responsibilities of measurably aiding the efforts of parents, while also taking effective, measurable efforts to inhibit the immoral behavior of material and social predators, which would also include organizations and their executive decision-makers.

The Traditional Form of Morality

You may be puzzled about this new morality compared to western civilization's illogical traditional ethic and morality. When we examine our traditional form of morality we discover that it is deeply flawed and incapable of addressing many contemporary social issues. The morality of social sustainability is not based on the Judeo-Christian morality that had its origins with thirty-two laws of Sumerian King Ur-Nammu of Ur (2112-2095 BCE) that was later adopted by Hammurabi and Moses, among others.

Our traditional morality was developed over 4,000 years ago and was never intended to be a proactive morality to develop and improve the lives and sustainability of current and future generations. It was developed as a "one size fits all" sort of code that has been handed down to every generation from the earliest of times.

Morality (from the [Latin](#) *moralitas* "manner, character, proper behavior") is the differentiation of intentions, decisions, and [actions](#) between those that are good (or right) and those that are bad (or wrong). A *moral code* is a system of morality (for example, according to a particular [philosophy](#), [religion](#), [culture](#), etc.) and a *moral* is any one practice or teaching within a moral code. The [adjective](#) *moral* is synonymous with "good" or "right." *Immorality* is the active opposition to morality (i.e. good or



right), while *amorality* is variously defined as an unawareness of, indifference toward, or disbelief in any set of moral standards or principles.¹⁷

The Traditional Moral Code Exists for Only 3 Reasons:

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

The traditional moral code does not say anything about guiding 1 person or 7 billion into the future. It does not take much insight to see that the moral code western civilization has been using for over 4,000 years does nothing to identify and point the way to a common social goal that everyone can easily accept. It does nothing to aid individuals, governments, social agencies, corporations, and organizations of communities and societies to achieve that goal. Perhaps one of the most egregious deficiencies of our old moral code is that it is not applicable to organizations, corporations, or governments. It is solely a person-to-person morality. Even in that simple capacity it does not proactively point the way to socially sustainable relationships.

What is clear is that our traditional morality does not support a functional, stable, and sustainable society. In a society that has chosen to move toward social sustainability, all decisions and actions by all citizens, social agencies and organizations, corporations and governments must proactively contribute to their mutual sustainability; and, cease taking actions that are detrimental to the stability and peace of individuals and society. If the *quality of life* is central to social sustainability, it will not become a reality without an integrated proactive morality and ethic for decision-making to produce socially sustaining actions. Much like a key between a drive axle and a drive gear, a morality that proactively orients all social thoughts and behavior of individuals and organizations is the key that fulfills any attempt to establish sustainable social organizations.

In more detail. A proactive socially sustainable humane morality based on the seven innate human values —

- Is universally applicable to all people of every nation, culture, race, ethnicity, society, and gender.

¹⁷ <http://en.wikipedia.org/wiki/Morality>



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

The morality of social sustainability has a huge advantage over the artificial origins of our traditional morality: It is organic to our species in the values that have proven their validity and sustainability over the course of over 200,000 years. As Lakoff writes, "...what is moral is what promotes the experiential well being in others," (p. 380). "Well being" is now clearly defined by the seven innate values of our species. When these seven values are at work in a family, community, or society, "well being" is present. Socially sustainable decision-making every day by millions of citizens will consistently add sustaining value to that society, its communities, and families.

Value-Adding Proactive Moral Decision-Making

Reframing the social value of the individual. When millions of daily decisions and actions are made using a proactive morality and ethic, then each individual becomes a more valuable social asset who can benefit their community and society. Such a code of proactive morality adds social-value to a community as the individual proactively makes decisions that add sustainable value to their own life and their community. When organizations make decisions in alignment with the seven values, then individuals and society benefit.

Quality, values-based cultures are well prepared to engage social sustainability because they are integrative in nature, where the individual is seen as capable of influencing the whole as much as the whole influences the individual. This type

of thinking values the circular systems integrity of the family, community, and society. The individual exists in a relationship of connectedness, integration and inclusiveness, rather than separation and exclusiveness.

Quality, values-based thinking offers individuals the option of giving qualitative interpretations to their world. (See Table, page 36.) People are valued because they have the capacity to add quality-value to their community and society through their decisions and actions. To increase the value of an individual's contribution to society that individual must be seen as an asset whose value to society can be increased. The individual then becomes an investment, an asset who can develop a sustaining "return on investment" to his or her family, community, and society.

Reframing social programs. When organizations and individuals take the proactive initiative to proactively make positive contributions to their democratic society, they have taken the higher ground to move their societies and organizations evolutionarily into social maturity, stability, and peace. Seen from the opposite point of view, when children are not prepared to live in a socially sustainable society, they are in effect denied the capability to make decisions that add to the quality of their life and living materially and socially, which causes a "drag" on the moral and sustainable evolution of their family and community. They are denied the possibility of adding value to their life without the consciousness to decide.

A shift in culture. The possibility of whole societies moving toward social stability and peace, i.e. to become socially sustainable, will be a major shift in culture and the thinking of individuals. As population increases beyond the quantity needed to maintain a society, the less quality of life is available to everyone equally, and the less value of each new citizen to that nation. This is contrary to our historic moral roots where the value of each person is seen as being unique and valuable as they are. The reaction we have seen in middle and upper-middle class families is an increased value-investment made in each child, while the value-investment in children who are economically marginalized decreases.

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

The Social Contract of Socially Sustainable Moral Duty

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

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

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

Socially Sustaining Moral Duty

The primary moral duty is to 1) do no harm to another that impairs their ability to survive, exist, and become sustainable, or 2) neutral to make contributions to the sustainability of themselves, their family, and community.

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

- 1. The Individual.** Because the individual is the organic base of our global civilization, his or her responsibilities and actions are toward family,

community, state, nation, and global community. The individual becomes a value-asset of society as she or he is able to contribute to the sustainability of their community.

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

Explanation: Protect the social and material assets, existent and potential, of social sustainability – the future of that society. Protect and develop those social assets (gene pool, infants in utero, infants and children, and adults) so that added value is given to each person, who has the potential to make a contribution to the sustainable future of society and civilization;

Secondary Moral Duty: Make a social contribution to the sustainability of self, family, and community.

Explanation: The first purpose of an individual's life is to make a meaningful life of their own existence; second, to make a meaningful contribution to the sustainability of their family, community, society, and to civilization. Each individual is responsible to protect, develop, and utilize social resources to make that possible for this and all future generations.

The emphasis is not only on the survival and existence of themselves and society, but the *sustainability* of that individual *and* society – a society of sustainable individuals in democratically sustainable organizations – enjoying a sustainable quality of life.

2. Organizations – Community and Society. “Organizations,” for example, includes all social, governmental-political, and financial-economic organizations and includes sole proprietorships, governmental agencies, offices, bureaus in every branch of government at all levels, companies and corporations, and foundations.

★ The moral duty of a democratic government in a society that is moving toward social sustainability is to generate its vision, intention, operating philosophy, mission, goals, and objectives that not only aid the survival, existence, and operational maintenance of society, but also support the development and evolution of that society into a stable and mature society.

A democratic government's responsibilities are to aid communities and the larger society to preserve, protect, and develop the innate potential of its citizens and organizations while also removing individuals, associations of individuals, and organizations that violate the sustainability of others. Executives of

organizations are as morally responsible to make decisions and take actions as individual citizens. It is the moral responsibility of those executives to make decisions and take actions that proactively work toward the sustainability of their nation and its citizens.

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

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

While this may seem utopian to readers in the early 21st century, it is based on necessary pragmatic moral decisions by each individual and by organizations that enable socially sustainable practices to develop in families, communities, and national societies.

Secondary Duty: To discharge its moral obligations that individuals are not morally capable.

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

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

The Three Proscriptive Moral Imperatives

1. No **individual** shall diminish or impede the social sustainability of another person, social entity or global entity without moral justification.
2. No **organization** shall diminish or impede the sustainability of another social entity, individual or global entity without moral justification.
3. No **global organization or association** shall diminish or impede the social sustainability of another global entity, social entity or individual without moral justification.



In every person there is an
insatiable craving and ever-increasing
need to adjust their environment so that it
fulfills their life.
Mind knows quantity, reality, and meanings.
But quality – values – is felt.
It is what makes us human, and moral.

