

Democracy

Planning for Recovery **BEFORE** the Coming Collapse

—
A Book of Hope

By

Daniel Raphael, PhD

The solutions for recovering from the coming collapse will not be technological, they will be individual and social because the tipping point for the technological prevention of the collapse is long past.

The only means to recover from the collapse will be from the coincidental change of consciousness of hundreds of millions of people.

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

Henry Kissinger, Time magazine, 1976

Quotes for Cultural Leadership

As Sören Kierkegaard said, “A man who cannot seduce men cannot save them either.” [Seduce = persuade]

The reality of life on one planet is that we are all in relationship with each other, like it or not. As Dominique Francois Jean Arago, (1786-1853), said “Such is the privilege of genius; it perceives, it seizes relationships where vulgar eyes see only isolated facts.”

We can read in the words of John Archibald Wheeler that something as simple as deciding that 20,000 years of failure is reason enough to try something else. “Behind it all is surely an idea so simple, so beautiful, that when we grasp it — in a decade, a century, or a millennium — we will say to each other, how could it have been otherwise? How could we have been so stupid.”

Fortunately for all cultural leaders, Steve Jobs sums it up very well, “Those who think they can change the world are the ones who do.”

These quotes are affirmed by the Urantia book, “Leadership is vital to progress. Wisdom, insight, and forethought are indispensable to the endurance of nations.” ... and, lastly, “And then will these spirit-born souls quickly supply the leadership and inspiration requisite for the social, moral, economic, and political reorganization of the world.”

Behind these quotes were minds that saw the pattern and order that our nations and world so desperately need to save themselves to evolve and mature. When we examine peace in detail, what we see is a replication of the organic unity of the universe in its embedded order and patterns that sustain its balance and continuity. Once we embrace such concepts into our own personal, national, and global civilization, peace will be in place.

Until then, intentional efforts to establish Directed Social Change as the means for the recovery and advancement of nations will be a continuing and unsettling state of relationships.

Directed Social Change offers an intelligent way of dealing constructively with contemporary social problems, preparing for the recovery of the democratic culture, and creating a future our children and all future generations will want to live in.



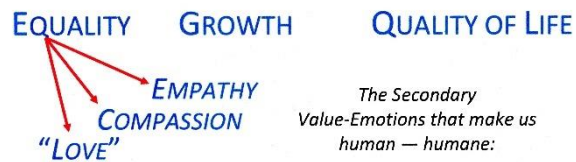
* Recovery from the impending collapse is not about restoring the existent traditional, calcified social institutions of democratic societies. Recovery is all about initiating the social evolution of all social institutions including the democratic process and related organizations to become socially sustainable in order to support perennial peace and to prevent another collapse in the future.

This is the first time in human history that humanity has the education, historic references, and awareness of current global circumstances to intentionally bring about Directed Social Change to create the type of future we want for our great grandchildren. Historically, UNdirected Social Change allowed disconnected, unintegrated linear processes of our contemporary societies to come into existence.

The medium that will make this profound culture change possible is a set of recently discovered innate human values that will underlie the consistent decision-making that is necessary to bring this culture change into reality – values that are timeless, universal to all people, irreducible, immutable, and self-evident. These values provide a uniform standard for values interpretations, and will inherently bring about an integration of social science theories and the social sciences.

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL

LIFE



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

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A Book of Hope

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Democracy
Planning for Recovery BEFORE the Coming Collapse
A Book of Hope

Daniel Raphael, PhD

– *opus unius hominis vitae* –

To better understand “collapse” see
Michael Dowd, “Collapse in a Nutshell”

https://www.youtube.com/watch?v=e6FcNgOHYoo&ab_channel=thegreatstory



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Contents

Preface	11
Introduction	15
1 Directed Social Change	23
UNdirected Social Change	
• Illustration of UNdirected Social Change	
The Serendipity of UNdirected Social Change	
Understanding Directed Social Change	
Planetary Management	
Values Agreement	
What is the Plan of Directed Social Change?	
• Illustration of Directed Social Change	
Directed Social Change	
Directed Social Change, Recovery, and a “New Normal Culture”	
• Table: Sustainability – Two Types	
Historic Efforts of Directed Social Change	
Inconsistent or Absent Organizational Designs	
Early Conclusions	
The Antidote for UNdirected Social Change	
2 A Strategic Plan for Recovery	43
Values and Culture Identification	
The Matrix of the Seven Human Values	
Human Values	
Characteristics of the Seven Values	
Descriptions of the Four Primary Values	
Descriptions of the Three Secondary Values	
Comparing the Social Sciences to the Physical Sciences	
A Review of Traditional Human Motivation Theories	
Building the Foundations of Recovery and Peace	
Introduction	
The Local Community Design Team Process	
An Experimental Design Team’s Road of Discoveries	
Our Design Team’s Discovery of Homo sapiens’ Seven	
Innate Motivator-Values	
• Table: Social Sustainability Design and Validation Schematic	
Succinctly	
Priorities of Decision-Making	
• Illustration: Priorities of Decision-Making	
in a Socially Sustainable Society	

- The “Rules” of Decision-Making
- Design Team Process Methods of Inquiry
- The Proactive Ethics and Morality of the Seven Innate Human Values
 - The Moral and Ethical Logic-Sequence of the Seven Human Values
 - The Moral and Ethical Logic-Sequence Explained
 - A Proactive Morality and Ethic
 - Succinct Descriptions of Each Step of the Sequence
 - Proactive Moral Definitions for the Four Primary Values
 - Proactive Moral Definitions for the Three Secondary Values
 - An Early Summary
 - Ethics Statements for Each Moral Definition
 - Ethics Statements for the Three Secondary Values
 - Expressed Ethics
 - Expressed Ethics for Each Ethics Statement
 - Expressed Ethics for Each Primary Value
 - Expressed Ethics for the Three Secondary Values
 - The Graces of Expressed Ethics
- A Discussion of Proactive Morality and Ethics

3 A Strategic Plan – A Process for Achieving the Steady State of Peace 79

- Achieving the Steady-State Existence of Peace
- First Things
 - Beliefs, Assumptions, and Values
- The Rule of Responsible Societal Morality
 - Democracy’s Conflicted Existential Moral Crisis
 - An example of the disposition of societal moral crimes
- Innate, Proactive Societal Morality
 - Insights into An Innate Proactive Morality
- Social Sustainability
 - Illustration: Sustainability – Two Types
 - Durations of Existence
 - “Sustaining” Compared to Survival, Existence, Maintenance, and Stability of a Society
- Adaptation
 - Organizational Adaptability
 - The Failure to Adapt
 - Discern this Closely
 - A failure to adapt, a Failure to Learn from Experience
 - Failure to Adapt
 - Single-Loop Learning
 - Double-Loop Learning
- Design Parameters for the Steady-State of Peace

4 Learning Centers for Sustainable Families.. 101

Hope is the Bridge to Generations of Peace

Radical Reductionist Conclusions

The Formation of Positive Selfhood and Best Parenting Practices —

The Prerequisites for Great Leadership

The Sustainability of Democracy Using Timeless and Universal Values

Seven Universal Criteria for the Formation of Positive Selfhood

Attributes of Positive Selfhood

Seven Spheres of Innate Human Potential

Nine Universal Family Roles

Foundations of Strategic Leadership Begin in the Home

Organizational Development of Learning Centers

Vision, Intention, Operating Philosophy, Mission, Pedagogy

Epigenetics and Directed Culture and Social Change

Where Biologic Epigenetics Come into Play

Where Social Epigenetics Come into Play — Transcending the

History of all Failed Societies

Learning Centers for Sustainable Families,

Epigenetics, and Social Transcendence

Family Building

Community Building

5 The Stage 3 Democratic Process 123

- Table: Comparison of 3rd Stage and 2nd Stage Democracies

A Changing Mindset

The Primal Cause for the Development of Democracies
and their Evolution

The Seven Primary Social Architectural Structures Necessary to

Support Stage 3 Democracies

1 Organic, innate, universal, and timeless values

2 A universal and timeless code of ethics and morality

3 Understanding Human Motivation as the Cause for Political Evolution

4 Understanding the Cause of Incessant Social Change

- Table: The Apportionment Act of 1911

5 Qualitative and Quantitative Equality

6 Building on Stage 2 Democracies

“What’s Right? What Works?”

7 Whatever We Re-Design Must ...

The Antidote to the Apportionment Act of 1911

The Mechanics of Initiating Stage 3 Democracies

1. Local Community Design and Validation Teams

2. Facilitator Organization

3. EM21 — Public Media

4. The Library of Sustaining Human Wisdom
5. The Development and Initiation of a “Stage 3 Political Party”
Summary
 - Illustration: Seven Values have Sustained Our Species’ Survival

6 Summary 143

The Book in Brief Review
Ethics and Morality
Local Community Design and Validation Teams
Learning Centers for Sustainable Families
3rd Stage Democratic Process
Transition of the Social Sciences
Transition of Social Institutions

**7 A Strategic Plan for Maintaining
the Steady-State of Peace** 157

Peace and the New Normal Culture
Peace and the Quality of Life
Peace and Social Sustainability

Epilogue 165

Democracy – Planning for Recovery BEFORE the Coming Collapse – A Book of Hope
A Personal, Spiritual, Autoethnographic Report

Bibliography 176

Author’s BIO 178

Preface

Visions of the collapse came to me in the early 1990s. It was not startling to me to see these things as it was simply another viewable event among many in the stream of consciousness of humanity. As consciousness is non-dimensional and non-temporal, this was just another footnote of the future. What makes such consciousness-related visions possible is the emotional energy that those occurrences leave as an indelible mark in the developmental sequence that we call time. But, upon reflection of it, my response was “Huh? What’s that all about?” Yet, within the vision, the answers were also visible. Asking questions about events in the stream of consciousness always point to the answers because questions, too, are a conscious attachment to the stream.

It was not until ten years later that I received a much more graphic vision of what this collapse was all about. The collapse was preceded by a series of cataclysms of global proportions, one of which was a pandemic that evolved over a period of time to become swiftly contagious and lethal. Other cataclysms included extreme weather, severe shifts in weather patterns, widespread loss of crop production, famine and starvation, droughts in city water sources, increased tectonic activity and subsequent tsunamis, swift rise of sea levels and subsequent widespread flooding of lowlands globally, global disruptions to the supply-chain network, followed by mounting unemployment, and ever-increasing stress to families that would become catastrophic to most families.

One consequence of these vast and deadly cataclysms that I saw was a depopulation of wide swaths in subdivisions and small towns worldwide and included all professions, and skilled and trained individuals who keep the infrastructures of towns and cities functioning. What was so evident is that humanity as a whole civilization had never experienced such a situation and was totally unprepared to cope with multiple disasters, let alone recover from them

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Planning for recovery has everything to do with designing an organizational existence for peace. The question that is paramount, “Do we apply human motivation for exploitation, intense competition, and domination or do we use it to produce quality-value investments in people?” Said another way, “Do we use people as a means to an end, or do we embrace people in the means to achieve a peaceful recovery from the collapse?”

Only if we have a personal consciousness of the inclusion of others and with our mother earth can we begin to engage the daunting task of recovery from the cataclysms of the collapse that have only just begun.

You see, one of the essential and necessary provisions for recovery is a personal change of consciousness from consumer to cooperative and co-creative partner with nature and the natural societal existence of peace — not by one person, but by tens of millions of people. The reason this is possible is that the deepest, most reserved species-specific asset is that of our innate values that directly prompt each of us to be peaceful. It is only by our personal interpretations of those values that our peaceful inclinations are bent toward aggression and selfishness. Those interpretations come about due to ego, self-importance, or fear which move some people to sacrifice mutual relationships for their own benefit.

The natural tendency of humans is to react in violent ways has been ingrained (epigenetic imprinting) over the course of 200,000 years of human existence, and societally in the last 20,000 years. Violence, aggression, and exploitation have been the *modus vivendi*, temporary though seemingly permanent, means of coping with the immediate needs of survival, and later as the means of ego expression through authority, control, and power.

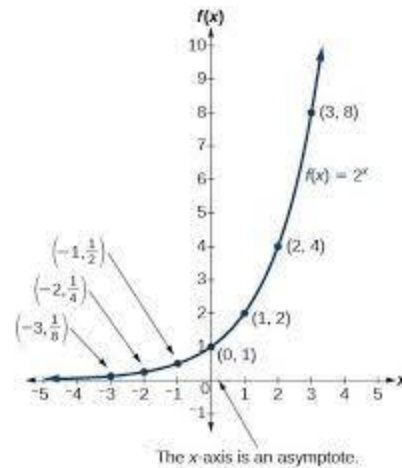
What is remarkable now is that we, as intelligent and educated individuals and whole associations of individuals, have a well-informed awareness of the dismal historic record of consistent failure of whole civilizations to provide insights as to how to prepare for our civilization’s recovery before the collapse occurs.

With that comparison, the striking difference in all of this is that while leaders of those failed civilizations did not have a conscious awareness of the failures of past civilizations, empires, dynasties, and nations, WE DO!

With that knowledge, we now know that UNCONSCIOUS leadership leads to the demise of whole civilizations. The antidote is to pragmatically apply the concepts of CONSCIOUS LEADERSHIP, strategic leadership, and intelligent leadership to prepare for what is to come.

* Now, in 2022, our civilization is in the early stages of civilizational collapse, which is the best time to plan for the recovery BEFORE it occurs. My own estimate of the location of our civilization on the exponential curve below lies at approximately between $-2\frac{1}{4}$ and $-1\frac{1}{2}$, with the severity of collapse being measured on the vertical scale. The horizontal scale is a measure of developmental changes that occur, rather than as a function of time. As the graph ascends, the number of cataclysms and crises increases more rapidly to the right.

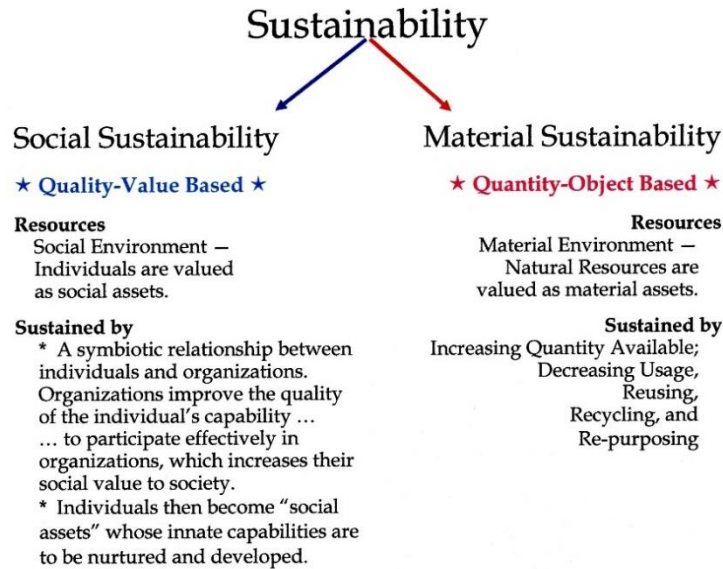
The troubling aspect of this graph is that “back to normal” is impossible. What we are experiencing since the introduction of the COVID-19 Pandemic is an increase of crises as we move to the right on this scale; and, with NO evidence of coordinated programs to return nations to the “old normal.” If this graph is an accurate depiction of what has occurred, is occurring, and will occur, then the rational action to take is to begin planning for recovery *before* the process of civilizational collapse develops further. The more that the process of collapse accelerates, the less time we will have to plan for our recovery. Then, as we said in Vietnam, “When that happens the only thing you can do is bend over and kiss your ass goodbye!”



The Ultimate Existential Question

Now let us juxtapose the above discussion with the work of millions of people who are concerned about sustainability. Although “sustainability” as a topic has great traction in most developed nations, I have never heard a succinct answer for its long-term intention. As social sustainability is one of the inescapable plateaus in the accomplishment of peace, one paramount question has not been asked. It is an existential question that so far has evaded the interest and attention of almost everyone in

developed nations, “What is the existential intention behind all efforts of sustainability?” If that is too steep of a thought process, consider an easier question, “What is the difference between social sustainability and material sustainability?” The illustration below will help make that clearer.



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Because social sustainability is one of the major evolutionary steps leading toward global peace, this question is stated so that deliberate effort is given to the intention and justification of various programs, policies, and efforts, whether private, public, corporate, or governmental. If those well-meaning programs do not have a focused intention for bringing about the desirable future goal of a long-term self-sustaining existence, then those programs are just so much fluff and cotton candy, a show of prowess but without direction and long-term purpose(s).

Does the answer also include the reasoning to answer this question, “Are the efforts of sustainability intended to sustain a nation over the course of centuries and millennia”? If that is the intention, then democratic societies must reinvent their social sciences so that the inherent detrimental aspects of social and organizational existence are redesigned to become inherently beneficial. If that is not the intention, then the chaos of UNdirected Social Change will continue.



Introduction

The coming collapse will not be due to the Covid-19 Pandemic, but due to the combination of many cataclysms in addition to the pandemic. The pandemic, however, has created a major change of consciousness in many hundreds of millions of people in most developed nations whether they are democratic or otherwise. And it is in the dimension of a change of consciousness and a major culture change that will prepare the way for the successful recovery of societies, governments, and economies. Recovery being characterized by a change of consciousness, any attempts that strive to restore traditional, dysfunctional social inequities, political dysfunctions, and gross economic disparities will fail. There will not be any opportunity to return to the “old normal.”

In the multiple cataclysms and collapse, a phoenix of hope will arise in this serendipitous situation to reinvent democracies, social institutions, and even the social sciences as an evolved system of intelligent understanding of the fundamentals of socially sustainable societies that are the foundation for ongoing, perennial peace.