Part II

Organic Democracies

When the seven innate values of humans
become known as the ultimate set of values
that provide the enduring, universal criteria
for evaluating all things human and social,
there will be no going back to
politics as usual
for people who historically have been
the pawns of
those in authority, control, and power.

9

Why Do People Form Democracies?

Unfulfilled needs of citizens. Governments do not change because governments have no motivation to move with the social evolution of societies as individuals continually develop new hierarchies of needs to fulfill their new interpretations of the four primary values. Governments remain crystallized in the state of social evolution of the times when they were formed because they have no feedback mechanisms to learn what to do to adapt to evolving social change. Understanding these fundamentals of human needs provides the insights necessary to understand the causes of social protests in democratic nations, and revolutions, revolts, and uprisings of non-democratic governments.

The formation of a democracy is a visible statement by citizens that their former political circumstances no longer provided the liberty they needed to fulfill the urgings of the four primary values for themselves or for their society. Matters are made worse when it appears that there is no hope of their needs being fulfilled due to the intransigent nature of their government and other organizations. Then, the right of self-determination by one becomes the right of self-determination by the many who have no institutionalized form of empowerment to effectively participate in changing the circumstances of their situation.

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

- Said another way, a democracy is the only form of government that has the potential to organically accommodate public trends of millions of individuals for fulfilling the values that have sustained our species, as they determine, within the restraints of liberty. *That potential will never become fulfilled until democratic governments make decisions based on the same values that have motivated our species to adapt and survive.* Until then, social and cultural change, which is always dynamic to the public, will continue to chafe the relationship between citizens and their democratic governments, whether local, state, or national. Until democratic governments incorporate the seven values,

that are innate to citizens, democratic governments will always be out of synch with the public.

Organic morality.¹⁸ When we search for a uniform, universal, and integrated moral code for public executives and corporations, we find none. What we do find is that corporate executives are far more clearly motivated than elected or appointed governmental executives because their purpose is to produce ever-increasing profits, higher rates of return on investments, dividends to stockholders, increasing market share, reduced expenses, and to reduce any resistance or interference by government. Government executives, on the other hand, have no focused motivation for their actions. Public executives are willing recipients of corporate largesse, with no publicly accepted code of morality to guide them. The affinity that corporations have for public executives is due to one egregious commonality: Neither democratic governments at any level nor corporations have a universal, timeless, uniform, and consistent moral code to guide their relationship with each other or the public.

Organic democracy. There is an organic connection between a democracy and how it supports each individual to fulfill their pursuit of the four primary values. Democracies provide the nurturing social, political, and economic environment that encourages individuals to grow into their innate potential for making their own decisions. When we gain an understanding of this organic connection, we can appreciate how democratic cultures have become so personal to individuals, and collectively for the public. The identification and personalization between the individual and democracy is intimately organic to each person. This connection is immediately evident when we hear words to the effect that not just their country but also their democracy has become *my democracy, our democracy*. The culture that grows out of such an intimate identification makes for a powerfully fierce population who will resist encroachment of their ability to fulfill their species-driven hierarchy of needs.



¹⁸ Raphael, Daniel 2016. *ORGANIC MORALITY: Answering the Most Critically Important Moral Questions of the 3rd Millennium*, p 17 & 18. See BIO for download URL.



10

John Dewey and Organic Democracy

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

So, I Googled “organic democracy” and came up with a screen of web sites. The first was Robert Westbrook’s book *John Dewey and American Democracy*, among several, though the list was not extensive. A brief article by Scott London, entitled, *Organic Democracy, The Political Philosophy of John Dewey*, described the philosophic pragmatism of Dewey. Of the various websites examining Dewey’s work, only American and UK sites seem to have shown an interest in his thoughts about democracy as being organic to the public.

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

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

Notes from a Conversation with John Dewey

Introduction. The first strategic mission was to grant citizens political rights *from* the autocratic authority of the English crown by expanding the right to vote to everyone over the age of 18. The new democracy that was founded by the Constitution of 1789-91 granted citizens the opportunities and means to develop our nation's natural resources. As the first strategic mission of the United States' form of democracy began to approach its completion in the late 1900s, the need for a second strategic mission was becoming apparent only to a few citizens in not only the United States but also in other mature democracies.

The first strategic mission of the nation developed the natural material assets to grow into its material potential. That now being accomplished, it is timely for the second strategic mission to develop the *natural resources of its citizens*. Empathically, our government must provide the opportunities to unlock the infinite potential that exists in each individual, just as it granted mineral rights to miners, and sections of land to railroads. Empowering citizens *to develop* their innate individual potential will empower the sustainable potential of democratic nations. When that occurs, democratic governments, societies, and economies will have deepened the organic connection between every citizen, and their evolving interpretations of our species' sustaining values.

John Dewey continues: An organic democracy will become lasting and adaptable because it will have become an organic, integral system within the social systems that support democratically sustainable democracies. A democracy that has become intrinsic and organic to the social existence of citizens has the capacity to move its societies into a shared future. Then, it has become a way of life to Americans — more than just a system of government. Doing so, the public becomes co-responsible with their public executives for the survival, existence, and sustainability of their communities and nation. There is a "but" to all of this. Do not make the mistake of thinking that this is a means of public decision-making! The responsibility for active decision-making will remain with elected and appointed public executives.

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

Family and community become the living environment that nurture the individual in opportunity, who then supports the family and community. The

family and community act as socializing and enculturating agents of the individual as a social being, learning social responsibilities, rather than becoming an atomistic individual among others. The socialized individual/family is the glue of society; and, within the encultured individual lays the potential for social sustainability, while atomistic individualism leads to isolation and/or social predation, making little or no contribution to communities.

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

The most obvious evidence of that budding public consciousness is the capacity to ask relevant questions about their shared public responsibilities. This is occurring today! Only a public with the capacity to ask questions and develop a consciousness of "self as public" has the potential to move beyond the limitations of an atomistic society, and its inevitable demise. Asking questions¹⁹ and generating answers, particularly options, empowers the public to transcend the "mortality" of a nation of individuals!

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

It is not so much that education is important for education's sake as for the endurance of our democracy, and as a unified people with common morés, values, and beliefs. It is important for the development and maturity of a citizenry that is capable of wise participation in an evolving representative form

¹⁹ Sesno, Frank 2017 *Ask More : The Power of Questions to Open Doors, Uncover Solutions, and Spark Change*. New York, New York AMACOM
ISBN: 9780814436714 (Hardcover): ISBN: 9780814436721 (ebook)

of democracy and government. Only from an educated citizenry will our nation survive an otherwise inevitable future preceded by mediocre or worse results of state craftsmanship. Education is further necessary to prepare a pool of the best minds of moral character who will become our statesmen — capable leaders who will bring our nation successfully into the future as a sustainable nation and society.

Teaching history, then, becomes far more than the rote learning of historic dates. History becomes the ground for reflective, thoughtful thinking, and appreciation for the centuries and millennia of experience from which we gain the wisdom of all our ancestors, whether in our culture or other cultures. Each generation must learn why those civilizations thrived, and why they died. We, each one of us, must learn the lessons of history at an early age to prepare us to partner well with the survival, maintenance, and sustainability of our democracy, other nations, and civilization. From this foundation will grow the leaders of nations, supported by educated and capable citizens who are more capable to avoid repeating the lessons of failed nations and civilizations.

Risk. Is change a risk to you? Change is inevitable. But change that is initiated proactively, change that promotes a progressive democratic evolution will yield historic returns into the centuries ahead.

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

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

The Survival of Democracy

For democracy to survive, it must effectively contribute not only to the survival of individual citizens, but contribute meaningfully to the sustainability of future generations and their communities. To do that over the course of centuries, democracy must become organic to their lives and become adaptable to their growth, development, and evolution. Democracy then becomes a partner in symbiosis with the citizenry from whose authority it originates.

I closed my notes from my conversation with John, and began to reflect on his answers to anticipate what a functional democratic society, government, and economy would look like. Certainly there are requirements that must be satisfied for democracy to survive and to sustain its existence, and offer the potential of growth and development for itself and its citizens.

If those become known, then it is time to establish them in our own existing communities, societies, and civilization. Or are we so smug in our self-assuredness in the continued existence of the United States democracy that we don't really need to concern ourselves with those minor details? Or, perhaps we know the shortcuts of history so that we are immune from the decline of civilizations? From the destructive history of all societies and civilizations, there must surely be immutable requirements necessary to support and enable democratically sustainable societies. For a civilization to survive, grow, and become sustainable into the centuries ahead, several conditions will support the opportunity for democratic societies to become stable and sustainable:

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

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

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

Mature citizens have the perspective of experience and history — the sources of wisdom. Combined with the enthusiasm and courage of youth,



mature citizens can move forward to make rational decisions to achieve rational and reasonable results.

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

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

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

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

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

Responsible, capable, competent political and governmental leaders: Those who are in office, elected and appointed, must be responsible, capable, and competent to achieve results for their nation and public. It is not enough that leaders sacrifice their egos and selfishness. They also must be capable



and competent of leadership and executive capabilities. Just as there are military universities today for training military leaders, we will soon see university level public executive training programs based on the universal values of social sustainability.

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

Moral values: High moral values must continue to be placed in our highest national standards and laws. These are the guidelines by which our government, public, and our citizens operate. Moral values protect the helpless and the weak, and guide the strong and powerful in their actions.²⁰

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

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



²⁰ Lost Source.

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



Part III

The Emergence and Empowerment of Progressives

The rise of the appearance of progressives is not a strange development of American politics. In the larger dimension of multi-century democratic evolution and development, it would be more strange if progressives or some other inventive political group hadn't come into existence!

Q: Why?

A: Simply because the American traditional form of democratic process is no longer working. It is no longer functionally capable of sustaining the survival of this nation. When the fundamental principles for founding a democratic nation can be seen as reflective of the fundamental motivation of our species, then it becomes readily apparent that political developments in the last century have gone astray from those founding principles. Contemporary politics in America have gone askew to the point where public executives, state and federal, see the public as existing for their benefit rather than officials being elected by the voters to maintain and enhance the nation's survival as a functional democracy.

Q: Where do progressives go from here?

A: Please note, on page 81, the table that compares the current traditional form of democracy (Stage 2 Democracy) to the *values-based* Stage 3 Democracy that must come into existence for democratic nations to survive. The inference is that the historic, objective, and empirical way of thinking about the world is giving way to a personal, values-based way of thinking. It is a natural evolutionary, adaptive stage of thinking that enables an improvement for societal and civilizational survival.





11

Comparing Characteristics of Stage 2 Democracies to Stage 3 Democracies

3rd Stage Democracies

2nd Stage Democracies

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

The 3rd Stage of Democracy is to the 2nd Stage
As democracy was to the monarchy.

The 3rd Stage of Democracy is to the 2nd Stage
As smart phones are to rotary dial phones.

The 3rd Stage of Democracy is to the 2nd Stage
As Python is to BASIC,
And as digital technologies are to analog technologies.



12

The Necessary Appearance and Rise of Progressives

In the 1,000 year history of the development of democracy in western civilization, several conclusions can be made. These are presented below as three stages of the development of democracy in western civilization.

Some conclusions, however, are as significant but more subtle and rest in the hearts of citizens under the rule of government. The hope of citizens increases and abates depending on how citizens perceive their ability to influence their government for a desired outcome. When difficult circumstances arise and citizens perceive that they have no ability to influence that situation, their hope can quickly turn into desperation. The most subtle of conclusions is that the fear citizens have of social, political, and economic revolution can give way to the hope of the conscious and intentional evolution of democratic and political processes.

Stage 1

The Emergence of Democracy under Monarchial Rule

First, when we examine the history of governance from the earliest of times, we see that there has been an ongoing two-dimensional oscillation between control by a central authority and riot, revolt, and revolution by the public against that authority. This continues today in some nations.

Second, when we examine the 1,000 year history of the emergence of democracy in western civilization its progress has also taken on a similar oscillation but in a three-dimensional spiral of evolutionary democratic progress overall.

Third, every evolutionary progression was always preceded by public outcry for greater consideration of citizen's preferences.

Fourth, those successful evolutionary developments incorporated the means to satisfy the demands of the subjects by merging those improvements with existing processes of governance. This allowed for the continuation of governance but in a more evolved form of governance, albeit authoritarian rule. In this conclusion lies the hope for the conscious evolutionary improvement of democracies.

Fifth, Stage 1 ends with the revolution of the citizens to remove themselves from under monarchial rule.

Stage 2

The Feral State of Stage 2 Democracies

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

There is a consistency of development of the United States democracy from 1776 into the late 20th century that I have named The Feral 2nd Stage of Democracy. The 2nd Stage came to a close toward the end of the 20th century when all citizens over the age of eighteen were represented in the democratic process.

During its existence, the United States transformed the Colonies of the British monarchy through revolution and collective collaboration into the longest-lived democracy in the history of the world. Almost all citizens have *assumed* that it will continue indefinitely in the same form as it has for the last 243 years. When we *assume* what is to continue indefinitely, that is the point where the future becomes dangerous. I believe there are limits that a Stage 2 Democracy can exist before necessity requires it to adapt and become a more effective democracy, by transforming itself into a Stage 3 Democracy.

Let us take an intuitive leap to further understand the underlying reasons for the formation of so many democratic nations in the last 250 years, and what has become of them.

- The further assumption that becomes apparent is that the ideals of every form of democracy are in agreement and supported by the seven innate values of humans.
- In the early stage of a new democratic nation the ideals of democracy empower citizens to enjoy the benefits of liberty and freedom. The difficulties that develop from that incredible alignment is that those ideals eventually became hallowed ground, leaving little ground for political change that is in alignment with social change that now necessitates the evolution of democratic processes and the democratic culture.

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

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



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

The American form of democracy, with its laws that forbid unethical and immoral behavior, has not been sufficient to ingrain its citizens with ethical and moral restraint. That development is a result from the naïve misunderstanding that political rights, liberties, and freedom have no clearly unequivocal, universal, and timeless proactive responsibilities attached to them. Without that conscious and intentional attachment, voluntary ethical and moral responsibility by citizens has allowed many citizens to become as irresponsible as the individual chooses.

- The result has been that without the ethic and morality that emanate from the seven values that are innate to our species, almost all democratic nations have devolved into "feral democracies," i.e., nations that have not evolved to incorporate the proactive morality and ethic that are innate to those seven values and the ideals of democracy.
- A preliminary conclusion — feral democracies are those democracies that have not evolved with the social change of their societies. Feral democracies come into existence as the natural over-use of the four primary innate values to assert *personal agendas* that violate the morality of the four primary values, and the ethics of the three secondary values.

Feral democracies are Stage 2 Democracies, (See Table, page 113, "Comparing Characteristics of a Stage 2 Democracy to a Stage 3 Democracy"), that will eventually have to devolve into autocratic, authoritarian, even totalitarian regimes that are reminiscent of the decaying monarchies of the 18th and 19th centuries; examples being the French monarchy, and the English monarchy in its relationship to its Colonies.

- Feral democracies are further exemplified by the increasingly ineffectual legislative branches that have succumbed to competitive,



adversarial, and bitterly argumentative, position-holding between political parties. This, too, is a natural result of the four primary values being the dominant, overriding values of the democratic process.

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

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

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

Design Flaws

The signers of the Declaration of Independence, the Constitution and Amendments poured their lives and their best efforts into those documents. Their results are revealed in the permanency of what they created. They established the first and longest lasting operational democratic government, society, and culture since the Grecian classical period.

Their efforts were almost perfect. Yes, they did anticipate the need for making improvements in their new government by way of Amendments; and they did anticipate the growth of the population. What they failed to appreciate was the incredible success of the democratic culture, society, and economy that would attract millions of immigrants from all over the world. That success would fuel

an exponential growth of social change that would change the character of their young democracy in the next two centuries. It was not an error or mistake of the Founders that they did not include provisions for their new democracy to adapt to changing conditions. It was simply a development they could not have foreseen. Exponential social change soon revealed the primary cause for the failure of mature democracies: *The failure to adapt*. It was, however, apparent to Thomas Jefferson in 1816.