Preparing for an UNSure Future

“...in November 1942, the economist Willian Beveridge had published a radical report on the way that Britain should be rebuilt after the war.”¹

The significance of sharing that piece of historic trivia is that very few people before World War II anticipated such a radically changed future as occurred during and after the war. *What escapes almost all people is that when they do not anticipate a changed future, they are unable to prepare ahead to change the future to an outcome that benefits them.* That situation reflects UNdirected Social Change. The situation becomes even more precarious when individuals and the public accept their

¹ Pearson, Helen 2016 *The Life Project*. Soft Skull Press, Berkeley, CA ISBN: 978-1-59376-645-0, p 29.

impotence to change the future. Unfortunately, such statements reflect the self-imposed impotence of most people of mature democratic nations. To take advantage of Directed Social Change, we must be conscious for opportunities to change the future to one that will support our survival, existence, and an improving quality of life.

December 3, 2017. It does not take an in-depth survey of critical conditions across the globe to conclude that one cataclysmic “black swan” event could initiate a cascade of outcomes that would challenge the continued existence of civilization as we know it. Our civilization is now in an existential crisis with billions of people unaware, or in denial, that the increasing social, political, and economic dysfunction around us can neither be prevented nor stopped from becoming more and more desperate.² Once the black swan event occurs, the cascade of events will bring about the collapse to most nations.

July 27, 2020. Enough months have passed to confirm that the “black swan” event has occurred in the form of the Covid-19 Global Pandemic. This also appears to be an historic *inflection point* that gives our civilization a pause in time to create new, more evolved, and sustainable social institutions, whether it is the family, education, health care, or the democratic process, for example.

* The litany of tragedies that have already occurred surely does entertain an audience with the continuing hype that so many people have come to expect from the media ... and have gotten so used to and numbed to. They no longer give it much thought. But for thinking citizens, the question has always been this, “So, if this is not preventable, and all of these tragedies are inevitable, *what do we need to do now to prepare for recover afterwards?*”

* That is my question as well, plus another very important question, “*Do we restore what existed before the collapse, or do we use this situation is an*

² **Limits of Growth** 1972. Funded by the Volkswagen Foundation and commissioned by the Club of Rome.

Donnella Meadows, Jørgen Randers, Dennis Meadows 1972, 2004. **Limits to Growth: The 30-Year Update**. Chelsea Green Publishing Co.

* Strauss, William, Neil Howe 1977. **The Fourth Turning – An American Prophecy**. Broadway Books, New York, New York

* Martenson, Chris 2011 **The Crash Course – The Unsustainable Future of Our Economy, Energy, and Environment**. John Wiley & Sons, Hoboken, New Jersey

opportunity to make immense evolutionary social, political, economic, and cultural improvements that will give families, communities, and the societies of our grandchildren the capability to become socially sustainable into a long and peaceful future?” Our situation is very similar to the observations of William Beveridge in November 1942, except that our situation now involves not just Britain but the global community of nations and all of humanity.

My recommendation is to begin now to develop the philosophical, moral, and practical foundations for rebuilding far more effective and stable democratic nations. Whether the cascade of cataclysms that have already begun, continue, or stop, we will be far better prepared to live our lives productively, and future generations will be particularly well prepared to support the sustainability of their own future generations.

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History repeats itself. This is a very rare time in our contemporary civilization where developed democratic nations have the advantage of a very long perspective of history to appreciate the demise of hundreds of prior cultures, nations, empires, and yes, civilizations. What is occurring now in the world with the Covid Pandemic is that we are approaching the collapse of our civilization *as we have known it to be*. We are in a very similar situation as Britain was in 1942.

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With our insight of these times, we should also recognize that we are many years *past* the tipping point where we can prevent the collapse of economies from the many cataclysms that have already begun. This is a time when we can prevent a future collapse of our nations and our civilization. And, yes, such a project does not come cheaply as it will require many years and decades to install a New Normal Culture that is inherently socially sustainable and well prepared to adapt to the rigors that all civilizations will eventually face.

The programs described here are an intentional effort to change the culture of all democratic nations from being socially UNSustainable to becoming socially sustainable and in the steady-state of peace.

As an intentional *Directed Social Change* program, the future we want to effect for our children’s many future generations will require a multi-generational effort that will bring into existence the future we want our children to live in. The task of our generation, now, is to initiate that program.

*

The title, *Democracy - Planning for Recovery BEFORE the Coming Collapse – A Book of Hope*, may cause readers a bit of trepidation. At first the thought of “coming collapse” may bring feelings of dread, thoughts of bad news, and dizzying emotional reactions. Upon second thought, planning for recovery before...” leads naturally to the hope of making the best of a bad situation.

As this book is a book of hope, it will conscientiously focus on the options available in situations where conscious decision-making provides the best outcomes – i.e., hope. Planning for recover *before* the coming collapse infers that those making the decisions will do so to take advantage of “Directed Social Change” to create outcomes that fulfill the long-term intention to the benefit of future generations. Because Directed Social Change is the mechanism of planning and taking action before recovery is necessary, it is by its nature positive, proactive, and hopeful. Whether the collapse occurs or not, Directed Social Change will offer democratic nations the means to transform themselves into evolutionary, socially sustainable good places to live and raise children. It is a win-win proposition.

Accuracy of Decision-Making

The best accuracy of our social sciences does not come close to the standard of accuracy as that of the physical sciences. The great difficulty of the human social sciences has been and is that they have never had the defining exactness as the physical sciences. This paper will attempt to bring the social sciences closer to that standard by describing and defining the matrix of human motivation that is universal to all people. This is a “first step” needed to support the social, evolutionary programs that will provide *Directed Social Change* for the benefit of everyone.

The Common Denominator of all Human Behavior. Here again, a radical reductionist approach will save us a lot of time. Considering there are approximately 7.3 billion people on this planet, the variations of human behavior may number in the billions or trillions. Yet, the only common denominator of all human behavior is the capability of conscious and unconscious decision-making. Over the course of 200,000 years, our ancient ancestors were busy making *unconscious* decisions that were invisibly underlain by the innate values of our species that generally supported the survival of our species. We are here today because of their decision-making. Billions of people across the planet, however, are now faced with the necessity of *making conscious and intentional decisions* using the same values to sustain the survival of the organizational context of our civilization. That would bring about rapid *Directed Social Change*.

*

Here, we must begin digging deeper to understand what energizes decision-making in the individual, something that is common to all people. Logically, there must exist in each person a “motivator-actuator” that urges decision-making by the individual. As a question, “What motivates a person to make a decision?” It is upon this question that, at least for myself, a library full of questions explodes into being in my mind.

- Is this motivator internal and originate from inside of the mind of the person? Or is the motivator external and originate from outside of the mind of the individual?

Motivation for making decisions is always internal, as decision-making emanates from the mind of the individual.

- Where does this motivator originate? i.e., what is the originating point we can identify for the origins of this motivator-energy that urges us to make decisions?

If we look at all unconscious decision-making by an individual, which includes every individual, we could surmise that this motivational energy emanates from within the human genome. The first and earliest unconscious decisions involve taking action to satisfy our human appetites to survive individually and as a continuing species. The later decisions and more conscious decisions people make are those that assist the individual to grow into their innate potential. Doing so assists the individual to compete within their social environment.

Intuitively, we know that the motivator energy for making unconscious and conscious decisions emanates originally at the most basic of all sources, the human genome. A big “however” does take place eventually. “However,” most UNconscious decision-making is based on personal and cultural

interpretations of those original motivators illustrated here. Almost all human decisions are made unconsciously as interpretations of those seven values.

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

A Heightened Degree of Cognitive Dissonance. As directed, intentional social change is unlike any previous or existing national or international program, readers should anticipate a fairly high degree of cognitive dissonance. The theory of human motivation that is suggested here does not exist in textbooks, yet it is not idealistic. Rather, it is fully grounded in the realities of highly dysfunctional social, political, and economic processes that require (present tense) attention to prevent the social, political, and economic collapse of democratic nations and their societies. This is our hope.

NOTE: This is not a governmental program. Because of the immensity of this program, no government is able, let alone capable, of managing such a program.

Because Directed Social Change encompasses all citizens of democratic nations, and will require many decades to be fulfilled, the immensity of this project is far larger and enduring than any one nation can fulfill. It must become a shared way of life for every citizen, rather than an assigned task from some government.

Further, no government thus far has demonstrated the competence to do so. As a global-culture-change, it is far larger and enduring than any one person or nation can manage and direct. This project will eventually require a commitment by an increasing number of citizens to take on their personal responsibility to exercise these plans in all places where they live and work. In other words, this is a volunteer project.

Traditional Resistance. We can anticipate resistance particularly from invested officials in traditional positions of authority, control, power, and influence. Because Homo sapiens are so incredibly stubborn, individuals and whole groups will often resist opportunities that are in their best interests and benefit. The “however” is that those individuals and officials will not be able to resist the option of Directed Social Change when circumstances become so severe that their traditional basis for authority has eroded to where they must become flexible in order to avoid self-destruction.

Leadership in Organizations and Institutions

When we look at the whole of a working society and nation, we don’t “see” the many hundreds of functions that keep that society whole and operational. Now, we must rely upon those executives and cultural leaders to begin the process of planning for the recovery before the collapse is too firmly established. They have invested their lives in those functions, and how they will need to reinvent, re-design, their organizations so that they do not fall into collapse now or at any time in the future.

The point being that those individuals who direct, guide, and work in those social institutions on a daily basis must become self-directed cultural leaders to redesign their social institution so that it becomes a functional part of the pre-recovery plan for their respective area of expertise; and a major contributor to the societal model of social sustainability and peace.

Because of the laggardly, foot-dragging nature of governmental action, we already know that we cannot count on state legislatures or Congress and their respective executive branches to come forward rapidly in response to the many crises of collapse. We are already seeing that evidence concerning international efforts to reduce carbon dioxide and methane in the atmosphere, and their efforts to deal with the pandemic.

Consequently, the planning for recovery can only be accomplished by cultural leaders who independently commit their lives and work to support the functional existence of our democratic societies in the not-too-distant future. If that is the intention of those cultural leaders, then there will be hundreds of separate efforts with the same intention moving in the same direction to produce the plans and initiate action for recovery before and during the collapse.

Only in this way will there come into existence a visible plan that can and will be supported by existing staff, managers, team leaders, and citizens. Leadership in the case of the impending collapse must be voluntary and self-initiated by those leaders now, so that what they produce will be supported. They will become the *de facto* cultural leader of their area of expertise.

Traditional Models. Existent leadership today that strives to preserve the traditional models of organizational and operational existence will only exacerbate the mounting intensity and destruction of their life's work. The old paradigms of expertise that have sustained the traditional model are no longer able to support or sustain the new paradigm of the New Normal Culture social model of democratic societies.

What this book sets out to provide are the common criteria that will pull together those hundreds of individual efforts so that the result will be self-sustaining democratic societies at peace.

- To clarify, as humans are individual, individual decision-making is apart and distinct from organizational decision-making.
- To clarify, decisions and actions of some individuals can be considered anti-social and even self-destructive. That is not the way to peace. Directed Social Change as peace only comes about by people making similar decisions based on similar motivation for peaceful relationships.



1

Directed Social Change

“The best way to predict the future is to create it.”

Alan Curtis Kay, 1971, at an early Palo Alto Research Center meeting.
(Also attributed to Peter Drucker and Dandridge M. Cole.)

Before we can appreciate what Directed Social Change will give democratic nations, we need to understand what UNdirected Social Change looks like.

Planetary Management is a global program that uses Directed Social Change to bring about desirable future outcomes. It has two subordinate strategic plans, the Strategic Plan for Recovery, and the Strategic Plan for Peace.

The words “strategic plans” connotes that there is a planner, someone who will execute the parts of the plan so that the end result is achieved. Ironically in this case, there is no planner of these strategic plans that we can point to, but we can point to someone who will execute the parts of the plan: **Us!**

These two plans are fully complementary to human existence. The strategic plans of Directed Social Change and Peace are human based: process oriented, quality oriented, proactive, and espouse the balance, order, and the pattern of peace. Being human-based, the seven innate values and their subsequent proactive ethics and morality provide the boundaries for the development of plans and policies to create directed, long-term social change.

Planetary Management. Further, the program of Planetary Management, as the ultimate concept of sustainability, sees every individual as a planetary manager, and individually responsible for his or her actions as they affect the social sustainability and peace of earth’s civilization.

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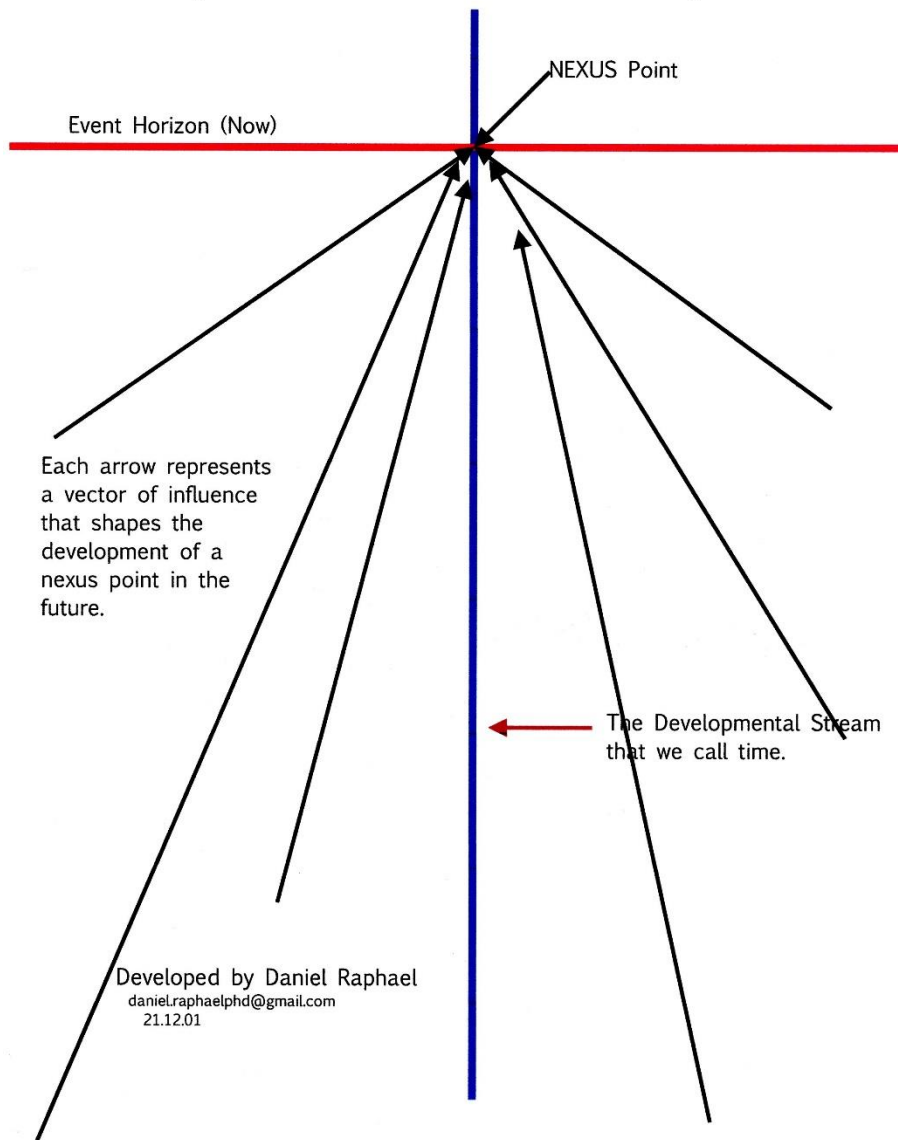
UNdirected Social Change

Contemporary UNdirected Social Change. We know only too well what *UNdirected Social Change* looks like. It looks like the UNdirected social chaos that follows the collapse of regimes. It looks like the current, ongoing social chaos of Venezuela, the disorganized focus of the Russian autocracy, numerous dictatorships in Africa and the Middle East, and elsewhere. As much disaster as they cause, none will last long in the history book of nations. Unconsciously, all have been designed to fail. And this, too, is the tragedy of all contemporary democracies. No one has thought how to design organizations to sustain their existence into the centuries ahead.

The illustration on the next page depicts the UNdirected Social Change of our societies as they exist now. Our democratic societies do not have a cohesively integral nature to them. All influences that brought our present state of existence into being created their own end results. That is, each vector provides the present moment (NOW) with its own picture of reality that it wants people to accept, with total disregard for what is good for the integral nature of a wholly functional society.

When we finally come to understand this illustration, we will realize that everyone in every nation has developed a perennial myopia for not seeing what is so obviously evident. We have become so acquainted and familiar with coping with the convoluted nature of our truly dysfunctional societies that we do not see what others from a more evolved society would see immediately. Our “mature” societies are unorganized, uncoordinated conglomerations of separated social and organizational functions. They only make sense to us because we were born into them and we have learned how to navigate through the maze of dissimilarly functioning social institutions, organizations, and the traditional maelstrom of ongoing inter-organizational competition and conflict. It is in many ways the epitome of societal dysfunction that we have become so unaware that the existence of our societies is fully and wholly compromised and is about to fall off the cliff into collapse. To almost all people, the chaos we see in our world, societies, and nations today just looks like more of the same of the past. We have become numbed to the increase of stressors and stress in the world and in our personal lives that we no longer are able or even willing to discern the dangers.

1. This illustration shows the vectors of influence forming the future using different criteria than other vectors. The result is what we see is that each vector of influence is forming the future according to what it wants. Education is an excellent example.



When we go back in time to examine the origins of our social institutions, governments, and all other organizations we would find that “they just came into existence” without a preconceived plan to integrate with other organizations. No one said, “I think it would be a really good idea to start a democratic society and that all organizations can join with other organizations to create a future democratic society where all of our organizations work together to build a wholly functional society that we cannot build alone.”