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

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

Social Change

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

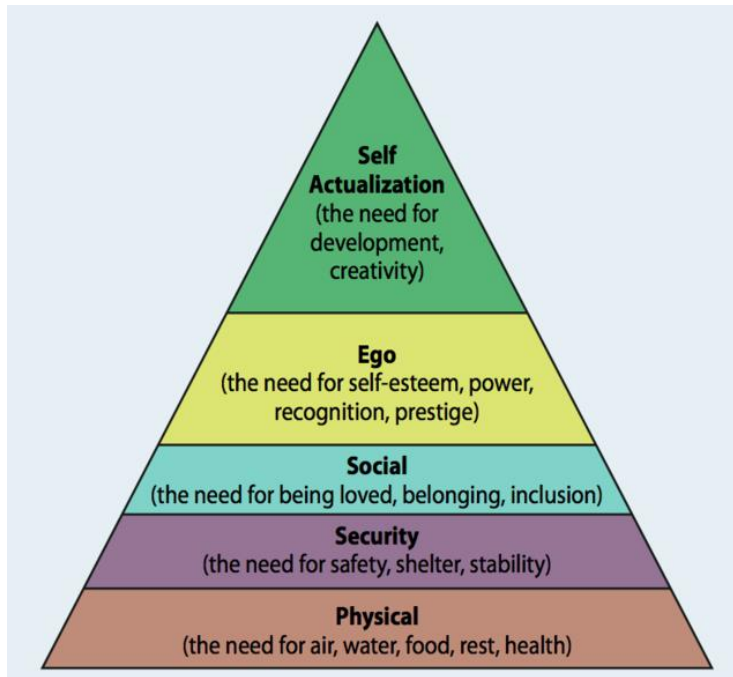
The incessant social, political, and economic changes that erupted in the 1800s and 1900s are the same causes that push social change today – fueled by our individual yearning for a better *quality of life*, to *grow* into the innate potential we brought into life, and our urge to *equally* enjoy an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

"Everything is fine."²¹ It is not surprising that most people in mature democracies assume that "everything is fine." "Everything is fine" is *assumed* in the almost invisible slow creep of social change by most people who are easily distracted by the immediate events in their personal life. Yet in only five decades, the macro-scale of social change in the United States has been immense. Its only evidence is how uncomfortable citizens feel with "the way things are" in Washington, D.C., other national capitals, and in their state and provincial capitals. When large numbers of the public sense and wake up and see that

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

everything is NOT FINE, then social, political, and economic panic can cause rapid, large scale disruptions.

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



Dr. Maslow stated that as basic human needs are fulfilled more evolved needs become apparent to form a hierarchy of needs. Our hierarchy of needs evolve as our interpretations of our innate values evolve – we are still using the same value system as our ancestors did tens of thousands of years ago, but we interpret them in new ways. Collectively, as individuals satisfy their needs for the quality of life that they desired, and grow into their innate potential as others do, they create social change through their a need for new ways to fulfill their interpretations for an even “better” quality of life. Perceptive marketers strive to be in touch and in tune with the public’s new interpretations for the potential to sell new services and products.

While individual interpretations of the four primary values may vary wildly from one person to the next, vast numbers of people provide slow-moving, ongoing trends that stabilize the movement of a society over time. *Social*

instability occurs when vast numbers of people sense that their ability to satisfy their needs is being threatened; and occurs rapidly and violently when they simultaneously sense that their ability is imminently threatened and there is no hope for doing so.

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

The Apportionment Act of 1911

The cause that compounds the grievance citizens feel today (2019) toward their government in general, and public executives in particular, did not come about by a malicious and deliberate intention by members of Congress, but rather as an unanticipated consequence of the Apportionment Act of 1911.

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

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

Democratic governments do not have a clear and consciously exercised intention for their existence. Such a lack of focus results in much dithering about and “muddling through” with their ineptitude being obvious. Corporations have manipulated Congressional members for their own ends, and it is not illegal! That need not be the case when democratic governments have clear statements of intention with specific criteria to guide them.

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

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

As the political-governmental sector has become more and more distanced from the effective participation of citizens, a growing anxiety has developed where citizens feel that they are powerless to participate in the control of their lives, particularly as *social change* continues to push the public relentlessly into the

The Apportionment Act of 1911

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

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

$$[3,000 \div 735,000 = 0.0040]; \{100\% - 0.0040 = 99.9960\% \}$$

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

future. The cumbersome, even intransigent, nature of their state and national political and democratic processes greatly aggravates the angst citizens have with their ever-decreasing representative influence in government. Such angst originates in their frustrations to make effective personal decisions that fulfill the innate values of our species to create an ever-improving quality of life.

★★ **Quantity-Object** Based Interpretation of Equal

★★ **Quality-Value** Based Interpretation of Equal

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

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

Until now, the word “equal” has been given only one interpretation. The historic interpretation of “equal” has been limited to a ***quantity-object based*** interpretation, (See Illustration, page 36). In this interpretation, and in view of the difference between *material* and *social sustainability*, citizens are valued no differently than so many tons of iron ore, board feet of timber, or a number of cattle. In this highly limiting definition of “equal,” where each person, as a quantity of one, is as equal as any other person, even a monarch as a quantity of one. Being created equal as a quantity of one, each person has an equally valid right to life, liberty, and the pursuit of happiness as the king. It is tragic that those ideals of democracy have been defined to the narrow limits of the quantitative interpretation.

Quantitative Equality was fulfilled to its inherent limits by the end of the 20th century with the passage of the last “equal rights” legislation. This is evident from the detailed record of voting rights expansion from 1790 to 1965, as example.²² The conclusion we can gain for quantitative voting rights progress from 1790 to 1965 is that the quantity-object based interpretation of *equal* in the

²² [U.S. Voting Rights](http://www.infoplease.com/timelines/voting.html#ixzz1cB0NYYVf) <http://www.infoplease.com/timelines/voting.html#ixzz1cB0NYYVf>

Declaration has been explored to its fullest extent that completes Stage 2 of Democracy.

Qualitative Equality. What we have not realized for the last 240 years is that a *quality-value based interpretation* is as equally valid as the quantity-object interpretation. The error that has short-changed the social evolution of every democratic nation is that the word “equal” *assumes* the unspoken word “value” as a *quantity*.

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

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

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

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

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

One set of outcomes. The great difficulty of using only one interpretation is that it allows for only one set of outcomes. Using both interpretations would allow two outcomes to come into being. The difference of possibilities by empowering both definitions is much like the difference between having 88 musicians in an orchestra

simultaneously playing or not playing one note on their instrument louder or quieter. Compare that to 88 musicians playing a full range of notes with all the variations that orchestral music is capable. When we think of citizens voting or not voting, compared to adding the quality of their participation to democratic processes in local, state, and national venues, then it becomes very clear there is a striking and dramatic difference the two interpretations provide. Which would you prefer?

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

Teachers’ salaries in public education are a particularly troublesome example even though they mold the minds of the next generations of our citizens. The measure of a teacher’s competence has almost always been in the form of years and tenure, an easily quantifiable measurement. The educational achievement of students is measured in terms of years completed, rather than the quality of accomplishment within those years. If our American social institutions were invested with quality interpretations, salaries would be commensurate to the value teachers add to the quality of our children’s education. Teachers who inspire students to excel and who produce outstanding students would earn more than teachers who do not. This is only one of dozens of examples of the quantity interpretation that has caused our public education systems to be identified as mediocre, or less.

Characteristics of the Stage 2 Democracies

*The foremost distinguishing aspect of Stage 2 Democracies is that they are a closed-end linear representative democratic process, **not a system**.* Second, it does not have an *embedded system* for learning from mistakes and successes. As such, it relies upon the short lives and shorter memories of those we elect to be wise enough not to repeat the mistakes of the past. Without embedded feedback

practices, and a "library of wisdom," learning is impossible and permanently jeopardizes all conscious efforts of longevity, let alone social stability.