Peace, though a greatly desired state of social existence, is profoundly impossible given the state of the separateness due to the lack of a culture of cohesiveness and a unifying vision in our societies, and among organizations and social institutions. As you can see in the illustration, the vectors begin at different places. This depicts their separate cultures, value systems, beliefs, intentions, and philosophies for example. They do not come from the same place of an integral system of values, beliefs, assumptions, and expectations.

Whether you read the newspapers, watch the news on television, or via the Internet, there is no evidence that social change is organized or directed. We do not see a “pattern” or “order” in the cascade of mostly tragic news, and if we are concertedly looking for positive news, neither do we find pattern or order. Our conclusion is that “no one is in charge,” no one has a plan for the unfolding of events that will lead to a future that is orderly and has predictable patterns of social behavior among the many groups and associations within societies.

* In a phrase, our conclusion is that “UNdirected Social Change has been and is the dominant theme that has shaped our world to be as it has become.”

If we determine that UNdirected Social Change has produced a world-circumstance that is non-progressive, hostile, unfriendly, non-evolutionary, uncoordinated, and other terms for an uncongenial world-circumstance, then, without any doubt, we ought to invoke a change of theme to one that is directed, intentional, peaceful, and proactive to produce a future world-circumstance that is user-friendly. What better global theme than global peace?

The Serendipity of UNdirected Current Circumstances

If you have been observing the great arc of events that have and are taking place in most nations, the rate of change of almost every facet of life and living has become more than simple direct increases. Rather social, political, and economic change has become compounded, i.e., exponential, on a monthly basis. This is evidence of uncontrollable developments outside of human control; and of individuals and organizations scratching hard to avoid losses and yet maintain a good return on investments.

Consider the many current circumstances that are out of any individual's and organization's control.

- Spontaneous global development of the Covid Pandemic;
- significant decrease in productivity of industries of every type;
- unemployment;
- working remotely;
- near collapse of the health care industry;
- death of over 5 million victims;
- estrangement of young workers from returning to work, and preferring to “lie flat;”
- disruption of children's educational progress;
- disruption to the usually easy flow of social contact in work environments;
- fear of increasing disruption to economies, and educational institutions;
- supply chain blockages;
- fear at the individual/family level for the disruption of a steady flow of goods, services, and especially food for lower socio-economic groups;
- lack of leadership;
- lack of organized national and international plans of recovery;
- political bickering within congresses and parliaments, and with their respective executive branches;
- and, probably a dozen more.

These are all coincident! This is surely the best description of UNdirected, UNcontrollable social change, and a prescription for the collapse of vulnerable economies and nations.

The Hope within Chaos. Yet, even within the arc of these uncontrollable influences that clearly spell out the developing national and global crises, therein lies the potential of great hope for intentionally conscious, Directed Social Change.

* What follows in the chapters ahead provides a means to prevent the total collapse of the social, political, and economic social architecture of contemporary democratic nations, if applied soon; and if collapse does occur, then what is provided here can be considered a “recovery plan” that will sustain the ongoing peaceful existence of all future generations.

Caveat – there is NO intention in the following chapters to “fix” the dysfunctions of our traditional social, political, and economic democratic systems. They are broken. The concepts that were institutionalized and began their 200+ year history have maximized the potential of their original developmental designs. What follows is meant to *create* a civilizational theme that will sustain ongoing, perpetuating peace.



Understanding Directed Social Change

Planetary Management

Think of Directed Social Change, the Strategic Plan for Recovery, and the Strategic Plan for Peace as sub-programs within the much larger dimension of Planetary Management.

The Planetary Management perspective was best described by Buckminster Richard Fuller who pointed out that we are all passengers on this planet with no way off, so we must make the best of it. In other words, we either work toward peace or live in perpetual conflict.

That perspective is further reinforced by our awareness that there is only one species on this planet that has consciousness to be aware of itself, its history, and aware of its influence for good or bad on the planet and upon the people of this planet. Knowing this, our collective behavior toward the planet and our civilization is cavalier and reckless which has dictated a consistent course of self-destruction. Our awakening awareness of Planetary Management is very timely.

There are several inherent factors of our species that give our planning for recovery and peace an excellent opportunity for success.

- Fortunately, there is only one intelligent species that we know of on the planet with consciousness, i.e., self-awareness;
- The Homo sapiens species possesses a set of motivators at the genetic level that motivate individuals to take action in particular ways. **Life**, i.e., survival is a motivator that is universal to all people and which does not require that a conscious thought to decide. The same can be said of **equality**, the next most powerful

motivator that does not require conscious thought at the most basic level to decide that the individual wants what another individual has. It is the same exists for **growth**. The collective of these three motivators gives rise to the urge for an improving **quality of life**.

These motivators exist at the genetic level and are universal to all people and have since the beginning of our species' existence.

- As Planetary Managers, we are looking for commonalities among and between all on the planet in order to design a strategic plan for recovery that will lead to peace. These primary motivators, which are also known as “values,” will underlie the decision-making that will provide the fundamental foundation for generating designs for recovery that will support the social sustainability of the planet’s nations and societies.

Values Agreement

* The core element that makes Directed Social Change possible is agreement on the seven motivator-values that are innate to our species.³ As the book title implies, forethought, planning, and an intention come into the play of Directed Social Change with the requirement that all those who participate in the programs of Directed Social Change are in agreement with these *values*, their complemental *interpretations*, and subsequent *ethic and morality*.

Values agreement is particularly important for resolving ethical and moral questions of the priorities of decision-making. In this illustration, the priorities exist to support the continuing operational existence and sustainability of the organizational context of our societies and nations. It is the



³ NOTE: See “Values” p 43-47.

organizational context that provides a protective envelope for the individual/family, which is the premiere social institution for the continued existence of our species, and which will eventually populate organizations with new leaders, executives, managers, and the huge body of participants of every organization from the smallest to the very largest international organization.

* It is vital, then, that values agreement become the focus of all and any efforts of Directed Social Change (DCS) and the introduction, enculturation, and socialization of the participants of DSC efforts. Think of Planetary Management as a program for one planet, with one dominant species, with one value system that is universal to all people, timeless as our species is timeless, and that these values are irreducible and immutable, and are so obvious as to be self-evident once they are pointed out to us. Planetary Management, then, involves one integrated system of values that applies to the care of our planet and the care of our civilization at the individual and international levels.

Peace becomes the best expression of Planetary Management.

Personal and Societal Ethics and Morality. The missing factor that would make ethical and moral decision-making a much more rational process is a distinction between *personal* ethics and morality and *societal* ethics and morality. (See Societal Morality, p 84.) A rational and logical societal morality does not exist because the seven innate values have not been recognized as the primary authenticating source of a personal or societal morality. The distinction between the two is essential for removing the moral ambiguity in courts of law and other organizations where a personal ethic and morality have been forced to fit the situation. And, that has led to sloppy moral decision-making.

What is the Plan of Directed Social Change?

Directed Social Change involves two secondary plans.

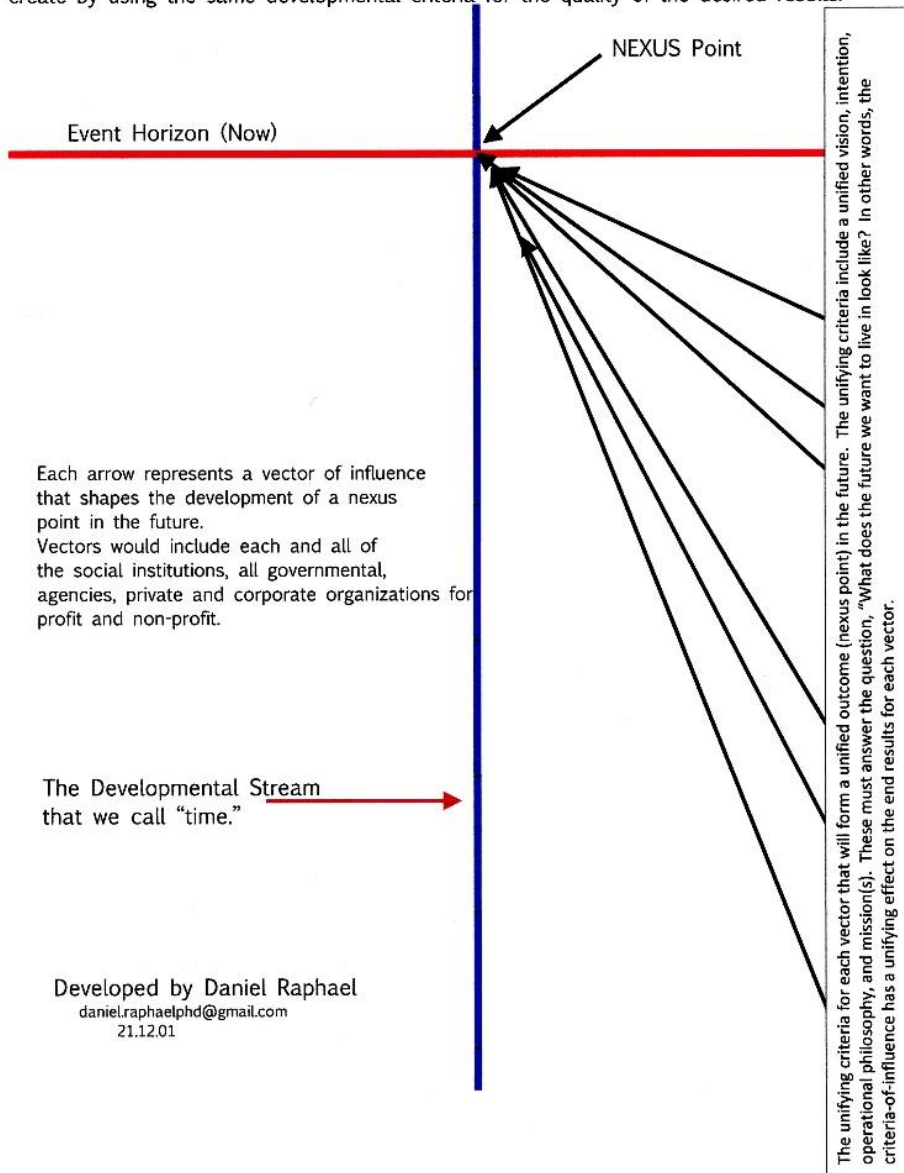
The **Strategic Plan for Recovery** will be the work done in preparation for fulfilling the plan for peace.

The **Strategic Plan for Peace** becomes the expression of actions to bring about social sustainability. Social sustainability and peace are

in many ways inseparable. Both are enabled to come into existence as the Strategic Plan for Recovery is fulfilled.

Focusing on the Process. By consistently making decisions using the seven innate values to underlie those decisions, and that comply with the subsequent ethics and morality of those values, *the process of recovery* will bring about the desired end results of recovery from the collapse; proactively provide the social processes to prevent another collapse from occurring in the future; and preparing for the development of social sustainability and peace. The all-encompassing dimensions of the plans for Directed Social Change are so profound in its undertaking that we

2. This illustration shows the vectors of influence forming the future we want to create by using the same developmental criteria for the quality of the desired results.



must focus on the *process* rather than the end results. The end results will come about in due course without our constant micro-management.

* What is needed in the beginning is strong and clear cultural leadership as this project is not political, not economic, nor financial, but totally social and cultural. That is what is at the heart of this effort to create intentional Directed Social Change. The ethics of this project require that the decisions and resulting actions to not benefit any one individual or group, but that all people will benefit, particularly our great grandchildren's generations.

Directed Social Change

Directed Social Change is the means that will advocate all future actions taken to bring about Recovery and Peace. No elected, appointed, or chosen leadership is inferred.

Because of the dimensions of the Strategy for Recovery and the Strategy for Peace are beyond the capability of institutionalized leadership, the two strategic plans are dependent upon community-based leadership.⁴ The rationale for this position is provided in the following section.

Inherently, Directed Social Change has an intention behind it. That intention is to create positive, proactive decisions that are consistently organized to bring about future outcomes that support the socially sustainable existence and quality of life of future generations. Immediate results have a logical linkage to those long-term results. Such decision-making will occur in the long succession of situations where decisions are needed in those moments.

Operational Development. When we decide that we have had enough of the chaos of UNdirected Social Change, then we will need a plan that minimally includes a vision, an intention, operational philosophy, missions, and objectives that will create the world-circumstance that we can live with, and prosper in peace.

Vision. The vision of Directed Social Change is a good picture to hold in our mind's eye, one that provides a "frame" in which we

⁴ Raphael, Daniel 2014-2022 *The Design Team Process — A Local Community Empowerment Tool*.

make decisions to bring about the order and pattern of human behavior of recovery and peace for the benefit of the living-situation of future generations.

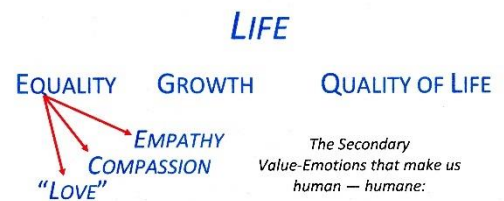
Intention. Our intention is two-fold. 1) To create a plan that will bring about evolutionary social and organizational change that progresses toward peace. No sudden changes, in other words. The dominant theme of pattern and order in our societies is to protect the life and living circumstances for future generations. 2) To diminish the influences and themes that are detrimental to those results.

Operational Philosophy. Intentional, Directed Social Change for good is the best, self-sustaining means that will provide the social circumstances that unleash the expression of the innate positive potential within each individual.

Mission. The mission of Directed Social Change is to develop a species-wide program that introduces the fundamentals of the operational influences (of what it takes) to initiate and sustain an eventual coordinated spectrum of social projects of the Strategic Plan for Recovery, with the goals being to develop preparations for recovery.

Objectives. The following chapters will outline the basic programs that will support Directed Social Change that lead to recovery, peace, and the social settlement of societies, i.e., social sustainability.

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



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Without them humanity cannot survive."
— Dalai Lama

Directed Social Change, Recovery, and a “New Normal Culture”

The “old normal” is broken. That is a conclusion of great proportions initiated by the most obvious cultural change-agent, the Covid Pandemic. When we see it from the perspective of a culture change, we can clearly estimate that “there is no going back.” And, yet, the “new normal” has

not defined itself as a new culture. Therein lies the potential of great serendipity.

* Because the new normal has not formed its own identity (read, set of *values, beliefs, and attitudes* that identify it), this is a time, an opportunity, when the culture of Directed Social Change can be used to infuse the seven innate values and their ethic and morality into the decision-making processes of the New Normal Culture.

The New Normal Culture of Directed Social Change. This is an auspicious time to introduce *the oldest cultural values* on the planet. They identify *the culture of humanity* and are innate to our species — four primary and three secondary values, illustrated here. These values and their

subsequent ethic and morality hold the key to ongoing, uninterrupted social stability and peace. They have that capability because they are the values that were used by our ancient ancestors to underlie their decision-making that resulted in the survival of our species for over 200,000 years.

They exist as motivators of human decision-making and behaviors. We have labelled them as “values” because of their importance to the identification of what humans are all about.

The timing is perfect to introduce these values in preparation of plans for recovery before the coming collapse. They are the best values to underlie our decisions and actions of Directed Social Change to fulfill our vision for recovery and global peace.

Quality of Life, Social Sustainability, Peace. These three elements are intimately connected. An improving quality of life is the prelude that can lead toward a society becoming socially self-sustaining, which is the threshold to peace. Each of the three enable citizens to live a safe life for themselves and their families, that their lives are not in jeopardy due to antisocial elements in your neighborhood, community, or internationally. Peace is one of the primary elements of achieving a positive and enduring Quality of Life. Consider the dichotomy in the illustration below. It provides a comparison of social sustainability to material sustainability.

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Although Peace is not listed as a Quality-Value in a socially sustainable society, it is the primary element that allows individuals and whole societies to discover and express their innate potential and to find purpose and meaning in their lives. None of which are available in Quantity-Object based cultures and societies. As Dr.



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Maslow implied, once our quantity-object needs are fulfilled, we then begin to improve our lives by achieving those Quality-Value elements. Personal actualization, for example, will never be a lasting achievement by having more cars, houses, money, positions of power and influence, though millions of people have confused the differences.

* If peace is to be attained, whether in the mind of one individual or in the lives of billions on one world, the values that support the decisions to achieve peace must be common to all parties of peace, even in the individual.

As for sustainability in general, our central concern is to understand what motivates people to make decisions between the *two categories of material and social sustainability*. Human motivation tells us that, as Maslow suggested, when people have satisfied their basic appetite-needs they will then begin to seek the means to satisfy more evolved needs, ⁵ needs that provide a **qualitative** improvement upon the satisfaction of **quantitative** needs.

Historic Efforts of Directed Social Change

Positive, constructive, and life affirming Directed Social Change has never been tried before in the context of developing fully holistic and integrated social systems. Numerous alternatives, however, have been tried by some

⁵ Raphael, Daniel (2019) *Understanding Social Sustainability* "Human Motivation" p 19

of the most powerful autocrats and humanist entrepreneurs of human history. None have lasted.

Of the religious influences for culture change, the Amish have done well to match the innate seven values. Of the political influences for culture change, the Cultural Revolution of Mao Zedong, communism, Marxism, as well as contemporary autocratic regimes, and all forms of totalitarianism have failed or are failing. Now we are seeing that the various forms of democracy are showing severe signs of failing as well. Existing democratic regimes were never designed to become socially self-sustaining or as learning organizations. ⁶

Consider, too, the social experiments of utopian communities, cities, eco-friendly suburban enclaves, political states, and many other examples of designed communities. None exist today as integral, ongoing, and operationally intact within their respective societies.

The common mistake they all have made was that they failed to include social processes and learning processes into the organizational designs for governance and social existence. They did not design integrated social processes to become self-sustaining to assure their existence into the centuries ahead. Worse yet, they sought to create intentional communities that included only the necessary organizational processes of governance, commerce, an economy, and a society of homes with families, according to the designs of their developers.