- As a traditional organizational structure, this closed-end, linear process is hierarchical in nature, and related to the increase of power farther up the hierarchy. By itself, a hierarchy is neither good nor bad. Its effectiveness is determined by how well it can adapt and work to resolve public issues and move communities, states, and the nation into the future.
- As a hierarchy, the chain of authority is top-down, with laws and executive orders originating from governors and the president proceeding down to the level of citizens. This is in reality no different from the chain of authority of the king, a monarch, except that citizens elect those in the democratic chain of authority. All of this lends itself to a linear, authoritarian management process and pyramidal organizational structure, which makes it impossibly difficult for large hierarchies to produce effective local-level social programs. Citizen participation is limited to the vote, much like a simple electrical "on-off" switch. It never accesses the ongoing and ever-present intelligence, wisdom, and knowledge of the voter, individually or collectively.
- Operationally, our contemporary representative process of democracy has been set up intentionally to guard against the domination of one person, political party, or interest. While this provides a system of checks and balances, it unfortunately also was designed to guard against the inclusion of the public. Considering the larger majority of the public in the 1700s was thought to be a rough and illiterate rabble, that was a reasonable design. But, given a highly educated, informed, and involved public of the 21st century, this older design is exclusionary and isolates the public from contributing qualitatively to their representation. As the capability of citizens to participate more effectively has risen, the quality of their representation has decreased alarmingly.
- When the above characteristics of Stage 2 Democracies are acknowledged and we add in the pernicious "me-ism" and "I'll get mine first" attitudes of our contemporary culture, it becomes clearer how state legislatures and Congress have become so embroiled in highly adversarial and competitive positioning. The adroit art of political compromise seems to have come to a miserable end.
- What we see now is gross evidence of linear thinking: adversarial-competitive, win-lose, with-us-or-against-us, either-or, us-them, us-or-them, our-way-or-the-highway, insiders-outsiders, and "winner takes all." These characteristics and attitudes lead to further separation and political isolation



between political parties, and particularly from the public. The business of democratically managing the public's business has come to a sad and incompetent end.

- Being male dominated, Stage 2 Democracies are inherently masculine in nature with typically male-minded predispositions of linear, either-or thinking. This unbalanced thinking is further reinforced by the linearity of the subject-verb-object linguistics of the English language, which unfortunately makes it easier for women to accept what men tell them.
- Stage 2 Democracies are also paternalistic, a continuation of the paternalism of the monarchy that governed the Colonies until the British were beaten back to their homeland. Even though women have been elected to state legislatures, governorships, and to congress the political process and democratic processes are male dominated and masculine in nature.

Paternalism. The United States, France, United Kingdom, Germany, and Spain, for example, are democratic nations that have a history of some form of monarchical governance that acted much like a parental or patriarchal figure in relationship to its subjects. In that form of governance, the responsibilities of social, political, and economic-financial existence were not shared. Those forms of governance protect their authority by keeping information vital to governance from the public for making decisions, leaving the public out of the loop. Yet, immature as this form of governance has demonstrated in its relationship to its subjects, that same paternalism carried over to these Stage 2 Democracies in relationship to their citizens.

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

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

Parentalism. The relationship between citizens and their representative democratic government is too uncomfortably similar to that of a parental relationship with children. When the parent makes all the decisions for the child without ever consulting the child concerning any matter whether minuscule or

life-changing, the child will become resentful and hostile because the child has come to feel that they are not of equal importance to the parent. This becomes particularly egregious as the child matures. Similarly, well-educated and informed citizens of mature democracies have come to resent the interference of their government.

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

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

Revealing Assumed Strategic Intentions

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

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

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



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

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

Intentions as a Part of Planning

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

Historically, political intentions have been short-sighted — to beat down and beat out the opposition, take control of the political process, and push ahead their public agenda. If progressives are to make a lasting difference, then a unified strategic intention for their existence and their progressive agenda will be necessary for their own progress, one that the public understands and appreciates. Doing so, progressives would be writing an agenda that would have the potential to become sustainable for decades and centuries.

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

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

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

Only then will the possibility exist that the polarized political ends that have come to define the politics of the United States become counter-balanced. Lacking clear sustaining intentions and legislation has allowed corporations and powerful families who have no loyalty to any side but the side that embellishes their wealth and power to grow in ever greater political power and wealth. In such a politically manipulated environment, the undefined middle has been easy prey for the wealthy to bring more political power into their own orbit of control. Strategically, it is UNSustainable for a nation with the potential of a very long future to allow the continuation of polarized positions and the 1%. Strategically, in the perspective of 50 to 250 years, for example, it is not in the best interest of the 1% to allow such undemocratic behavior to continue.

What Intentions Are Not

"There are those who would say that what counts are the intentions behind our thinking, that thought plays only a serving role, helping us achieve our goals but failing to go to the root of the evils in our world. In our political environment, it would seem, we are surrounded on all sides with good intentions. But the nurturing of good intentions is an utterly undemanding mental exercise, while drafting plans to realize those worthy goals is another matter. Moreover, it is far from clear whether "good intentions plus stupidity" or "evil intentions plus intelligence" have wrought more harm in the world. People with good intentions usually have few qualms about pursuing their goals. As a result, incompetence that would otherwise have remained harmless often becomes

dangerous, especially as incompetent people with good intentions rarely suffer the qualms of conscience that sometimes inhibit the doings of competent people with bad intentions. The conviction that our intentions are unquestionably good may satisfy the most questionable means. Good intentions, pursued in the name of goodness, then, are no guarantee." ²³

And

“Nothing in the world is more dangerous than sincere ignorance and conscientious stupidity.”

Martin Luther King, Jr.

The Failure to Adapt

When we examine the history of all human civilizations, one startling fact emerges – ALL civilizations, societies, nations, organizations and their administrations, policies, and laws have failed. They all failed to survive! Not because of what they did, but what they did not do to assure their survival into the millennia. Consider some of the causes for those organizational failures:

- Not one was founded with an *intention* to become sustainable. Not one was *designed* to become sustainable, either materially or socially. All took for granted (*assumed*) their nation would perpetuate itself into the distant future.
- Most importantly, all failed because they were not designed as “learning organizations.” Learning is the result of our urge to *grow* to improve our *quality of life*, individually and collectively. When organizations invoke the four primary values, (life, equality, growth, and quality of life), they will necessarily become learning organizations to adapt and *grow* into self-sustaining organizations.
- They failed by not learning from their experiences, and did not keep functional libraries of wisdom to guide them.
- All historic organizations failed to learn to adapt to changing conditions.

²³ Dörner, Dietrich 1996. *THE LOGIC OF FAILURE, Recognizing and Avoiding Error in Complex Situations*, Metropolitan Books, ISBN: 0-201-47948-6. p. 8.

DISCERN THIS CLOSELY

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

A failure to adapt, a failure to learn from experience. The irony of our ideals of freedom and liberty is that democracies are not perfect, and never will be. Democracies are not perfect because they are developmental social organizations where each developmental stage of democracy provides the preparation to evolve to the next developmental stage. The nature of evolving democracies is to provide adaptive democratic governing processes that maintain the principles of liberty and the right of self-determination by its citizens, without jeopardizing the sustainable existence of its societies and its citizens.

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

Failure to adapt. Taken as a whole, the representative form of democratic process of Stage 2 Democracies is designed to fail in the long-term. The primary reason they will fail is that they are linear, closed-end processes and not a *system* designed to adapt to changing conditions by learning from their mistakes and successes.

Only an organizational system that has double-loop learning processes designed into it is capable of incorporating feedback processes so that the organization, its executives, and citizens learn from their collective mistakes and from their successes.²⁴ When these adaptive learning processes are designed into a representative democratic system, with a focused long-term local-to-national vision and intention, then that democracy can adapt, survive, exist, and perhaps achieve social stability and peace.

²⁴ Argyris, Chris., & Schön, D. (1996) *Organizational Learning II*, Addison Wesley, Reading, MA.

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

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

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



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

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

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

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

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

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

Organizational Adaptability. History is clear, while our species is sustainable, organizations and governments of every type, are not. Fatally, organizations are not sustainable because they do not have the four values embedded into their “organizational DNA” as it is in our DNA. The four core values have urged us, driven us to become **adaptable** to survive and to continue to fulfill the values that have sustained us.

- Said another way, organizations, and governments are not adaptable because their form, functions, option-development, choice-making and decision-making processes were *artificially*



formalized and structured, which prevents the organization from adapting to social change that is *organic* to the people they serve.

- Not being able to adapt, organizations and governments have not learned how to survive the invisible slow creep of social change or of rapidly changing situations. It is not that formalized organizations are not capable of adapting to the social changes of the host society, but that they were not designed with an intention to adapt. All Stage 2 Democracies will fail simply because they were not designed to adapt and evolve.