Inconsistent or Absent Organizational Designs

Ironically, we are highly conflicted and confused about our personal, social, and cultural roles in our democratic societies, yet we are exceptionally well acquainted and unconflicted with the culture of very large organizations which provide a unifying cohesiveness to the work of all their employees. For example, employees are not allowed to start their own companies under the umbrella of the employer's organization; nor to build their own apartment in one of the company's buildings, and so on. We would think that would be ridiculous and outrageous behavior.

Yet, that is what all organizations are doing under the umbrella of a democratic society. Democratic nations do not have a unifying culture,

⁶ Raphael, Daniel 2020 *Stage 3 Democracies*
Also, see footnotes, p 38.

except for the guarantee of freedom, the right of self-determination within the bounds of liberty, and the basic rights of first ten amendments, for example.

At this point in our discussion, you are probably at a heightened state of cognitive dissonance. Yet, to visitors, from another planetary civilization sent here to assess the level of civility of mature democratic nations, would probably conclude in their assessment report, “We are baffled as to how the human race is still existent as they are incredibly competitive and remarkably intolerant of the lives of others, though they are of the same species.”

* Democratic nations and their societies do not have a unifying *vision* for their future existence, and inconceivably do not have an *intention* for the state of existence for the future of the nation, its societies, and its citizenry! Incredibly, those are assumed. As for an operational philosophy for our nation and its future generations, it is incomplete. As such, we must write a fully developed *philosophy* for our democratic nations to last the nation and all its future generations into the centuries and millennia. And as far as the mission(s) of democratic nations that are necessary to take our nations safely into an uncertain future, there are absolutely NONE.

Early Conclusions

Obviously, if we are to create a self-sustaining democratic nation, society, and culture, much work needs to be done. This will be coincident with planning for recovery. Planning for recovery is NOT about restoring what is now in the process of collapsing.

* Recovery is all about initiating the social evolution of all social institutions and related organizations. If we are going to plan to recover, we might as well coincidentally plan for an evolutionary improvement of the social architecture of our democratic societies so that what we plan will support the perennial sustainability of our democratic societies and social institutions in order to prevent another collapse from occurring.

The social architecture of every society involves organizations within three pillars – the social-societal, political-governmental, and the economic-financial. The long-term perennial existence of every society is dependent upon those organizations prioritizing their decision-making to the best advantage of the species, the individual/family, and the organizational existence of their nation. Deterioration of either one will bring about the eventual collapse of that society.



The work of planning for recovery before the coming collapse combines several remediating functions:

- Designing a consistent integration of all social institution’s with similar intentions, operational philosophies, and missions so that they contribute as one entity of wisdom, knowledge, and pragmatic guidance of “what works” to support the recovery, survival, peace, and social sustainability of democratic societies into the centuries and millennia.
- Designing the fundamental similarities of all social institutions, i.e., so that all social institutions have a vision for their eventual integration into their larger scope of oneness to contribute to the social sustainability of the dominant culture and society; and, answer the question, “What is the intention of this social institution to contribute to the survival and perennial social sustainability of our democratic society?”
- Designing the evolutionary improvements of our antiquarian democratic process; and initiating those improvements.

The Antidote for UNdirected Social Change

* As social change is a constant in every society, we must develop an ongoing conscious awareness of it and treat it as any other factor that affects the good working order of organizations of all types. One technique is to redesign organizations to become *learning organizations*. For learning organizations, failed results, mistakes, gross

errors, and similar outcomes are appreciated as learning opportunities to ADAPT to social change. ⁷ The assumption is that the organizations must take on the dictum, “Adapt or die,” and learn to adapt to survive. Adapting begins through organizational changes that empower the organization to monitor social change and by having an organizational development plan that empowers its leadership to initiate adaptive strategies in order to achieve their long-term vision and intention for a thriving survival.

* For democratic governments to survive into a long and prosperous future, it is a life-or-death necessity for them to 1) learn to adapt to social change by adopting organizational designs that include Type II Learning processes; ⁸ 2) that would include the redesign of the democratic process so that it more conscientiously and accurately reflects the source of social changes – individual citizens who are the final authority for their democratic process. Such adoption would not necessarily require legislative action for approval as that would obfuscate the intentions for adapting and surviving.

For democratic nations to survive, exist, and thrive as socially, politically, and economically stable systems, they must learn how to adapt to the constant onslaught of social change. Because social change is perennial and indigenous to all facets of human existence, it is best to accept that fact and design organizational processes that monitor social change, and have internal learning processes that will guide the organization to adapt to social change. These efforts will complement the efforts of other organizations to consciously direct social change.

The following was excised from the author’s book, *Progressive Politics, Democracy, and Human Motivation*, pages 18 and 19.

The Reasons People Form Democracies

”Human motivation has an intense affinity for democracy and an intense loathing for forms of government that are restrictive and authoritarian.

⁷ Senge, Peter 1994 *The Fifth Discipline, the Art & Practice of the Learning Organization Currency Doubleday, New York*

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

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

⁸ Raphael, Daniel 2022 *Progressive Politics, Democracy, and Human Motivation*

For individuals, and for individuals collectively, human motivation always provides movement toward self-determination, i.e., social change that expresses as the need for greater freedom, and collectively it is toward freedom with laws — liberty — that everyone wants.

In a Stage 1 Democracy, as in pre-Revolutionary times, the most dominant, desirable human value is Equality. For those who promoted the American Revolution, their core value was equality, to become politically equal to the king, for which they were willing to sacrifice their lives to achieve.

In autocratic nations, there is no consideration for social change or the evolving needs of citizens. We see, too, that in Stage 2 Democracies governments do not progress or evolve because governments are not motivated 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.

The processes of those governments remain crystallized in the state of social evolution of the times when they were formed because they have no feedback mechanisms to learn to adapt to evolving social change.

Understanding the fundamentals of human needs provides the insights necessary to understand the causes of social protests in democratic nations, and revolutions, revolts, and uprisings in non-democratic nations.

* Said another way, a democracy is the only form of government that has the *potential* to organically accommodate public trends for fulfilling the values that have sustained our species within the constraints 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 indigenous to the public, will continue to chafe the relationship between citizens and their democratic governments, whether local, state, or national. Until then, democratic governments will always be out of synch with the public.”

“As Stage 2 Democracies have maximized their inherent design potential, the inexorable movement of social change is toward greater and greater autonomy by citizens. What we have been seeing in the last few years is a continued radicalization of citizens away from the responsibilities of democratic participation as citizens. The interpretation of this, to me, is obvious. Citizens need a means, an adaptation, of the current democratic process so that their input is provided on an ongoing basis to their elected statesmen and stateswoman, at state and congressional levels.

Somehow through the turmoil within mature, antiquarian, Stage 2 Democracies there must develop an acceptance of the existential necessity that Stage 2 Democracies undergo the process of radical social evolution, or submit to social, political, economic-financial revolution. Whereas some historic revolutions were economic in nature (France 1789) and political (U.S. 1776), the next revolution in these two nations will be a combination of social (equality), political (oligarchical), and economic/financial (1%-99% divide), which will initiate a very long era of societal/national dysfunction in all regards. The COVID Pandemic, however, will surely provide the lubricant for democracies to slide into collapse more quickly, or become forced to accept their evolution.”



2

A Strategic Plan for Recovery

The design parameters for the Strategic Plan for Recovery will also set the design parameters for the *processes* that will bring about the recovery of societies, economies, and governance. We will be in effect applying the principles of Directed Social Change through the recovery process.

Values and Culture Identification

As in any culture, there are rules for being a member of that culture. Whether you are a member of the diplomatic corps, Toastmasters International, International Alliance of Women, Teamsters Union, a national Olympic team, or other culture for example, there are values for decision-making that are enforced by ethical rules of conduct based on those values.

The Culture of Humanity. As with any decision-making, values always underlie all decisions, and provide for a code of ethics and morality for consistent decision-making for that culture. Global social stability, peace, and social sustainability will never come into being until a universal set of motivator-values are recognized globally and used consistently in an ethic and morality that are also based on the same values. The most consistent set of values are the innate motivators of the Homo sapiens species that has a proven track record of 200,000 + years. These are the values of the culture of humanity.

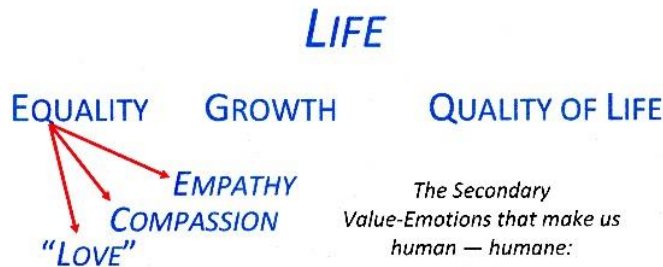
The Matrix of Seven Human Values

The Homo sapiens species has seven innate motivators that urge humans to respond to those urges and to make decisions to act on those urges or not. These seven motivators are so influential to humans individually and collectively that we have labeled them as “values” due to their importance to us.

These value-motivators originate in the human genome and urge us, motivate us, to make decisions to act, and are illustrated below. Because these seven motivator-values have been statistically proven to exist in all people, we can safely say that these motivator-values are innate and universal to all people.

The matrix of the seven innate values of Homo sapiens and their subsequent ethic and morality apply to all people. The combination of the seven innate values of our species with their subsequent ethic and morality provide for a level playing field where the rules of play (ethic and morality) apply equally to everyone.

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— Dalai Lama

The matrix of the seven innate values and their subsequent ethic and morality provides the capability of all people and societies to “speak the same language” of “what ought to be done,” and why. The matrix of the values, ethics, and morality work together as an integrated system, which is the best foundation for peace. These values can act individually in our decision-making to proactively create peace-generating solutions. Yet, when one of these seven values is violated, all are violated.

Now, for the first time, all societies have one set of values and one ethic and morality to guide all facets of decision-making and behavior.

Human Values

Using “equality” as an example, the label “human values” has been given to many values that are simply interpretations of “equality.” *Respect, acceptance, consideration, appreciation, listening, openness, affection, empathy, and love* for example have been given the label of “human values or ethical principles.”⁹ Yes, these are surely human values, but upon closer examination, they **are *Interpreted Human Values*** of the primary value **Equality**. Equality is a primary value because it cannot be reduced to a more basic value. It is irreducible as well as being immutable, meaning that it is constant and unchanging. The characteristics of the seven values are described below.

Significantly, the characteristics of being irreducible and immutable provide that the seven values can now be used with much more exactness and precision, compared to the plethora of values interpretations described in various theories of human decision-making, human motivation, and ethics for example. Further, they provide a commonality of values across the spectrum of social sciences and greater clarity of understanding as they apply to social institutions.

* With this degree of commonality and precision of definitions, the social sciences can now approach the exacting standards of the physical sciences in their theories and explanations, which have been unavailable until now. (See page 48, “Comparing the Social Sciences to the Physical Sciences.”)

Characteristics of the Seven Values

The profound benefit of using these seven motivator-values is that democratic societies can exercise these new definitions to transcend the 20,000 years of failure of all forms of organized social existence.

⁹ Schwartz, Shalom H. 2012 *The Theory of Basic Human Values*

From the conclusion that these values act as innate motivators of human decision-making and behavior, several subordinate conclusions, stated as inherent characteristics, are described in the excerpts below: ¹⁰

- **Timeless**, meaning that these values, as exhibited by decisions and behaviors, existed in humans 200,000 years ago, in us today, and in our progeny for the next umpteen generations. Archeological evidence produced by former nation-states should be present that indirectly identify the four primary values that were used by them;
- **Universal**, meaning that they exist in all humans of every race, gender, ethic group, culture, nationality, and in every person who ever lived, is alive now, and those who will be born in millennia to come. Archeological and present statistical evidence should show that these values are expressed in cultures and civilizations worldwide in any and all eras of human existence;
- **Irreducible and Immutable**, meaning that when we put a name on the values underlying our decision-making, as evidenced by our behaviors, that we will come to the awareness that there are no other values that underlie these values and behaviors. In other words, these values as motivators would not be interpretations of other more basic values, but that these values would be proven to be the only basic values that are common to all humans;
- **Self-evident**, meaning that these values and subsequent behaviors are so obvious that they have been overlooked, ignored, and not recognized for themselves. They would be so intrinsic to our own personal being that we would not have identified them except in extreme situations, as those that resulted in the United States Declaration of Independence, *“We hold these truths (values) to be self-evident, that all [people] are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”*

Descriptions of the Four Primary Values

- **Life**. This is the key motivator 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.

¹⁰ Raphael, Daniel 2019 *Seven Innate Human Values*

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 can take 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 feels the urge to satisfy that curiosity.

Most mammals have this “urge to grow,” but only humans have self-awareness and the innate capability to decide to grow. For humans, the urge to grow, and then the consciousness to decide to grow is innate and not learned. 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. That is definitely an enhancement to the quality of life of individuals and families.

Descriptions of the Three Secondary Values

The source of the three secondary value-emotions is the primary value **Equality**. (See illustration, page 44.) 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” and sense what that is like, whether that is in anguish or in joy. *It is not something we were taught*, though it helps to have experienced empathy from parental figures and others. 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 like 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.

Comparing Social Sciences to the Physical Sciences ¹¹

If we retrace the developmental history of the physical sciences we would need to start in Babylonia, (2300-1879 BCE), to see astronomy grow into an exacting process of measurements that were associated with their religion to make predictions as to what the gods were up to. Nicolaus Copernicus, (1473-1543 CE), proposed that the planets have the sun as the fixed point around which they revolved, and that earth did as well, and revolved on its own axis on a daily basis. Through his use of mathematics, he was able to accurately predict eclipses and to assist in the revision of the Gregorian calendar.

The physical sciences have come into prominence because of several factors: observations, hypotheses, theories, and the use of mathematics to test and prove the hypotheses that become the foundation for subsequent theories. What is significant for this paper is to recognize that all physical sciences use the same approach of observations, proposals, hypotheses, tests of validation, and then accepted theories. The tests of validation use mathematics of prove or disprove hypotheses. Mathematics, then, has become the universal “matrix” that integrates, supports, and brings the physical sciences into an understandable and exacting holism.

¹¹ Raphael, Daniel 2022 *Reinvention of the Social Sciences*. Available from the author’s website as a downloadable PDF. <https://sites.google.com/view/danielraphael/free-downloads>

* The social sciences do not exist as a holism because they do not have a common and universal matrix¹² that ties them together to make all human behavior comprehensively understandable. For the traditional social sciences, a unifying “social mathematics” does not exist to provide a universal matrix for explaining social phenomena across the social sciences.

Decision-Making, the Common Denominator. Looking for a common denominator of human motivation and behavior, we would logically expect that it would exist in all races and genders. Coincidentally, we would expect that this common denominator would be *universal* to all people, *timeless* in the sense that it would be something that has been shared by all humans over the course our species’ existence of approximately 200,000 years; it would be *irreducible* and *immutable*, meaning that this common denominator could not be reduced to a more basic definition; and, surprisingly, we would expect that it would be so *self-evident* as to have evaded recognition by everyone, including social scientists.

“Looking from the Outside.” The characteristic of being *self-evident* is an intuitive reaction to the social sciences having adopted the physical sciences main technique of inquiry, i.e., observation – “looking from the outside.” A high degree of myopia has occurred for the social sciences by looking from the outside, although for the physical sciences, that approach works perfectly well for observing the movement of the stars and planets, for example, and then proposing explanations and validating those explanations using mathematics.

* **The Paradox of the Observer and the Observed.** For the social sciences, we as social scientists cannot truly, objectively, and empirically observe and measure social behavior as that places the social scientist as the observer in the same frame of being observed. Any results or premises that develop from such “outside looking in” observations are immediately non-objective and biased.

As a caveat, when we as social scientists observe others, we are in reality observing ourselves, too. Logically and rationally, we cannot at once be the observer and the observed. Striving to do both presents an inherent

¹² NOTE: “Matrix” is synonymous with the seven innate values and subsequent ethic and morality of the Homo sapiens species. The matrix of these values provides a holism for individual and organizational (civilizational) survival, and a thriving existence when implemented as a holism.

bias for what is observed. This “problem” with social sciences and the production of hypotheses is that it is impossible to come to insights without ourselves being in the picture. Further, to try to avoid this by observing the social behavior of rats or other primates is that they are not us.

The result has been the production of many dozens of social theories that describe parts of individual and human behavior much like the ancient parable of observations by several blind men trying to identify an elephant. One says that it is a grove of four trees. Another says that it really is a spiny bush, and so on. But if they were to fully see the actual elephant they would say, “Oh, this is an elephant!” So, it is with human behavior. The traditional problem of the lack of an integrated, holistic description of human behavior is the result of “looking from the outside.”

“Looking from the Inside.” Intuitively, we must begin by “looking from the *inside*” of individual and collective human behavior. The insights and results then become different and more insightful and productive. It is best to simply accept the caveat, continue to move forward, and do the best unbiased work we can. The benefit is that we do have a personal knowledge and experience of what we want to know more about.

Statistical Inference. The best we can do to guard against bias is to use a huge population sample to make many observations and measurements and then use statistical inference to apply our insights to the whole of humanity, past and present. These then become statistical proofs. And this is what has been done to validate the theories of the seven motivator-values.

A Review of Traditional Human Motivation Theories

* When we couple the common denominator of human behavior, decision-making, with the knowledge that values always underlie all decisions, the result gives social scientists a full breadth of access to interpret human behavior, individually and collectively, far more completely than by the traditional method of “observation from the outside.” These values, then, provide a finer degree of accuracy than ever before. While the social sciences will probably never have the capability of exactitude as the physical sciences, using a matrix of these universal

values and subsequent universal ethic and morality will provide much greater integration of, among, and between all social sciences.

As the characteristics of the seven innate values are constant, and the values themselves are constant, they become the Rosetta Stone for interpreting all human behavior, past, present, and into the future. No matter what categories are assigned to various human behaviors and activities, these seven values can make those related investigations relevant to all other categories.

Never has there existed a set of innate motivators of human decision-making and behavior as the seven values; and none has the timeless characteristics for developing timeless theories of human decision-making and behavior. Any suggested challenges to these seven innate motivator-values must meet or exceed the criteria that these motivator-values provide:

- Universally applicable to all people regardless of race and gender;
- Have a proven record of being effective and applicable to all people over the course of over 200,000 years;
- Irreducible. i.e., being the lowest interpretation;
- Immutable, meaning that the motivator does not change over time.
- Provide the basis for defining and understanding all categories of human motivation, decision-making, and behavior;
- Provide the basis for a subsequent ethic and morality that have the same characteristics of the seven motivator-values.

Of the ten theories of human motivation I reviewed, none provides an explanation for understanding the “original source of motivation.” Most discussions included references to needs, wants, appetites, and drives for example.

Whether it is Maslow’s hierarchy of five plateaus of needs, Herzberg’s Two-Factor Theory, the Hawthorne Effect (workplace), McClelland’s Achievement Theory, William James’ Instinct Theory, Drive Theory, Arousal Theory, Humanistic Theory, Incentive Theory, or Expectancy Theory to name just a very few of a range of human motivation theories

– none provided a universal and timeless basis for their theories. None point to any form of innate motivator-values that urge (motivate) humans to make decisions and take action.

* For this paper, our question becomes, “What are the universal motivators of our species that urge individuals to make conscious or unconscious decisions to take action?” This is a critical question as we know that what we think, consciously or unconsciously, guides us to make decisions that form the reality in which we live from minute to minute, from day to day, from year to year. As said earlier, innate DNA-based motivators urge the individual to make a decision to act in some form of human behavior. Accepting that proposition across all social sciences would have a profound impact on all existing human behavior theories, particularly those of human motivation.

The importance of these universal, timeless, irreducible, immutable, and self-evident motivator-values is that rational social policies can now be developed that support the social evolution of democratic communities and societies. These values, as universal motivators of human decision-making, when used across the board of the social sciences, will provide for an integrated holism of social science systems that support social evolution, the improvement of the quality of life of citizens, consistent social policies, and a far more functional system of democratic governance.

Building the Foundations for Recovery and Peace

It’s all rigged in your favor.
Trust the process.

Recovery and peace are not commodities that you can buy. More precisely, they are not even goals. Recovery and peace provide a quality-value “steady-state” existence that comes into being through the *processes* that lead to the achievement of recovery and peace.

Recovery from civilizational and national collapse will be very encompassing and perhaps take a long time to achieve. As there will not be any efforts to restore the “old normal,” we can focus on the processes that will produce two achievements – a “New Normal Culture;” and, the foundations that establish long term social, political, and economic peace.

With the best tools to help us “work the process” of recovery and peace, the results can be achieved in a relatively brief period of time: between 10 and 20 years. The slow pace of it all depends on the willingness of citizens and entrenched traditional social, political, and financial/economic leaders to accept the culture of the New Normal. Culture change involving populations of many millions of people takes time to adapt to those changes, even when they involve processes of community empowerment.

* In the trials of adversity and the forces of anguish we can anticipate that the innate human preference for peace ¹³ will preside, as long as we “work the process” ¹⁴ to come to that conclusion.

The Local Community Design and Validation Team Process

In keeping with democratic culture, the base of all authority of democratic governments lies with the public, all citizens. Over time young democracies “morph” or change to become more rule-bound, calcified, and dominated by an oligarchy. ¹⁵ Unfortunately, past-their-prime mature democracies have become more and more incompetent to attend to the perennial demands of social change of the public.

As a Tool for Recovery, the Design Team Process ¹⁶ is one of the most powerful design tools for Directed Social Change because Local Community Design Teams are tapped into the source of social change, local citizens. Secondly, because of that immediate connection, hundreds of local Community Design Teams will adapt their work to guide and fulfill the designed intentions for Recovery and for Peace as they design local public policies to adapt to social change *as it occurs*.

As usual, there were several personal coincidences that brought this possibility into existence.

¹³ Raphael, Daniel 2020 *Peace and the Underlying Logic of Innate Human Goodness*

¹⁴ Stanford Encyclopedia of Philosophy *Process Philosophy*

<https://plato.stanford.edu/entries/process-philosophy/>

<https://leibniz.stanford.edu/friends/preview/process-philosophy/>

¹⁵ Raphael, Daniel 2022 *Stage 3 Democracies*

¹⁶ Raphael, Daniel 2014-2020 *The Design Team Process*

An Experimental Design Team’s Road of Discoveries

In 2007 I initiated an experimental “Design Team” using untrained local friends to explore a topic of their choice. The intention of the research was to discover a logical process for examining personal problems of a social nature. Given the latitude of choosing a personal and/or social problem, team members chose to examine the cause(s) of disappointments in intimate relationships. ¹⁷

By the end of our work in the last spring of 2008, we had developed a rough procedural outline of the *Social Sustainability Design and Validation Schematic* that didn’t become complete until 2015. (See below.) As a procedural format of inquiry and solution-finding, the Schematic gave the team an effective means of examining and identifying the reasons that disappointment develops in an intimate relationship. Upon examination, the team found that disappointment in an intimate relationship was often the result of one or both partners NOT having matching expectations, beliefs and assumptions, and values in their relationship.

SOCIAL SUSTAINABILITY DESIGN AND VALIDATION SCHEMATIC ~ Project: _____ P. _____

1. GLOBAL STATEMENT OF PROJECT _____

2. STATEMENT OF INTENTION (briefly): _____

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

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

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

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

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¹⁷ Raphael, Daniel 2019-2022 *Seven Innate Human Values* p 20-27

Our Design Team’s Discovery of Homo sapiens’ Seven Innate Motivator-Values

At the time that we began the Experimental Design Team, the seven innate motivator-values of the Homo sapiens species were not known; and, the Schematic had not yet been invented.

We used a very early Design Team Process (DTP) as our means of inquiry to determine how disappointment could come into being. From my own three-year investment in therapy, I had already learned that the kind of *results* (column 6) we get from our life’s experiences is dependent upon our *expectations*, (column 7). Erroneous expectations will yield disappointment. This knowledge helped pave the way for an inquiry process that is intrinsic to the DTP.

The Schematic provides a procedural format for the examination, discussion, inquiry, insights, and knowledge of the topic. *The wisdom from my psychotherapy is that values always underlie our decisions.* With that wisdom in hand, the team proceeded to identify the values that each of us had held in our mind concerning intimate relationships. The result of our search was the discovery of the four most fundamental values of human decision-making that are listed in column 10. The seven values act as validators for human behavior. The question becomes, “Are the results in column #6 consistent with each of the seven values in column 10?”

The insight that these seven motivator-values provides is that beneficial decisions and actions are made by the influence of these seven values. Further, the Interpreted Values we listed in column 9 are derivatives of the seven innate values. For Interpreted Values to be appreciated as beneficial, they must logically be as closely aligned with the seven innate values as possible.

Hands-on Discovery. The development of this list of values is a story in itself. In the initial phases of the design team’s work, we had discerned that the “*quality of our life*” was much improved when there were no conflict(s) in our intimate relationships. After much discussion, sometimes several weeks in duration, we concluded that humbly, we as an individual, had not grown emotionally in the early stages of our life to prevent and/or deal with disappointment in intimate relationships in a constructive way.

Our team process in these early beginnings was not structured, it was a learning process that allowed us to experientially discover what works best to move the team ahead in its inquiry and discovery processes. Eventually, as I facilitated the team, I had been in the process of designing, modifying, testing, and modifying again the rough schematic. In the instance of our inquiry into our quality of life in a well-working intimate relationship, we would ask an individual team member, “What is the *results you expected* (column 6) in your relationship?” And then we would write those criteria in column 6. Later in our experimental team, we would open the discussion to all members of the team for their comments as well.

We would then move to column 7 and ask, “What were your *expectations* for an intimate relationship in your life to fulfill those *results*?” And then write those expectations in column 7.

When we got to column 8, Beliefs, the individual member who had volunteered to examine their disappointing intimate relationship, stated very clearly several criteria for her *beliefs* about her intimate relationship. But when we asked about whether she had any *assumptions* regarding her intimate relationship, then her emotional composure began to crack. She realized that she had made many erroneous assumptions about intimate relationships.

The weekly progress of the team ground on very slowly from this point. We discussed the possibilities of several primary values, but we could not agree on any of them except “life” as being of greatest importance. What was causing our great confusion and numerous disagreements about the base-values of life was that we had not discerned the possibility of *interpretations of the primary values* as dominating our beliefs, assumptions, and expectations. We had mistakenly assumed that those interpretations were the same as the four primary values.

Fortunately, an odd, one-of-a-kind Ah-ha! moment occurred in me after one of our weekly meetings. We always socialized in the kitchen in the home where we met after each session. As I was walking from the kitchen to the living room to retrieve my coat one evening, I experienced to an Ah-ha! moment of insight that had all of the reality of being at the center of a lightning strike. The four primary values instantly came to my mind: Life, equality, growth, and quality of life. These are the primary motivator-values of human decision-making and behavior.

The next week, when I fitted those four values into our rough schematic, we began to develop far more clarity about the causes of disappointment in intimate relationships. “Interpreted values” still presented us with an insoluble conundrum, but we made progress.

Our little experimental design team eventually ended when several of the team members realized that through the work of the team, they had come to their own personal conclusion that their personal intimate relationship could not be saved because of the wide and uncompromising differences they had with their spouse. Only one couple did succeed, and eventually thrived in their intimate relationship.

Succinctly

Results, (column 6), are dependent upon our Expectations;

Expectations (7) arise from the expression of our ...

... **Beliefs and Assumptions** (8), which are based on our ...

... **Unconscious Interpretations** (9) of the seven innate **VALUES** listed in column 10. (See page 54.)

What the products of the Schematic tells us is that when the *results* (6) are not as we had hoped for in comparison with those of our intimate partner, then we must look to our separate list of expectations, beliefs (and assumptions), and interpreted values as being the culprits of our disappointment. And then provide the same examination and comparison for the intimate partner’s list. Using the Schematic helped us clarify where we generated disappointment, or our joy, and importantly it did not point to our partner as being at fault.

What the experimental design team discovered is provided here in a radical reductionist logic sequence:

- Our knowledge of decision-making is that values always underlie all of our decisions.
- The decisions our ancient ancestors made over the course of 200,000 years, approximately, ensured the survival of our species.
- Obviously, they generally made the right decisions, as we are here today because of their decisions.

- A preliminary conclusion is that our species consistently used a set of motivator-values that initiated their decisions that supported their personal survival and our species’ survival.
- Because our species has been using this set of motivators over the course of 200,000 years as the basis for their decision-making for survival, we can surmise that they are innate to our species, and to us today.
- We can also surmise that our ancient ancestors were not taught these motivators or how to use them, just as we have not been taught them or how to use them.
- These seven values are innate to our species.

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 sustain the survival and thriving existence of our species. What is often missing from decision-making is the consideration for the priorities and intentions behind that decision-making. Consider this illustration for the priorities of decision-making.

The illustration provides us with comparisons as to the priorities that must be considered in our Strategic Recovery Plan, and particularly for our Strategic Plan for Peace.



What is missing from the illustration are the explanations of the “rules” of decision-making as a part of our Directed Social Change recovery plan for our society, and for fulfilling the intention of creating the designs for socially sustainable societies that will exist in the steady state of peace for many centuries.

The “Rules” of Decision-Making. Those “rules” would logically emanate from the seven values that sustained our species for so many

thousands of years. Those rules become the basis for our decision-making to create socially sustainable, peaceful democratic nations. Those “rules of decision-making” present themselves in the form of ethics and morality. (See page 63-78)

When we apply the ethic and morality of the seven values, we do so in the context of considering that just as the values are innate to all people, timeless, irreducible, and immutable, the ethic and morality that emanate from those values take on the same characteristics. Because that is the requirement for making consistent decisions concerning any facet of human activities in a society that is in recovery, by logical extension, decision-making by individuals within organizations also apply equally to those organizations without exception.

* The reason for such stringent guidance is historic. Though the four primary values were used *unconsciously* by our ancient ancestors to sustain the thriving survival of our species, they are not sufficient to sustain the survival of *the organizational existence* of societies, including their governments and administrations, for example. The 20,000-year history of humanity’s organizational social existence is a record littered with the consistent failure of ALL civilizations, cultures, societies, and nations, along with their governments, administrations, and policies to survive.

The consistent failure of many hundreds of societies in the last 20,000 years lies in their leader’s and administrator’s failure to *consciously* use all seven values in their decision-making. Of course, they were unaware of those values. But today, we are. Forging a successful and dominating nation requires the firm use of the four primary values, but once that achievement is secure, then the conscious and intentional use of the three secondary values must be included. The three secondary values temper the aggressive nature of the four primary values with empathy and compassion for a deeper understanding of the actions of others.

Further, exclusively using the seven values for decision-making does not assure that those decisions will be ethical or moral. When making decisions, the values and their subsequent ethic and morality operate together, inclusively.

* It is simply not enough to know what the seven values are, but equally important to know the “rules” for using them to make good, effective, and

consistent decisions. ¹⁸ Until now, traditional moral and ethical principles have never been tied to anything more substantial than someone’s opinion about “right and wrong” and how we ought to behave. Now that the seven values have been discovered, and proven to be innate to our species, we logically know that their subsequent morality and ethic are fully grounded in the existence of our species.

Design Team Process Methods of Inquiry

The processes of inquiry within a Design Team are limited only to the imagination of the Team Facilitator and the members of what works best for the team.

The Schematic, (page 54), provides the Facilitator with the format for inquiry, and can be used from the top down or at almost any point within the schematic. Sometimes it is difficult for the team to identify the problem that they are working on. It is very helpful if team members are acquainted enough with the problem’s peripheral issues to offer suggestions about the central question or problem. In most cases the Facilitator is exactly that, a person who facilitates the flow of the topics that erupt from the discussion of the team members. When that flow slows down and stops, then the Facilitator will ask further questions for the team to begin providing their insights and comments about the topic.

The genius of Kurt Wright ¹⁹ shines through as a team facilitator in his five-question process of inquiry that seeks “right answers.”

The hierarchy of what’s right questions:

1. **“What’s right?” or “What’s working?”** The agenda-setting question. This question follows the identification of the problem. In his inquiry process, the emphasis is on retaining what is working right, and only creating solutions for those things that are not working right.

¹⁸ Raphael, Daniel 2018-2022 *Making Sense of Ethics* —

A Universally Applicable Theory of Proactive Ethics, Morality, and Values

¹⁹ Wright, Kurt 1998 *Breaking the Rules – Removing the Obstacles to Effortless High Performance* CPM Publishing, Boise, ID ISBN: 0-9614383-3-9 Used by permission from the author, circa 2003.

2. “What makes it right?” or “Why does it work?” This is the intuition-engaging, insight-producing, energy-generating question that prepares little bits of unassociated information floating around the question/issue to form into larger and larger clumps until an “Ah-ha!” insight occurs. This question transforms knowledge/information into wisdom, and generates a lot of extra energy.

3. “What would be ideally right?” or “What would work ideally?” This is the vision-building question that actually uses the analytical mind to answer the question; and uses the energy generated in #2 to carry it to completion; and answer the question, “What would the ideal (_____) look like?” This question, for some people, creates angst, a vacuum of unknowing, and uncertainty, but for the effortless, high performer, it simply energizes them to seek the ideal.

4. “What’s not yet quite right?” This is the gap-filling question. As the ultimate intuition-engaging question, it further defines the edges of the “holes” in an evolving vision of the ideal. This question is an attempt to more precisely define the edges of the unknown in a way that gives it more power to attract the perfect solution to fill in the hole so defined.

5. “What resources can I find to make it right?” This is the action-engaging question that guides and focuses constructive action.

- **Hypothetical Extremes** [Client typology]

Type 1: Someone who asks all the wrong questions; is hard and coldly logical and drives to get the facts; is self-centered, controlling, and overly conscious of their image.

Type 2: Someone who is dependent on others for questions. Overly sensitive to others feelings; finds it easy to inspire others but fails to direct their efforts; are defensive and vulnerable to negative influences from others; short on follow-through, thus delivering unpredictable performance; picks subordinates who are non-conforming and non-threatening; and tends to over-trust and get burned.

Type 3: Those who profit from asking right questions; who asks himself or herself all the right questions; absorbs information quickly; is purpose-driven, impatient with others who lack commitment; not inhibited by obstacles; delivers outstanding individual results, but finds it difficult to inspire teamwork and commitment.

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

Type 4: The one who asks right questions of others; fosters a high-trust environment, uses questions to create a shared vision; strongly results-oriented and develops a strong team commitment; produces steady improvement in performance through teamwork; brings out the best in all types of subordinates; and builds a cohesive and highly effective team.

The Proactive Ethics and Morality of the Seven Innate Human Values

Proactive, positive, and constructive social evolution will occur almost automatically as a by-product of using the proactive ethic and morality of the seven innate values. Their widespread use in any society will provide a **powerful, passive, universal, and timeless standard** for moral and ethical behavior that will eventually become a new “common law” for all people of all societies. Their simplicity provides an easily used guide for all individual, private, corporate, political, and governmental decisions that affect their customers, patients, clients, citizens, and the public for whom they provide their services and products. These values, and their moral and ethical definitions and statements, will always provide an inherent base for law that is common to all people of all races, cultures, ethnicity, nationalities, genders, and ages.

—

What follows is an adaptation of a significant excision of three chapters from *Making Sense of Ethics – A Universally Applicable Theory of Proactive Ethics, Morality, and Values*, pages 27-44.