Conclusions

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

As Stage 2 Democracies have become complete, that model has rapidly become obsolete, as we are seeing today. As the 2nd Stage has become less capable of managing the duties of governance, its obsolescence has become more and more evident, signaling the necessity to initiate Stage 3 Democracies.

What is needed, particularly for progressives in every democratic nation in order to sustain the greatness of their nation into the future, are the *quality-value based interpretations* of the words “equal” and “life” in the *Declaration*. To initiate that evolutionary step in the culture of democracies, those words must be applied just as *pragmatically* as the first interpretation has been applied. Pragmatically, what is needed is a national and international progressive organizational *system* that facilitates citizen participation in all Stage 2 Democracies. Doing so will provide many positive developments to sustain democratic nations.



In Stage 2 Democracies –

Responsibility *to* society is indoctrinated
by authority, obedience, and discipline.

In Stage 3 Democracies –

Responsibility *for* society is enculturated
by teaching personal power,
self-discipline, and personal responsibility.

13

Building on Stage 2 Democracies

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

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

1. The direct connection between the values stated in the Declaration of Independence and the seven values of Homo sapiens.
2. There already exist long term democratic processes in place that have produced a social, political, and economic culture of democracy that will lend itself to the public's acceptance of a Stage 3 Democracy; and the qualitative interpretation of the word "equal."
3. The First Amendment provides the context for the development of Stage 3 Democracies and the qualitative interpretation of the word "equal."
4. The Internet is already in place that connects all democratic nations for similar democratic developments.
5. The first and second intention of the founders of the United States democracy are fulfilled: a) The Revolutionary Colonists successfully pushed the authority of the British monarch back to his homeland; and, b) to create a sovereign democratic nation.
6. There is a history and culture of local citizens meeting together to discuss and promote legislation...
7. ... and share their views, perspectives, opinions, and preferences with their elected and appointed public executives.

★★ **“What is right? What Works?”** One book that has been very influential for examining Stage 2 Democracies is *“Breaking the Rules”*²⁵ by Kurt Wright. Wright’s book is eminently practical because he asks several questions that lead the reader to intuitively pragmatic answers. 1) “What’s right?” [The word “right” is interchangeable with the word “works” to become, “What works?”] 2) “What makes it right/work?” 3) “What would be ideally right/workable?” 4) “What’s not yet quite right/workable?” And, 5) “What resources can I find to make it right/work?” This process moves our inquiry from “fixing problems” to *creating solutions*.

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

Whatever We Re-Design Must ...

- 1) ...be compatible with the Constitutional framework of our nation, and offer an inventive means of linking the values of the Constitution with the innate, sustaining values of our species;
- 2) ...recover the quality-value relationship that citizens had with their congressional public executives before it vanished after the Apportionment Act of 1911;
- 3) ...become a democratic evolutionary development to bridge the democratic tragedy the Apportionment Act created; and,
- 4) ...offer an inventive way to engage contemporary technologies to give citizens an ongoing and continuous means of offering their collective intelligence (think in terms of “knowledge workers” in high tech industries) to create a “trend” of intelligent consensus to share with public executives.

²⁵ Wright, Kurt 1998. *Breaking The Rules, Removing Obstacles to Effortless High Performance*, . CPM Publishing, Boise, ID



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



Q: What use are the seven innate values of our species?

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

Today, the seven innate values of our species are known to provide the ultimate criteria for consciously choosing them in our personal and organizational decision-making to sustain our families and democracies into the centuries ahead;

and that empower us to consciously and deliberately advance the social evolution and maturity of the democratic process, not by trial and error, but by the conscious intention to use them for deciding what is best for all democratic citizens and for sustaining the organized social existence of their nations.

By proactively engaging social change, we will almost immediately begin designing adaptive strategies that prepare the public and nation for growing into the future rather than cementing the status quo into history.

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



14

What Does All of this Mean?

Succinctly, all of this means that the values that sustain the organizational social existence of democratic nations are finally available to balance the scales of “social equity,” “social justice,” “the common good,” and “what is fair.” Using them in political and democratic processes will take the “ball” out of the game between conservatives and liberals, Republicans and Democrats, politicians and citizens and put it squarely in the hands of progressives. Who else can handle this ball politically? Who else will be able to identify with these values to act proactively to fulfill “what works” to bend public social policies toward social stability and peace?

George Lakoff's last four books thoroughly explained how and why conservatives have taken control of the democratic process of the United States. He did point to the “nurturing” parental model as a place to begin that could bring about progressive social evolution, rather than the social and democratic devolution that is occurring now under the control of conservatives. To make progressive efforts powerful and effective will require progressives to adopt the organic values of our species into their political rhetoric and political agendas. i.e., to reframe democratic values using the values that have sustained our species for over 8,000 generations. Politics then moves from Republican and Democratic, conservative and liberal, to “Progressive and Sustainable.”

Though the nurturing parental model provides the foundation for a generative learning process, the model does not project a family model onto society. The family as a democratic societal metaphor is vastly inadequate to describe a democratic society. There are no “fathers” or “mothers” or “children” of a national democratic society. If we need a metaphor to describe a democratic society, then we need to look at a business model with socialized and enculturated knowledge and wisdom teams in every community. This means that citizens become co-participants of the responsibilities in the larger business of a democratic society, including its government and politics, finance and economics.

It means that when a society pursues social stability and peace its citizens will have set themselves on a course to fulfill “what works” sustainably. “What works” only becomes pragmatically political when politics takes on the timeless values of our species' sustainability. The morality and ethics of those values will provide

progressive politics with the capability to become the dominating political party with a timeless agenda that contributes to practices of sustainable governance.

It means that “how” the progressive agenda is fulfilled begins by using organizational principles to formalize a democratically sustainable *vision* for all democratic nations; with a clear, democratically sustainable *intention* for that vision, followed by a brief but effective operational philosophy, with clearly transparent *mission* statements followed by applicable objectives in a business-like format using the seven values and subsequent ethics and morality as their criteria. The basic philosophy of democracies need not be revised – freedom, liberty, equality, and the pursuit of happiness are the self-evident values described in our *Declaration of Independence* that will continue to provide the timeless and consistent philosophical guidance democratic societies have always sought.

What all of this means is that in order to overcome the immense social, political, and economic hurdles that every democratic nation will experience in the near future, candidate selection and the business of governance must change from who can gain control, to *who can develop sustaining answers*. The last several decades have thoroughly proven that political hierarchies are unable to create solutions for local, state, or national social problems. With no one in control having the answers, millions of citizens themselves must begin training themselves how to use their immense intellectual and wisdom resources to create those answers. If no one in governmental and political hierarchies has the answers, then we must fall back, again, on the values that are innate to every citizen to design a proven methodology to give millions of local citizens the opportunity to create meaningful solutions for their community and their nation.

What this all means is that pragmatically applying the seven values to solution-creation of old and emerging social problems will take the “game” out of politics. “Politics as usual” is like playing American football without any rules: Just take control of the ball and run like hell until you fumble or someone takes the ball away from you. The “rules” of Stage 3 Democracies are the ethics and morality that emanate from those seven values. They provide the structure, logic, and rationality for democratic governance much like the rules of Euclidean geometry. All steps and procedures are checked using these proven values and their ethics and morality to validate what works to create sustainable solutions and policies.

Again, I refer to George Lakoff whose books pulled me out of a *cul de sac* of thought when he reminded me of the *empathy* that is inherent in a democracy, where the value of *equality* is the ultimate criterion to determine if a democracy is working or not. The illustration on page 10 makes it eminently clear that empathy

is innate to our species and organically invested in the values, principles, and ideals of democracy. Empathy urged former generations to compassionately welcome millions of immigrants to the United States, and it is that same empathy and compassion that urges us to now welcome every new generation to evolved and functional democratic processes.

That's what all of this means.



Stage 3 Democracies will of necessity emerge as wisdom is discovered and validated by hundreds of Local Community Design and Validation Teams using the Organic Values that have sustained our species for 200,000 years or more. ²⁶



²⁶ Raphael, Daniel 2019 *The Design Team Process, 2nd Edition*.
See BIO for author's website URL.