The Moral and Ethical Logic-Sequence of the Seven Human Values

What has been missing for making more reliable and consistently ethical and moral decisions is a set of values that have a proven record of their effectiveness. The seven innate values of our species fit that criterion perfectly. Their capability has been validated by having sustained our species' survival for over 200,000 years. They provide the basis for a universal *morality and ethic* that have the capability of sustaining the organized social existence of our civilization for a similar length of time.

The crucial element that will make that possible is for most people to begin using those values, ethics, and morality in their decision-making. The logical link that supports the survival and thriving existence of civilization arises from the two fundamental elements, individuals, and their innate values. Individuals make decisions for their own personal lives, and as members of organizations they also make decisions in behalf of those organizations. In the New Normal Culture, individuals make decisions in favor of the survival of civilization, their community, and family.

The Moral and Ethical Logic-Sequence Explained

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

The Four Primary Values. The four primary values, life, equality, growth, and quality of life, primarily address the continuance of life and living and all aspects that affect the quality of life and living. *They act in unison. When one of the four values is violated, they all are violated.* They provide an integral approach for understanding the moral necessities that support life and living.

By extension, logically, any action that jeopardizes *equal* treatment of a person's life is also an immoral act. Similarly, any action that jeopardizes a person's capability to *grow* into their innate potential is also an immoral act. Separately, or conjointly, any acts that jeopardize the victim's capability to improve the *quality of their life* are also immoral.

The Three Secondary Values, *empathy, compassion*, and a generalized *love* for humanity, are the value-emotions that act as the criteria for identifying people as being humane, the highest, evolved social level of being human. The three secondary values identify the ethics of interpersonal and organizational decision-making and actions that particularly address the “quality of life” of those relationships.

A Proactive Morality and Ethic

Because values always underlie all forms of decision-making, and that these seven innate values are also innate to all people, avoiding the use of them is NOT an option for the moral and ethical person, government, or any other organization. In other words, using these values requires a conscious awareness that NOT using them would offer the possibility that the decisions that are being made may be immoral or unethical. Using these values requires the forethought of decision-making, i.e., they are proactive to create ethical and moral outcomes.

That may seem very odd given that traditional ethics and morality have been used for thousands of years without a conscious deciding thought for their use. That type of latitude was reasonable given that no one had ever truly identified the values that were being used for those decisions. But because all people are innately invested with these seven values, all people are inherently obliged to use them in all their decision-making. Consequently, the task remains to educate everyone concerning those values and their relationship to moral and ethical decision-making.

The following section provides a succinct discussion of each stage in the logic-sequence and then in more detail later in the text.

Succinct Descriptions of Each Step of the Sequence

The perspective that these seven values innately provide is a *proactive* morality and ethic that will pervade the following discussions. Further, because of that proactive perspective, nothing is taken for granted as this morality and ethic will be new to everyone. Briefly –

Identifying the Steps of the Sequence.

1. The first step is to begin with each *value*.
2. The second step is to then *define* that value in moral terms.

3. The third step tells us *how* to understand the process of *how* to fulfill that moral definition.
4. The fourth step tells us what we must *do* to fulfill the third step.
5. The last step is our demonstration of the proactive attitude or acceptance of the above process. They provide us with the internalized acceptance of *being* moral and ethical.

Descriptions for Each Step of the Sequence.

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

- **Seven Values** underlie the decisions responsible for the survival of our species;
- **Moral Definitions** provide a **set of rules** to guide human decisions and actions to prevent destructive, life-altering behavior in human interaction;
- **Ethics Statements** tell us *HOW TO* fulfill Moral Definitions. Using “equality” as an example of the originating value in the sequence: Treating others *equally* as you would yourself means that you do not treat others less than yourself; 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 yourself, and your value is *equal* to that of others – therefore 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** tell us *WHAT TO DO* to fulfill Ethics Statements. Expressed Ethics are the ethical values and principles that individuals, families, companies and corporations, and public agencies adopt to conduct business without jeopardizing their personal and social integrity but rather for improving those relationships. As an example, the expressed ethical principles for “equality” would include fairness, justice, integrity, respect, loyalty, truth, trust, accountability, responsibility, and being transparent, authentic, and honest.

“Expressed Ethics” is used in this text for what most people call *ethical values and ethical principles*.

- **The Graces of Expressed Ethics (TGoEE)** is the fifth stage in the logic-sequence that provides the *élan* of social interaction. These take the form of *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly, to list 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. People who express these graces are always noticeable because they are not pretentious, but have a self-confident joy of life that cannot be ignored.

You probably have accurately guessed that the combination of these five steps provides a logic-sequence where each step supports subsequent steps in the sequence. The seven values are used as the criteria to validate each step in a logic-sequence.

What follows is the moral and ethics code in greater detail.

Proactive Moral Definitions for the Four Primary Values

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

At first, the seven values do not seem nearly enough to give societies and nations the necessary support for their survival and the development of social stability into the far distant future. The simplicity of their appearance is deceiving. What makes societal and international peace possible is the integrated, organic nature of these values working together that reveals their unexpected synergy.

Proactive Moral Definitions provide us with a set of rules to guide human decisions and actions to prevent destructive, life-altering behavior in human interaction.

* The following Proactive Moral Definitions are stated in the context of **moral**, **amoral**, and **immoral** perspectives to help readers to thoroughly understand what is ethical and moral and what is not. Proactive Moral Definitions are stated as proactive affirmations rather than as proscriptions. The focus is on the desired behavior rather than on undesirable behavior.

Life – The Ultimate Value

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

Amoral: Do not go out of your way to support the life of others, but neither cause them any harm.

Immoral: Use others for your own benefit and without regard for the life of others, whether an individual or multitudes.

Equality

Equality is the pivotal innate value of proactive morality and ethics.

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

Amoral: Make decisions and take actions to maximize your situation without jeopardizing the equality of others.

Immoral: Make decisions and take actions that put you at an advantage, and to the disadvantage of others.

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 would for yourself.

Amoral: Make decisions and take actions to create opportunities for the growth for yourself without consideration for the growth of others.

Immoral: Make decisions and take actions for your growth as a means to take advantage of others.

Quality of Life

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

Amoral: Make decisions for yourself that improve the quality of your life without jeopardizing the quality of life of others.

Immoral: Make decisions that use others and what they have to improve the quantity of your life.

The socially sustaining value of equality is the last extension of our primal ancestors who came together as a group to make their hunting and gathering more efficient – without killing each other. The same exists today with this proactive morality with the awareness that the “group” now includes billions of people on the planet.

* When this magnitude of equality is taken into consideration, then material sustainability takes on a totally different definition than has been given to it for the last 70 years. With this proactive morality in mind, the strategic demand for material sustainability must become capable of taking on the moral load of these seven values to contribute to the quality of life of everyone. Equally important, the value of equality encompasses the moral obligation for being responsible for the quality of life of all future generations.

Proactive Moral Definitions for the Three Secondary Values

NOTE: Because “Equality” is the primary value from which the three secondary values emanate, the Moral Definitions for the secondary values all relate to supporting the achievement of equality.

Empathy

Proactive Moral Definition: 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.

Amoral: Extend your awareness past your own life to that of others to sense their situation in the seven spheres of human existence.

Immoral: Be aware of your own feelings but with a callous disregard for others around you, near or far.

Compassion

Proactive Moral Definition: 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 assist them to grow into their innate potential, as you would do for yourself.

Amoral: Be aware of the life-situation of others and yourself without feeling the need to take action.

Immoral: Be aware of your own life-situation and take action to improve it at the expense of others, regardless of their situation.

Love

Proactive Moral Definition: Love in the context of proactive morality is defined as the combined energies of empathy and compassion towards others, as you have for yourself. This is truly the most evolved definition of equality – to see and value others as you do for yourself, and choose to act accordingly.

Amoral: Love others as you do your Self, but without the consideration to compassionately act on that love.

Immoral: Narcissistically love yourself and use others to nurture that narcissism.

An Early Summary

Equality is the pivotal innate value of proactive morality and ethics.

To choose the secondary values emanating from Equality is to choose inclusiveness, not separation. To choose to use these values means that the individual, family, and organization of any size have also chosen to see others as being of equal value and treatment. In a society that has chosen to move forward toward social stability, peace, and sustainability, to treat others as having less value than ourselves causes separation and is perceived as an immoral act.

Inclusion does not mean that everyone all the time in all situations and circumstances is to be included in making the decisions and taking actions. What it does mean is that our options, choices, decisions, and actions do NOT exclude others from being worthy of receiving equal treatment.

For example, on a scale of today's society (2022 C.E.) that means there would be no conscious or unconscious policies to exclude minorities from receiving real estate loans to buy a home in a particular area of the city. It means that any form of discrimination, prejudice, and bigotry is an immoral act that threatens the quality of life, growth, and equality of the excluded individuals and their groups.

It does not mean, for another example, that you could build an 800 square foot home in a subdivision that only has homes of 3,000 square feet and

upward. Equality is personal and means that YOU are accepted as you are as any other person would be in that subdivision, regardless of race, culture, ethnicity, nationality, gender, or age.

Ethics Statements for Each Moral Definition

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

Ethics Statements tell us *HOW* to fulfill Moral Definitions.

Ethics Statements give us the basic understanding of how to fulfill our moral relationship with billions of people on this planet.

The preference is to create Ethics Statements as affirmations for positive behavior, rather than proscriptions for negative behavior. Using both, however, provides a broader understanding of the two sides of Ethics Statements.

Ethics Statements for the Four Primary Values

LIFE – THE ULTIMATE VALUE

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

Ethics Statement: Protect and give value to all life. Take the life of other species only for your meals. Do not take the life of species for sport, or to sell protected species.

Do not create more life that will infringe on the life, quality of life, growth, and equality of others. This means to procreate only enough children to replace you when you die.

Equality

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

Ethics Statement: Treat others as you would yourself means that you do not treat others less than yourself; 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 yourself, 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.

Growth

Proactively Moral Definition: Make decisions and take action 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 would for yourself.

Ethics Statement: Assist others to grow into their innate potential just as you would do for yourself. 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.

Quality of Life

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

Ethics Statement: See others as *equals* of your own life in order 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.

NOTE: As you can see, the above proactive Ethical Statements are general in nature. Use them to guide the development of your own Ethics Statements and policies involving specific issues.

Ethics Statements for the Three Secondary Values

NOTE: In their bare essence the three secondary values are easily identified as “value-emotions,” and inherently and morally proactive in nature. *Empathy* is the reaching out to sense the situation of others. *Compassion* is reaching out in action to assist others in their situation. *Love* for others is the combination of empathy and compassion that creates a great arc that goes out from each of us individually to encompass the whole of humanity collectively and individually.

When the three secondary value-emotions are used, Ethics Statements are unnecessary because exercising the three secondary value-emotions becomes the guide for moral and ethical behavior — to see and value others as we see and value our self. For those who do not, the following are provided:

Empathy

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. Reflect on what you sense and compare that to your own awareness(es) of your own seven spheres of human existence.

- Feeling and expressing the urge of empathy more clearly defines our humanness and capability of *being* humane than any of the other six values. Just as primary value “equality” is the pivotal value for all proactive morality and ethics, “empathy” demonstrates the pivotal value of our humanness and humanity to others, while also reflecting our own self-image and self-worth.

Compassion

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

Love

Proactive Ethics Statement: Love in the context of proactive morality is defined as the combined energies of empathy and compassion for others as you have for yourself. This is truly the most evolved definition of equality — to see and value others as you do for yourself, and choose to act accordingly.

Expressed Ethics

Expressed Ethics tell us

WHAT TO DO TO FULFILL Ethics Statements.

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

Viewing the illustration on page 44, Expressed Ethics are the living expression of a logical development from the three secondary value-emotions of empathy, compassion, and Love.

Expressed Ethics, as *being* fair, transparent, and honest for example, are the ethical principles that individuals, families, companies and corporations, and public agencies practice to avoid jeopardizing their personal and social integrity and to improve those relationships.

The Beneficent Synergism of the Seven Values. Expressed Ethics serve the givers and receivers who have chosen a positive way of life. Expressing them with each other creates a synergistic reward system of positive thinking and speaking that develops trust and confidence in others while reducing isolation and feelings of exclusion.

Values, Moral Definitions, Ethics Statements, and Expressed Ethics offer a synergism that supports the development of viable, socially sustainable families, communities, societies, and organizations of all types and sizes, and functions. The validation for their effectiveness is the smooth operation and functioning of individuals, families, and organizations has been proven to improve the profit margin and effectiveness of companies and corporations.²⁰

²⁰ LRN Corporation, New York, London, Dubai. <http://lrn.com/>

Expressed Ethics for Each Ethics Statement

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

Expressed Ethics = Ethical Principles

Expressed Ethics tell us **WHAT TO DO** to fulfill Ethics Statements.

Expressed Ethics demonstrate “together-interest” contrasted to self-interest that we see all too often. The great spiritual teachers, masters, and avatars always taught their students *together-interest Expressed Ethics*. They are evidence of personal mastery over the self-interest of personal preservation at any cost and the driven need for authority, power, and control.

Expressing Ethics in our personal life occurs when we are in contact with another person. For yourself and for others, when you see the expression of fairness, integrity, transparency, acceptance, appreciation, validation, worthiness, deservingness, honesty, authenticity, faithfulness, discretion, patience, tolerance, forgiveness, nurturance, and vulnerability you are witnessing the very best elements of being human for each secondary value.

*** Equality is the key to peace** – in our families, neighborhoods, cities, nations, and the global community of all nations. Equality is the primary value after life itself and is the essential element of social existence that holds everything together – no equality, no peace. If everyone used Expressed Ethics in all situations, then world peace would not only be possible but would exist spontaneously! We can survive, but to achieve peace we must accept the equality of others as we do ourselves.

The measure of a democratic nation’s maturity is the extent to which equality is equally assigned to all people regardless of race, color, gender, ethnicity, culture, religion, political affiliation, or nationality

The Expressed Ethics for Each Primary Value

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

LIFE – THE ULTIMATE VALUE

Ethics Statement: Protect and give value to all life. Take the life of other species only for your meals. Do not take the life of species for sport, or to sell protected species. Do not create more life that will infringe on the life, quality of life, growth, and equality of others. This means to procreate only enough children to replace you when you die.

Expressed Ethics: Acceptance, validation, patience, tolerance, forgiveness, and vulnerability for example.

Equality

Ethics Statement: Treating others as you would yourself means that you do not treat others less than yourself. The value of others is equal to that of yourself – 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.

Expressed Ethics: To appreciate Equality that emanates from the roots of our humanity, *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 ourselves.

Growth

Ethics Statement: Assist others to grow into their innate potential just as you would do for yourself. Show others, as you are able, how 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 of the character traits that support the growth of others.

Quality of Life

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 accordingly.

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

The Expressed Ethics for the Three Secondary Values

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

Expressed Ethics apply equally to the three Secondary Value-Emotions because Secondary Values act together in people who are fully human.

The Secondary Values are “value-emotions” and the “activators” for Expressed Ethics. When empathy and compassion are joined, they become the expression of Love towards others generally, and for all of humanity. Their attunement is such that Expressed Ethics apply to all Ethics Statements.

Because empathy and compassion are innate to our being, their power to motivate us occurs when we feel their urge to come to the assistance of others. The secondary values truly are at the heart and soul of our humanness, and are the measure of our humanity. With these three secondary values, we see ourselves as one with all others, not separate from them.

The Graces of Expressed Ethics

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

The Graces of Expressed Ethics (TGoEE) is the fifth stage in the logic-sequence that provide the *élan* of social interaction. These 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. People who express these graces are always noticeable because they are not pretentious, but have a confident joy of life that cannot be ignored.

When you see yourself expressing this level of ethics naturally and easily, you have achieved a state of personal evolution similar to that of the masters who have shown up and initiated the great spiritual traditions. In their bare essence, practicing them allows us to move from simply *doing* things in our life to *being* all of the Expressed Ethics. It provides for the movement of our evolution from living as a human-*doing*, to a human-*being*, being at peace, confident, and humbly self-assured.

The further refinement of the Graces of Expressed Ethics are the various forms of social etiquette in every culture, some being more evolved than others.

A Discussion of Proactive Morality and Ethics

Proactive, positive, and constructive directed social evolution will occur simply by using the proactive moral and ethical definitions and statements provided in the last few pages. Their widespread use in any society will provide **a powerful, passive, universal, and timeless standard** for moral and ethical behavior that will eventually become a new “common law” that is useful to all people of all societies. Their simplicity provides an easily used guide for all individual, private, corporate, political, and governmental decisions that affect their customers, patients, clients, and the public for whom they provide their services and products. These values, and their moral and ethical definitions and statements, have always provided an innate base of law

that is common to all people of all races, cultures, ethnicity, nationalities, genders, and ages.

* These values and attendant morality and ethics fill the yawning gap where there are no proscriptive laws to restrict the vast expanse of unethical and immoral behavior. In the case of the executive decisions of Wells Fargo, Volkswagen, PG&E, Johnson and Johnson, and Boeing, it is unlikely there were any laws with punitive sanctions for their legal teams to caution against the executives' self-serving decisions.

The executives of these corporations, and many others that have made similarly self-serving decisions, violated even the minimum moral standard by not having a moral justification for their decisions.

For Wells Fargo executives, their decisions and actions were highly *unethical* on many terms. For the executives of Volkswagen, PG&E, Johnson and Johnson, and Boeing their decisions and actions were highly *immoral* by putting the lives and health of not only their customers at risk but also those of the general public in the states and nations where their products were used and sold. Using the seven values and their attendant morality and ethics, the moral and ethical basis for litigation against these corporate giants would be almost self-evident, allowing the courts to set sanctions against the executives personally that are commensurate to their conduct that affected the lives of many thousands, if not millions of their customers and occasionally, even the entire population.



The Minimum Moral Standard

- No *individual* shall diminish or impede the social sustainability of another person, organization, or association of organizations without moral justification.
- No *organization* shall diminish or impede the social sustainability of another organization, individual, or association of organizations without moral justification.
- No *association of organizations* shall diminish or impede the social sustainability of another association of organizations, organization, or individual without moral justification.

3

A Strategic Plan - A Process for Achieving The Steady State of Peace

Designing a strategic plan for achieving the steady state of peace is not a straight forward project. As peace is a desirable state of existence, one that we want to last for decades and centuries, the process of achieving it that will be formidable. It is not the same as planning to put a man on the moon as did the United States in 1969. That was a goal and not a steady state of existence. Achieving a steady state of peace is all about the social context of a society. Further, at the most miniscule dimension it is all about that attitude and state of mind of individuals who will enjoy that state of existence or reject it.

In other words, that in order to bring about the steady state of peace, we must slowly bend the thinking of individual citizens to accept peace as a necessity for the continuing existence of their nation, its societies, their personal life, and the lives of their children and great grandchildren. And, it is the work of intentional Directed Social Change programs to bring that about for all democratic nations.

This is a slow process simply because there are some who cannot accept the loss of revenge, retribution, and vengeance as the means for getting even, if recovering what they think they had lost or was taken away from them by some stronger force of violence, for example. It is a slow process because there will be traditional positions of authority, control, and power who will not easily relinquish their authority to control social, political, and economic situations for their own benefit, even if that is only the rewards that they wish to accrue to their ego. And some will resist because they cannot conceive of relinquishing their power to create fear in other people, whether extortionists in our cities or autocrats of nations.

The first question to ask traditionalists is this, “Are you willing to relinquish the positions you have taken in the past in order to help achieve the steady state of peace?”

We, the people of the world, have repeatedly seen throughout the history of every nation that conflict, war, and aggression have been used to maintain the status quo, and/or to expand the power-base of those in power. The “tradition of aggression and violence” is an ingrained epigenetic trait that always works against peace.

Tolerance for “traditional violence” and those who perpetrate violence seems to be a more readily accepted standard at all levels of human relationships than taking strong action to prevent further violence. It is as though, to anthropomorphize society, society has no moral will to eliminate violence, aggression, war, and violent intimidation, for example, whether at the personal, social, national, or international levels.

It is obvious, at least to me, that the absence of a rational standard of *societal morality* has encouraged a slow creep of ethical and moral deterioration, though the rate of deterioration seems to have also increased immensely over time. Although it may not be evident as increased rates of crime, it is far more evident in the form of ethical and moral wrongdoing where the lines of ethics and morality are being “fudged” in places of business, in the C-suites of corporations, congress and parliaments, local businesses, and elsewhere.

Simply increasing the size of police forces and other forms of social monitoring and control addresses only the symptoms of societal ethical and moral decline, not its sources. To make a difference that supports actions toward peace, Directed Social Change programs must address the sources of ethical, moral, and criminal wrongdoing, and the sources that are capable of eventually overcoming that trend.

Achieving the Steady-State Existence of Peace

Steady-state social existence implies that there is a balance involved in relationships between people, among groups of people, and people and organizations of every form. Another characteristic is that within a steady-state existence there is the expectation that developments come in “good order,” meaning that there is an expectation of the orderly occurrence of developments and events. Further, when this orderliness

repeats, it is due to a repeating pattern of orderliness. This is a very good foundation for the establishment of peace.

If we are working toward peace, then we individually, must undergo a personal culture change. As peace is a social phenomenon involving relationships, we individually and as whole societies and nations must be comfortable with an absence of competition, separateness, isolation, and withdrawal from social, political, and economic interaction. Further, peace is not an idealistic state of social existence, but of eminent necessity for social maturity and evolution to occur. Nations and societies in turn must be courageous to move away from the status quo, to work to mature and evolve in order to avoid the calcification of their social institutions.

What that requires is the consciousness of the citizens of a democratic nation to appreciate their societies as “social organisms” that need to be supported as a living entity that can provide a nurturing environment for citizens as long as it is maturing and evolving. Once the social institutions of a society have matured to the parameters of their effectiveness, then it is time for them to evolve again to become effective service delivery systems, again. Democratic societies and their social institutions must evolve and mature, and evolve and mature through the stages of civilizational evolution in order to become more effective in service to individuals and the public.

NOTE: Non-democratic nations and regimes are excluded from discussion in the text simply because non-democratic political existence is UNSustainable. Because they came into existence with an artificial design for their ongoing existence, that is the most visible evidence for social, political, and economic implosion.

Existent democracies are far more in alignment with the motivational forces within individuals than non-democratic political regimes. It is the motivational forces within individuals that brought democracies into existence. Political processes that contribute to the freedom and liberty of citizens to satisfy individual innate motivational urges will be assured of a far longer existence than not. Internal social, political, and economic peace will become enduring when government(s) support an improving and evolving social quality of life for individuals and the public. And that always requires frequent input by citizens. (See, Local Community Design Teams, p 53.)

Because Directed Social Change as “Planning for Recovery” is massive in scope, the fundamental intention is NOT to restore traditional designs for

social institutions in democratic societies. The traditional social institutions have matured to their inherent design limits and, unfortunately, were never designed to evolve. In their mature state, almost all are becoming more and more ineffective, calcified, and rule bound.

What follows at this opportune time of profound coincidence is the opportunity to apply Directed Social Change principles during the era of the pandemic to bring about the evolution of democratic social institutions and a culture change of all democratic nations.

First Things

Everything about Directed Social Change (DSC) occurs first in the mind. That is where thoughts, options, attitudes, biases, decisions, planning, and the execution of plans begin. “Biases” are included because most people resist change in order to protect what they have and what they have achieved as a platform to advance their personal future that they have designed for their lives.

Historically, many millions of people have undergone great UNconscious social change over long term eras. A certain degree of cultural dissonance occurs when the necessity of *conscious* cultural and social change occurs. People will almost always resist, if they are unaware of the “either or” facts of their situation. Case in point: millions of people in the world resist being vaccinated to prevent their personal experience of a Covid infection, potential death, and the infection of others.

People who resist social change usually will relent when the personal foundations of their lives have eroded and deteriorated to the point where to remain unmoved would result in their actual physical death or loss of their lifestyle and way of life. If Covid were more lethal at the 75% level, many more people would volunteer for a vaccination.

The potential reality of our world today (2022) is that because the global economy inherently links all national economies together, its collapse would result in an economic, political, and social calamity of global proportions. That is when the personal foundations of billions of people would be severely compromised. Resistance then would be futile and ultimately self-destructive.

*** Planning for recovery.** At that point of development, it would make more sense to invent a socially sustainable global culture than for nations separately to restore what has fallen into destruction. That would require

designs for a socially sustainable culture for all nations, if they choose to participate in executing that plan.

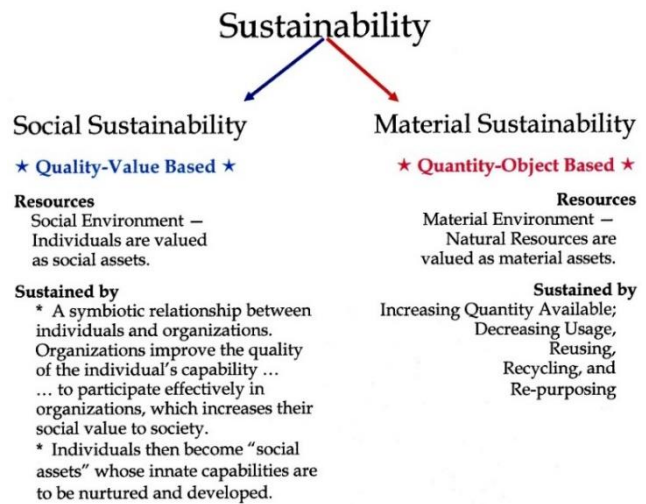
The plan, then, would be to create a civilizational culture that is self-sustaining and evolutionary that would provide the capability to adapt to changing conditions more easily. As social change is perennial, it is best for future generations to establish the social and organizational mechanisms that monitor and adapt so that the future-situation of our future generations is not sacrificed by the current generation.

Beliefs, Assumptions, and Values

Because the Collapse will create huge global cultural changes, it is important to understand as best possible the culture we want to create through Directed Social Change. If we want peace to be a steady-state of existence for our great grandchildren, then we will need to practice decision-making that supports social sustainability,²¹ and be willing to sacrifice our “ease of life and living” in order to accomplish those ends.²²

The prerequisites for those decisions include our beliefs and assumptions that our decisions will be effective to bring about the steady state of existence and peace for our great grandchildren.

As decisions are always developing in our thinking, it is of the greatest importance that we know about the elements that will affect the decisions we will be making. Hopefully, our thinking and social sustainability decision-making will become an unconscious process. Until then, we will need to consciously keep in mind the criteria of social sustainability as shown in the left column of this illustration.



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²¹ Raphael, Daniel 2017-2022 *Understanding Social Sustainability*

²² **NOTE:** See “longtermism” on the Internet for an interesting and controversial discourse on preparing for a better future-situation.

If we are making decisions that will eventuate in social sustainability and peace, we will need to fully know what social sustainability is all about, and to also know what peace is all about.

The Rule of Responsible Societal Morality

If we see the world with two forcefields, one of activities that support social stability, peace, and an amicable quality of life, and the other of activities that deteriorate social stability, peace, and generate hostility, aggression, and a greatly hostile quality of life, then you will be prepared to consider the following.

* For democratic nations to prevent and/or recover from the Collapse, and for their strategic plans for recovery and peace to be effective, a societal morality will need to be recognized as necessary to prevent the compromise of those plans to achieve an internal, societal, steady-state of stability and peace.²³ Those plans will need to formulate the societal boundaries that are sacrosanct, a plateau that assures that communities and societies progress, mature, and evolve so that future generations come into existence in peaceful neighborhoods and cities.

The intention of a societal morality is to support the stable existence of a society by guiding the decision-making of individuals and organizations to protect societies from the detrimental decisions and behaviors of individuals and organizations that threaten the good working order of a democratic society.

Where personal ethics and morality exist to maintain peaceful and beneficial personal relationships between individuals, societal morality and ethics exist to maintain peaceful and beneficial relationships between the individual and society. Society, as the collective of all people, provides a highly useful social environment to individuals. Injury to the peaceful and stable functioning of a society is an injury to all people. The increase of immorality and criminality causes the eventual breakdown of that society. That is why the “rule of law” is so important to the functioning of a political jurisdiction, whether a small village or a whole nation.

²³ Raphael, Daniel 2018-2022 *Making Sense of Ethics, A Universally Applicable Theory of Ethics, Morality, and Values* p 52-55

The definitive evidence of societal moral violations would include all that cause permanent, life-time injury to a person or persons, or causes detrimental damage that change the condition of an individual's life or the lives of many people. Evidence of those violations would include PTSD, and all permanent physical and mental-emotional injuries, for example.

Examples of societal moral violations would include kidnapping, bondage, imprisonment, forced indoctrination, rape, child abuse, starvation, torture, incest, Ponzi Schemes, embezzlement, fraud, murder, aggravated assault, arson, and robbery for example. These are only a few examples of societal moral, life-changing crimes against personal victims or organizations. Financially related crimes would be subject to levels of financial damage particularly to vulnerable victims.

Societal morality and the “rule of law” differ in that societal morality is much more exacting and views crimes against society similarly as crimes against humanity. Just as we can consider insurrection, revolution, rebellion, revolt, and sedition as being destructive to the operation of a democracy, so too are unethical and immoral behaviors toward the context of society destructive to the stability and peace of society. Examples would include arson, mass murders, driving cars into crowds of people, sexual predation as rape and incest, false imprisonment, extortion, Ponzi schemes, hacking causing dysfunction of utilities for example, mass fraud, terrorist crimes, and numerous other crimes that interfere with the lives of many people.

As there are no clearly defined rules of societal morality in the form of laws, many crimes are mis-judged as to their strategic damage to the peace and stability of society. Crimes against society are highly corrosive to the social functioning of a democratic society. The importance of adjudicating crimes against society would be held with the same level of importance as crimes against humanity.

Democracy's Conflicted Existential Moral Crisis

Democracy in America is currently under attack. The continued existence of democracy has been and is currently under threat of its survival. The cause of this existential crisis involves the fundamental political rights of individuals who have become radicalized and who are acting out their

terrorism under the protection of the fundamental political rights that democracies offer.

* The elements of this existential crisis involve the guaranteed political rights of a terrorist as an individual, for example, that are in conflict with the need to protect other individuals and society from acts of terrorism. Because we do not have existent codes of societal morality, the judicial process solely involves the perpetrator(s) and the immediate victims of the act of terrorism.

What is missing is a societal morality that protects the rights of society to exist without jeopardy. Society is the common ground that is shared by individuals of that society. What is missing are the protections for this moral middle-ground between a **personal morality** that prohibits crimes against individuals, and the **civilizational morality** that prohibits crimes against humanity. What does not exist is a **societal morality** that prohibits crimes against society.

Crimes against society are any acts that jeopardize the societal functions that sustain the quality of life and survival of a society. There are no existent statutory provisions that protect a democratic society from the ravages of terrorists who are bent on destroying democracy and democratic societies.

Without an operational code of societal morality, threats to the survival and continued existence of democratic societies will continue to befuddle democratic judicial systems that are charged with protecting individual political rights. In the case of terrorist activities, where the evidence is clear that the intent was to destroy or partially destroy a democratic society, the moral injury comes within the realm of a societal moral violation.

Judicial arguments for mitigation are irrelevant when it is proven that the perpetrators did in fact cause an act of terrorism to occur, whether it destroyed individual lives or not. Consider the terrorist act where the water supply to a city is destroyed and where no one is killed or injured in the explosion, for example. As a societally moral crime, that action puts the lives of many people in jeopardy. Such action threatens the survival of the good functioning of society.

As the reader is aware, there are no codes of societal morality where the victim is society. Society is more than a complement of many people

living in a given area, but a societal process with multiple and diverse relationships that support the common culture, (values, beliefs, and attitudes), of that society of people. Because society provides a safe social cocoon for the lives of individuals where they can develop their innate potential and improve their quality of life, when that is put in jeopardy then what is needed are codes of societal morality to safeguard the good functioning of that society for this and future generations.

“To choose the secondary values emanating from Equality is to choose inclusiveness, not separation. To choose to use these values means that the individual, family, and organization of any size has also chosen to see others as being of equal value and treatment. In a society that has chosen to move forward toward social stability, peace, and sustainability, to treat others as having less value than ourselves causes separation and is perceived as an immoral act.”²⁴

As an example of the disposition of societal moral crimes:

Concerning the Disposition of Social Predators.²⁵ One of the primary and most difficult decisions for a society that has chosen to move toward social sustainability and peace will involve the arrest, prosecution, conviction, and the permanent removal of social predators from that society.

In a society that is moving toward social sustainability and peace, **lengthy incarceration is an immoral option.** It is immoral because it denies the convicted person opportunity to experience **life equally** as those in free society; it denies that person the ability to **grow** into their innate potential that they brought into life; and it denies them the ability to experience a continuing improvement of their **quality of life.** It is also unethical because incarceration consumes public funding that could otherwise be used to help empower free citizens to grow into their innate potential and to improve their quality of life.

Social Predators. The fundamental reason the moral position of the court changes so immensely from personal morality to societal morality is because predators by their behavior have self-defined themselves as being

²⁴ *ibid*, Raphael *Making Sense of Ethics* p 36

²⁵ Raphael, Daniel 2018-2022 *Sustainable Civilizations, A General Critical Theory Based on the Innate Values of Homo sapiens* p 199-201

predatory NON-humans. By their values and actions, they have chosen to live their lives by a set of values that are dangerously detrimental to the stability and social evolution of society and to society's ability to become socially self-sustaining.

The appropriate sentence for those who have made a continuing life habit of predation is their permanent removal from society. Readers may equate "permanent removal" to the death penalty. The phrase "death penalty" is in reality a misnomer because the long-term multi-generational damage they have inflicted upon individuals and their families far exceeds that of their permanent removal. When in fact, they have already chosen to remove themselves as a member of the larger society and have chosen to become NON-human by the evidence of their societally immoral actions.

Removal is justice in action on behalf of society, and is not an emotional response to crimes against society.

When predation occurs, lives, even multiple lives as is sometimes the case, may be ended, shattered, or reduced in potential for the current generation and often for subsequent generations. Removal of the predator is appropriate for those who have demonstrated by their actions that they cannot or will not conform to the morality of social sustainability that provides for the possibility of developing the innate potential of innocent lives and that of their social potentials. Conversely, when a social predator continues free or again becomes free, the outworking is inevitably more and more future predation with huge damage to innocent lives and loss of their growth potentials.

Just as "the death penalty" is a misnomer, the traditional perspectives of corrections, vengeance, reparation, expiation, atonement, and "setting an example" are also misnomers. Society is not out for revenge, getting even, or to make a public spectacle and example of the predator's removal. *The societal moral action of the permanent removal of a predator is a moral action in behalf of all future generations who are not present to protect themselves.* Permanent removal of a predator is a necessary safeguard to future generations. Removal of a predator should be done as peaceably as possible, such as by an overdose of fentanyl, for example, just as it may be administered to end the suffering of an animal or to lessen the agony of a suffering and dying patient.

The primary question that must be proven by justice is this, “Did the predator’s actions lead to the permanent life-long damage of the victim, (and/or society) ?” No mitigation is inferred with societal morality as there is no mitigation that can be made by the predator for the victims of his or her crime, and no mitigation for the multi-generational damages to the victim, families, friends, and others. And for those victims, the permanent removal of the predator is no victory, as the damages done to the victims will remain – sometimes indelibly for generations.

For justice organizations, the priorities of decision-making are clearly defined for a society that has chosen to become socially sustainable. The actions of police, courts, and corrections must first support the species, then second the individual/family, and not for just this generation but all future generations as well. It is the individual/family that is the foremost social institution where socialization and enculturation occur to establish each new generation as morally and ethically competent to make their contributions to their generation.

Innate, Proactive Societal Morality ²⁶

For democratic societies, a proactive, universal societal moral code is needed to provide a structure of logic for making decisions of justice that provide clear and unambiguous outcomes for society-wide moral problems that threaten the stability of society. This morality offers three functions to sustain future generations:

First, to define the proactive moral decision-making and behavior of individuals and organizations that contribute to the social stability and social sustainability of individuals, families, communities, and societies.

Second, to clearly define societal immorality as behaviors that violate one or more of the seven values and their subsequent ethic and morality.

- a) behavior that destroys the potential of citizens to make a positive contribution to the sustainability of themselves, their family, community, and society;
- b) behavior that diminishes the capacity of citizens to make a contribution to society;

²⁶ See pages 69-72

- c) behavior that squanders the resources of society as it works toward social sustainability; and
- d) behavior that requires society to come to the aid of an injured citizen to recoup their capacity to make a contribution to the sustainability of themselves, their family, community, and society; or, support them in their incapacity for their lifetime or until they are healed.

Third, to clearly define social predators — those individuals and organizations that take actions as those listed a-d above that violate the societal morality of a society that is moving toward a socially sustainable future, and peace. Those individuals and organizations create an immense drag on society's forward momentum to evolve and achieve social stability and peace.

The actions of social predators are in opposition of the efforts of society to develop the innate potential of people individually and collectively, and greatly retard the maturing social evolution of our societies and cultures. How they are dealt with by courts that have adopted the logic of these values and morality is a question that cities, counties, states, and nations will have to determine, eventually. Whatever sanctions are meted out must as well contribute to society's intention to become fully, socially sustainable.

Insights into An Innate Proactive Morality

A proactive morality that is based on the seven values offers a holism for all human behavior — one that draws individuals, families, communities, national societies, and our global civilization into a socially sustainable future. By using this morality, we will immediately recognize what is moral or immoral, what is ethical and what is not. Only a proactive ethic and morality as this are capable of creating positive social and cultural change, a first stage of social evolution and sustainable peace. It is simply a matter of using those values in billions of daily decisions made by billions of citizens, organizations, and social agencies.

First, a *proactive model of morality* clearly points to the long-term benefits of proactive decisions made by individuals and organizations that use it. By doing so, organizations and individuals then become symbiotically intertwined, socially stable, peaceful, and eventually more sustainable.

Second, a morality that is based on these values provides a proactive decision-making process with results that are consistent with the inherent characteristics of those values. In a symbiotically intertwined relationship between individuals and organizations, this morality inherently assigns reciprocal value *and responsibilities* to individuals, families, and organizations. *Symbiotically, each individual is seen as a “social asset” whose contributions to organizations ensure that society becomes socially sustainable, and the organization’s contribution to the individual supports their growth to make that contribution.*

Third and strategically, the benefit of a proactive, sustaining morality acts as a guide for strategic planners to develop congruent short and long-term goals. Planning for the achievement of short and long-term goals will be made easier because option-development, choice-making, decision-making, and action-implementation will be guided by the logic and integrated nature of these values.

Fourth, and not to be overlooked, moral and ethical behavior that is generated using these values is fully complementary to our human nature. These values are embedded in our DNA as urges of motivation to act. People are naturally and innately good – the genuine and authentic nature of us all – evidence of our true human nature. *Social predators, those who choose to use their own priorities of what benefits them without concern for others, define themselves as not human – NON-Human.* The moral implications of that statement will cause a great deal of heated discussion among traditional moralists and ethicists. The crux of their discussion will lie in how to prevent the appearance of social predators, and what to do with those who are entrenched in such decision-making and behavior.

Fifth, societies will have logical, moral, and rational arguments in the courts for dealing with individuals, organizations and the executives of organizations and national and international agencies that choose to work against the sustainability of individuals, organizations, communities, societies, and national publics. Having a consistent, integrated, and permanent societal morality to guide the development of laws and social policies that support social sustainability is essential to bring the decisions of thousands of local, national, and international social agencies into complementary alignment.

Sixth, for civil government, these seven values expand its vision far beyond the routine of civil maintenance to include its societal moral role

as a contributor and upholder of social stability and social sustainability of its communities. One of the greatest problems of civil governance is that when the status quo is assumed to continue, the quest for excellence subsides, soon followed by widespread mediocrity of performance. With a vision and model of social sustainability to fulfill, communities and cities, for example, will have a vision to always work toward. The status quo, standing still, and maintaining what is already in place, will become a historic reference to the mediocrity of the past. Historically, traditional morality protects the stability of mediocrity as an acceptable social model. What is needed now and into the future is a proactive standard of excellence for all decision-making that inherently guides families and organizations into a positive future.

Seventh, intentionally developing integrated social systems in a society is a major shift in culture, and the thinking of individuals. As population increases beyond the quantity needed to sustain a society, the quality of life, if available to everyone equally, is decreased which leads to the undervaluation of each new citizen. This is contrary to our historic moral roots where the value of each person is seen as being unique and valuable as they are.

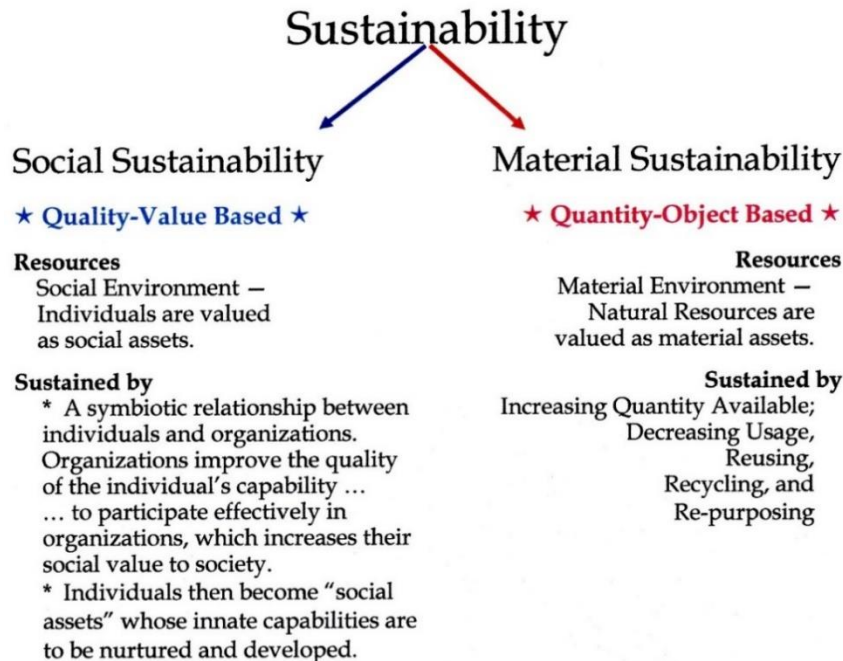
The reaction we have seen in middle and upper-middle class families is the increased value-investment made in each child, while the value-investment of economically marginalized children decreases. Giving value to individuals is evidence in more socially conscious groups of the necessity for an integral wholeness of our societies. We are beginning to give value to the integral wholeness of our society, even as we witness the disparate aggregation of racial, ethnic, national, and religious groups tear our societies apart politically. A societal morality would go far to counter the growth of such groups.

Social Sustainability

Social sustainability is one of the states of existence that will initially precede peace and then become the steady state of peace. Examining sustainability closely will help us form our attitudes and perspectives that will support social sustainability as the foundation to the formation of permanent peace.

Of the two categories of sustainability in the illustration below, the most important one is social sustainability. Consider an ultimate situation where you must decide which you will save first, your house or your family in the house?! Your *family* provides you with *quality-value* relationships, while your *home* provides you with a *quantity-object* relationship. Consider, for further explanation, the quality-value that a house has when a family lives in it compared to the quality-value when no one lives in it. The quality-value of the house plummets to zero when no one lives in it.

When you consider the importance of sustaining people and the organizational existence of their communities and societies, as compared to sustaining that community without people, which would you want to



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preserve and sustain? * The quality-value of a community is dependent upon the quality of life (quality-value) of the people who live in that community.

Secondly, because social sustainability is **Quality-Value Based**, that requires adequate resources to maintain an improving quality of life of communities as the means to improve the social sustainability of those individuals and families in that community. That may seem unreasonable and a great expense, however, the societal moral cost to individuals in that community and financial expense to the larger community would be far

greater. Crime rates, drug use, suicides, divorces, family abuse, child neglect, and similar social problems provide measurable evidence as to the degree of Quality-Value that the larger community assigns to its smaller communities.

Here, Directed Social Change programs are needed to consciously establish a symbiotic relationship between individuals and organizations, in this case organizations of social and public agencies. Organizations improve the quality of the individual's capability to participate effectively in society, which increases their social value to society. Ultimately, individuals are seen as social assets. Improving the capabilities of individuals to experience their innate potential increases their quality-value to society, which is a personal AND organizational responsibility.

The decisions to improve the quality-value of individuals in a society that is using the designs of intentionally directed social and culture change must, then, make decisions that are based on permanent, immutable, irreducible, and timeless values in order to capably make decisions that support social sustainability. Social sustainability supports a steady-state existence that underwrites peace.

NOTE: At this point some readers may be grokking the integral systems that are developing that will become continually operational in a self-sustaining society.

Permanent, ongoing, perennial peace is totally dependent upon peaceful decision-making that is supported by the seven values that are innate to all people; and, by the ethics and morality that emanate from those values. Simply put, Homo sapiens and their innate values provide the grounding for Directed Social Change, peace, and social sustainability. Intention, then, is grounded in the attitudes, and choices of people. As Dwayne Dyer said, "If you change the way you look at things, the things you look at change."

The critical existential question that must be answered by people is this, "Where do you want to put your resources, into sustaining rivers, beaches, trees, quality of air, and all related topics of material sustainability for the near-term era, or would you want to put your resources into how your children and grandchildren will be living in the next 20 years, and after?" As I have seen, almost no thought is being given to the social/societal circumstances of future generations.

Understanding the mechanisms of Directed Social Change that bring about social sustainability and peace must also be accompanied with an understanding of the parameters of existence and what that means.

The Durations of Existence

As social sustainability is a state of existence, it will be helpful for us to know about the durations of the existence of social sustainability. We will need this information as criteria for the designs we develop for social sustainability and peace. And to answer the question, “Do we want peace temporarily or permanently?”

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 that it has a definite, peaceful, and stable future.

“Sustaining” Compared to Survival, Existence, Maintenance, and Stability 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 be socially self-sustaining 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.

Moving into a new culture requires a lot from us as we have lived in our traditional “old normal” culture for all our lives. In other words, we will need to know more about adapting to the new circumstances to make our acceptance easier.

Adaptation

Adaptation is the process of inventing to satisfy our needs. Adaptation works best when our needs are directly related to the seven values. Unfortunately, what often happens is that people's hierarchy of needs are tied to *erroneous interpretations* of those values, that do not accurately satisfy the seven values. Much personal and social angst can result, with dis-ease in one's life and lifestyle.

Adapting to current circumstances may be as direct as cutting a hole out of a large plastic garbage sack to create a raincoat in an unexpected downpour, then using the piece that was cut out as your rain hat. It may be as complex as devising a form of democratic governance that allows large numbers of people to retain great personal liberty (self-determination) to make personal choices while living in a complex society.

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

For those who seek to create stable and peaceful societies, their work will be 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 core values, social, political, and economic *evolution* can take place peacefully, but only when that system accounts for the constant UNdirected flow of social change that is endemic to human societies.

Organizational Adaptability

History is clear, while our species is sustainable, organizations and governments of every type, are not. Fatally, organizations are not socially sustainable because they do not have the four core values embedded into their “organizational DNA” as they are in our DNA. The archeological detritus of the social history of humankind provides clear evidence that all

empires, dynasties, kingdoms, and nations large and small have all failed to sustain themselves. ²⁷ 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 UNdirected 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 2nd Stage Democracies are failing simply because they were not designed to adapt and evolve. ²⁸

The Failure to Adapt

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

- 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*) that 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 take on the four primary values of social sustainability (life, quality of life, growth, and equality), they will

²⁷ Diamond, Jared 2005. *Collapse – How Societies Choose to Fail or Succeed*. Viking, Penguin Group, New York

²⁸ Raphael, Daniel 2015. *The Progressives Handbook for Reframing Democratic Values*. p. 77,78.

become learning organizations and *grow* into sustainable 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.

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 desires 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 foundation for evolving to the next developmental stage. The nature of evolving democracies is to provide an adaptable democratic process that maintains the principles of liberty and the right of self-determination by its citizens, without jeopardizing the sustainability of its host society or 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. This becomes possible when the principles of Directed Social Change are applied so that societies are able to become socially sustainable into the centuries and millennia.

Failure to adapt. Taken as a whole, the representative form of democratic process of the 2nd Stage of Democracy ²⁹ that exists today is designed to fail in the long-term. The primary reason 2nd Stage democracies will fail is that

²⁹ Raphael, Daniel (2016) *The Progressive’s Handbook for Reframing Democratic Values*. p. 77-102, 109.

they depend upon linear, closed-end processes that were not designed to learn from their mistakes and successes.

Only an organizational system that has double-loop learning processes designed into it in the form of feedback processes, can the organization, its participants, and citizens learn from their collective mistakes and from their successes.³⁰ When this is designed into a 3rd Stage Democracy, with a focused long-term local-to-national vision, then that democracy can adapt, survive, exist, and perhaps achieve social sustainability.

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

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

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

* Three major Directed Social Change programs are needed to change the declining course of mature democratic nations, their societies, and their cultures. These would include the establishment of Learning Centers for Sustainable Families, the establishment of Local Community Design and Validation Teams, and an evolutionary enhanced democratic process as that of a 3rd Stage Democracy. These will be discussed in the text ahead.

³⁰ Argyris, Chris., & Schön, D. (1996) *Organizational Learning II*, Addison Wesley, Reading, MA.

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

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

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

The design of the Strategic Plan for Recovery will transform into the Strategic Plan for Peace as all the necessary elements of Peace will have been put into place as a part of the plan for recovery. As the Recovery plan progresses, several design-intentions will come into play:

- This is not a restoration plan, but a transformative recovery plan that will take democratic nations and societies into evolved, integrated systems of operation.
- The transformation of 2nd Stage Democracies to 3rd Stage Democracies;
- The establishment of Learning Centers for Sustainable Families in each public school district;
- The establishment of at least one Local Community Design Team in each public school district;
- The transformation of the uncoordinated social institution programs into intentional, integrated systems of service and education.

Design Parameters for the Steady State of Peace:

- Lack of destructive conflict;
- Values-to-expectations agreement between and among the organizations of social institutions.
- Clear intentions for the cooperation of all organizations within each and all social institutions.
- Clear procedures for resolving potentially destructive conflict.
- “Reasonable expectations” for return on investments in terms of the increased benefit (quality of life) of the public.
- Steady-state interest rates.
- Utility-style monopolistic business models.
- “Steady-state” population management.



4

Learning Centers for Sustainable Families

As individual Planetary Managers, the most powerful thing we can do to create a future of peace for our future generations is to teach peace to this generation and to all future generations of our children. Doing so requires that we, as parents, learn what and how to teach peace to our children. Do not mistake, however, teaching peace will not raise generations of spineless, weak cowards. Teaching peace is all about teaching strength through peace.

Opportunities for Peace

The beginning of the collapse has begun, though much of the outward evidence is missing. The increasingly violent meteorological weather phenomena, and increasingly severe dislocation of precipitation will continue to cause damage to economies. As these phenomena proliferate, and the public becomes more and more unsettled, there will be individuals and their groups who will become frantic about their own personal welfare, which is a scenario for predatory behavior, some of which will be violent.

The “however” is that most people will remain peaceful and group together to assist each other to survive the onslaught of what Mother Nature delivers to their lives. These are the opportunities for peace for peaceful people and groups of peaceful people.

This will be a time when a societal morality would be highly useful. The collapse and post-collapse world may not look like the dystopian world of

Mad Max ³¹ yet, a society that comes unhinged from the rule of law will soon create victims, martyrs, heroes, saviors, and more victims. No one will win. At that level of collapse there must be a plan that empowers the larger body of the public in local communities to know what supports their recovery and eventual peace, and what does not.

In such a situation, the traditional personal morality of most democratic nations is insufficient to support a population under attack by predators. Waffling about “what is right and what is not” will surely cause moral and philosophical turmoil and faithless courage to do what supports the survival of functional and functioning families, communities, and societies. Those will not become the “recovered communities” that will lead the way toward community-wide peace.

In communities that are in the process of recovering, opportunities for peace lie in the potential for democratic societies and nations to transcend the perpetual failing of all previous societies, regardless of whether they were democratic to totalitarian. Peace is the only means by which societies can evolve, mature, and prosper. It is not enough to “give peace a chance” but necessary that courage be applied to grasp those opportunities to create peace where there were none before.

Hope is the Bridge to Generations of Peace

You might ask, “Where will hope come into existence for generations of peace?”

It is in our families.

The most effective means of applying Directed Social Change to permanently bend the culture of democratic societies toward social sustainability and peace is to begin in families. Families are the source for each new generation who will grow up to become the leaders and participants in all activities of the organizational existence of civilization.

Knowing that is one thing, but to put that into place using incontestable principles is quite another. Fortunately, we have already established the seven innate motivator-values of our species, and their subsequent ethic

³¹ **Mad Max** 1979 Australian action film directed by George Miller. Roadshow Entertainment

and morality. These provide the foundation and program parameters to design Local Community Learning