Part IV

Creating Solutions

Part IV will launch the reframing of traditional democratic values using the timeless and universal values, ethics, and morality of our species. What follows is a pragmatic proposal that will promote the organizational evolution of the democratic process and political process.

The result of that evolution will eventually sustain all social institutions and organizations within the three organizational pillars that support the sustainability of families, communities, and societies.

15

It's All About Decision-Making

Anything progressives do to reframe democratic values by using the innate values of our species must be clearly transparent and demonstrate the methods and processes that lead to decision-making that also empower pragmatic reframing of democratic participation by citizens in their communities. *Citizens will need to be educated and trained* how to use these values in local decision-making processes that contribute to their families, communities, and their larger society.

What has made the record of legislative and executive decision-making so erratic and inconsistent is the absence of a timeless, consistent, transparent, integrated, and proven set of values in terms of millennia of experience by our species; and a clear vision, operational philosophy and intention for sustaining the organized social existence of their respective democratic nations.

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

If democratic nations have any strategic intentions for the stability of future generations, then they will need to begin using the values that have sustained our species as the criteria to assess social, political, and, financial/economic conditions at the present in order to formulate social, political, and economic-financial policies to create positive and constructive change for the future.

Strategic Planning. Use of our seven values will provide any organization that develops plans and policies for social issues with the capability of developing consistent strategic planning. These seven values provide strategic planners with the criteria to formulate short and long term planning goals, with the capability of devising "if-then" scenarios to alternative plans. These values provide for a perspective of viewing all of the functional activities of a society as a holism of systems that contribute to that holism. Only by viewing longitudinal existence through the lenses of these seven values can planners make sense of it all. The motivation behind human activities then becomes understandable, and only

when that is seen can short term and strategic planning become predictably effective. The events that will erupt in the near future will call upon the best efforts of all planners in every sector of society to apply the best tools and their best efforts to create solutions rather than dithering about trying to fix old problems.

I know of no nation that has multi-decades and multi-centuries strategic plans in place that assure an improving quality of life for citizens and with the capability for them to grow into their innate potential. National, state, and provincial policy-makers, public executives, and administrators are simply flying by the seat of their pants hoping against hope that "SHTF" ²⁷ does not happen during their term in office or in their career.

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

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

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

Do you see the point? The captains of super tankers do better planning for potential future conditions than the whole United States government plans for the future of this nation, its societies, and its people. Nations seem to be floating in a "sea of change" much like Columbus, Magellan, da Gama, and Drake in their dinky sailing ships, knowing where they wanted to go, but having absolutely no idea of the conditions they would encounter along the way. They simply prepared as best they could and courageously set out hoping to survive whatever conditions they encountered. They had no GPS, NOAA weather forecasting, engines and fuel to move ahead through the doldrums, or personal survival gear.

²⁷ When "S__t Hits The Fan" – a reference used by "preppers" and those who envision apocalyptic endings when geophysical and manmade cataclysms create the destruction of nations.

That is pretty much the situation of democratic nations today as they set out into the future decades and centuries. It is laughably silly that nations worth hundreds of trillions of dollars, pounds, marks, francs, or rand have no *criteria* for assessing where they are, no *criteria* to help them plan for the stability and better quality of life for future generations, and no means of assessing their progress if they did have any plans and actually had the moral fortitude to implement them. *All the planning that is being done is in preparation to react to difficult situations rather than being proactive to prevent those situations; or to create a stable and peaceful existence for our children's great grandchildren.*

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

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

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



16

Opening A Progressive National Strategy In Local Communities

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

1. The seven core values of social sustainability –
2. Set into a procedural format, (page 121); and
3. Used by hundreds of local community Social Sustainability Design and Validation Teams in dozens of democratic nations.

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

Examining Values, Beliefs, and Assumptions In the Processes of Design and Validation

The Design and Validation Team consists of 5-11 people, with specific team roles, who use the procedural format on page 121 for examining topics or issues in the three sectors, (see illustration page 111) that support society. If political empowerment and synergism of local citizens is desirable, the Design Team environment will be of great interest. The full discussion of the Design Team Process is provided in, *The Design Team Process, 2nd Edition*. See BIO, page 135, for the URL link.

This team approach is based on the seven innate values and their subsequent ethics and morality. "Making Sense of Ethics...." is also available from the author's website.



RAPHAEL'S DESIGN AND VALIDATION SCHEMATIC ~ Project: _____ p. _____
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1. GLOBAL STATEMENT OF PROJECT _____

2. STATEMENT OF INTENTION (briefly): _____

3. AREA OF SUSTAINABILITY: a. Social or b. Material ? (Circle one)

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

State the question relating to material sustainability: _____

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

6 7 8 9 10

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

"Strategic planning is worthless –
unless there is a strategic vision.
A strategic vision is a clear image
of what you want to achieve,
which then organizes
and instructs every step toward that goal."
John Naisbitt, *MEGATRENDS*

17
 Progressives in Organizations

Societies and communities are not organizational entities with an address or GPS location. They are amorphous aggregates of organizations and groups of people. Because of that, attempts to move a society toward social sustainability will fail until *organizations* become invested in a conscious, sustaining symbiotic relationship with the individual/family. The illustration below shows this mutually supportive symbiotic relationship.



EXPLANATION. The illustration explains the social symbiosis that develops between the individual/family and the organizations that exist within the three pillars of democratic societies: social-societal, political-governmental, and economic-financial.

Priorities of Sustainability

1. **The ultimate priority** comes from the genetic mandate to sustain the species.
2. **The second priority is to sustain individuals/families** to support the continuity of our species and culture. In a society that has chosen to move

toward social stability and peace, efforts are made to support the maturing social evolution of the individual/family so that parents become capable of socializing and enculturating each new generation with the values, ethics, and morality that support sustainable democratic communities and societies.

3. The third priority is dependent upon the willingness of organizations to adopt those values and ethical practices in their decision-making processes to sustain the existence and continuity of communities and societies.

Societal stability and peace become possible when organizations are designed to make contributions to the continuity of communities and societies by contributing to the sustainability of the individual/family. This symbiosis is only sustainable when individuals and families also make decisions and take actions that support the ethical and moral sustainability of organizations.

Those symbiotic contributions by organizations and individuals/families have three symbiotic functions: 1) to aid the sustainability of the species; 2) to aid the sustainability of the individual/family; and, 3) to empower the individual/family to reciprocate in that symbiosis by also contributing their energies to the sustainability of their mutual communities and societies.

For progressives, the means to bring about a cultural evolution of democratic nations is through organizations by reframing democratic values for sustainable decision-making.

★ *The work of progressives is to not only change the culture of politics in the US democracy, but also to change the culture of politics in all democratic nations.*

The logic and reason for doing so is fairly obvious: Until the principles of a democratically sustainable symbiosis are put into place, neither individuals, families, neighborhoods, communities, nor societies can generate “rational politics” and rational political discussions at state and national levels. Only organizations have the combination of resources to bring about a democratic societal culture that will become self-sustaining. If organizations do not take on the mission of becoming functionally supportive by using these seven values, then societies will not become materially or socially sustainable.

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

have sustained the *UNconscious and UNintentional* social, political, and economic evolution and progress of our societies thus far.

Consciously and intentionally building upon that base will provide rapid developments with predictable outcomes: The desired outcomes include peace, social stability, knowing how to define social equity, social justice, “what is fair,” and the common good, ...and not just for all democratic nations, but also as exemplars for non-democratic regimes.

An example may be helpful.²⁸ When progressives reframe the intention, operating philosophy, and mission for public education, in terms of the survival of our species and the stable and functional existence of families, then the mission of educational institutions and related organizations will become obviously clear. Of all the social institutions that are desperately in need of clarity for their intention, public education at all levels stands out above all others.

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

- Do your services and/or products affect each of your audiences *equally*?
- Do your policies and procedures support the *growth* of the innate potential of your clients, employees, and others?
- Is the *intention* of your organization's programs to improve the *quality of life* of consumers, clients, patients, users, citizens, etc.? Do your procedures measurably support the improvement of the *quality of life* of your employees, consumers, clients, and others? Which programs do, and which programs do not?

If you can answer “yes” to each question, it is very likely that your organization is making contributions to its symbiotic social responsibilities. A full test would apply to each of the seven values (*Life, Equality, Growth, Quality of Life, Empathy, Compassion, and generalized Love for humanity*) in greater detail to

²⁸ SEE: Page 193, Raphael, Daniel 2019. *Sustainable Civilizations, A General Critical Theory Based on the Innate Values of Homo sapiens — An Introduction to Planetary Management*, Part 4, Preparing for an Unsure Future, Chapter 12, “Public Education’s Moral Obligation to Co-Create a Socially Sustainable Nation.”

internal and external policies that would be *validated by measurable criteria of performance.*

Factors that Aid the Development Of Sustainable Democratic Nations

The four primary values alone cannot bring about socially sustainable individuals/families, communities, societies, and organizations. Other conditions must also exist in order for societies to move toward social stability and peace:

- **A favorable environment:** Ongoing peace, not war; a stable economy, not depression or hyper-inflation; population maintenance, not over-population; a well educated public, not illiteracy; a responsible system of participatory governance, not despotism, revolution, political apathy or corporate manipulation of democratic processes.
- **Maintenance and regeneration:** A good educational system that allows citizens to develop their innate potential, whether that is great or diminished; a sustaining educational system that transfers cultural wisdom from one generation to another – the wisdom that inherently enculturates the values that support the perpetuating socially responsible functionality of the individual/family, and organizations. And most importantly, responsible parenting that instills social maturity and personal responsibility.
- **Functional components:** All organizational policies contribute to the ethical and moral functioning of the individual/family, community, and society.

The Possibility of Creating Sustainable Organizations

What is not obvious in the illustration, (page 121), is that organizations must learn how to simultaneously stay in business and also become major supporting elements in the creation of functionally sustainable democratic societies. As the global economy provides fewer and fewer large-return business opportunities, that is a signal for businesses to begin thinking in terms of sustaining returns on investments. Expansive returns on investment will soon be a thing of the past where growth and expansion of markets was the sure path to ever-increasing profits and dividends. Such a situation will require businesses to think in terms of their sustainable presence in the market place.

The traditional intention to simply stay in business will now require businesses to couple that intention with an intention to make meaningful contributions to the sustainability of their employees, the community where they do business, and provide a visible demonstration in terms of how their existence contributes to the larger good of society. Doing so, business organizations will also thrive.

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



A democratic society will only become sustainable when the combined decisions and actions of individuals and organizations work for the same goals that sustain their inextricable mutual existence. Both have an equal influence upon the survival and sustainability of future generations.

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

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

Conclusion – Creating Stage 3 Democracies

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

Upgrading Democracies to Type II, Double Loop Learning Organizations

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

If progressives choose the values and ethical principles necessary to stabilize democratic processes and to push their agendas forward, then they will become deeply involved in the social, political, and economic structural architecture of designing and implementing sustaining democratic practices in all realms of functional democracies.²⁹ Such a role will need to prepare the public to accept greater public responsibilities than historically “leaving it up politicians.”

The following proposal is unique as an effort of *organizational development* to increase the effectiveness, functioning, and longevity of democratic societies, governments, and economies. The proposal seeks to redirect social, political, and economic change that cripples societies, governments, and economies by incorporating the *seven values* into *organizational structures* and daily decision-making processes. The hypothesis is that doing so will give organizations the same degree of survivability as our species. By extension of the hypothesis, using those values will produce a cultural change of beliefs about the survival and existence of individuals, families, communities, and nations. Best of all,

²⁹ *ibid.* *Sustainable Civilizations, A General Critical Theory Based on the Innate Values of Homo sapiens — An Introduction to Planetary Management*

doing so will turn organizations and governments into type II learning organizations.³⁰

To paraphrase Peter Senge³¹, when organizations begin to use these seven values, we could predict, as he suggests, that the decision-making processes of democracies will change, and that change will cause a change in behavior of citizens and leaders. We could go further and even predict that citizens and leaders will begin to *think* in terms of the integrated systems of democracy and social sustainability, and *behave* accordingly.

“...To enjoy privilege without abuse,
to have liberty without license,
to possess power and steadfastly refuse to use it
for self-aggrandizement –
these are the marks of high civilization.”

Stage 3 Democracies

For the sake of clarity, let us call the organization that will facilitate Stage 3 Democracies “The Institute for Human Sustainability,” (I4HS), that will provide an effective upgrade to traditional Stage 2 Democracies.

The Stage 3 Democracies will build upon existent Stage 2 Democracies with two systems that engage the existent linear, closed-end representative democratic process:

- 1) I4HS incorporates a process that will validate the sustainability of designs for social processes, organizations, institutions, policies, and laws; for examining, validating, and prioritizing public topics and issues; for validating old and new policies in light of the seven values and ethics; and for validating their democratically sustainable morality.
- 2) The second organization that I have named “Emanation” provides an electronic enhancement to traditional democratic processes to increase the quality of citizens’ contribution and participation in their representation.

Characteristics of the Stage 3 Democracies. Where Stage 2 Democracies provided for equal representation of citizens, Stage 3 Democracies increase the *quality-value* of each citizen’s representation by improving the quality of their participation in their representation.

³⁰ Argyris, Chris. 1985. *Action Science, Concepts, Methods, and Skills for Research and Intervention*.

³¹ Senge, Peter M., 1994. *The Fifth Discipline, The Art and Performance of the Learning Organization*.



- Because the I4HS Process and the EMANATION Process are circular systems, they have built-in feedback processes to help users adjust to changing conditions. They are learning systems. We learn from using them and adjust our social and political decisions by using them. Because they begin at the local level, citizens are able to stay in touch with developments as they occur.
- Both systems are ongoing and continual, operating 24/7. The I4HS Process develops and validates designs for social sustainability, publishes its findings, and feeds those findings into I4HS' International Library of Sustaining Human Wisdom database of validated findings for material and social sustainability. Citizens are then able to examine the issues, self-educate themselves concerning those issues and the consequences of the options, then choose the option they think is best.
- Stage 3 Democracies offer citizens the potential of collective leadership as they move toward a sustainable future using their collective intelligence. No leader has the answers for our difficult future, but answers will emerge from citizen's collective participation.
- These two systems support the old linear public representative form of democracy and offer a "holistic democracy," meaning that they give equal access to every citizen who wishes to participate from wherever they are at any moment, and engage any topic in the spectrum of public topics and issues.
- The 3rd Stage will be very familiar to Latin citizens, who are strongly oriented to the maintenance and sustainability of family culture, *la familia!* This is an essential aspect for preparing new generations to participate in the larger family of sustainable communities, and society as a whole.
- It will feel comfortable and empowering to women because it is highly inclusive, nurturing, and seeks to share power. Inclusiveness allows and accepts the exceptions, without succumbing to them, and seeks acceptance of diversity to provide social congruence. It seeks to bring out the best in individuals, and asks them to provide the same for the good of themselves as well as their community. Sustainable lifestyles are intrinsic to the nurturing, mothering spirit of women, and offers the best of the feminine capacity for empathy, compassion, tolerance, and understanding with the masculine predisposition to take action.
- It is non-traditional. It balances the "left-brained" culture of mainstream American society with the best that "right-brained" Cultural



Creatives³² and women in general have to offer. The values and creative processes should feel very familiar and comfortable to Millennials.

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

Applying these technologies would provide for the same *quality* of participation for citizens as a monarch, or today as elected representatives. If a democracy pursues the development of *qualitative* citizen participation as powerfully as it pursued the *quantitative* interpretation, that development would create a democratic representative process that has depth, breadth, integrity, and longevity.



³² Ray, Paul H. Ph.D., 2000. *The Cultural Creatives: How 50 Million People Are Changing the World*.

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Daniel Raphael is an independent original thinker who does not work for or affiliated with any organization. He is a Viet Nam veteran with 18 years experience working in adult felony criminal corrections; father of three and grandfather of four children; former volunteer fireman, small business owner, inventor, and manufacturer of a household sewing machine product; self-taught theologian, ethicist, and holistic life coach; principal of Daniel Raphael Consulting since 2003; and a remarkably unsuccessful self-published author of numerous books, papers, and articles. Daniel enjoys public speaking and has taught numerous classes and workshops nationally and internationally.

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Doctoral Dissertation: *A Pre-Creation Theology*



Achievements

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

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



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Dream no small dreams for they have no power
to move the hearts of men [and women].

Johann Wolfgang von Goethe, 1749-1832

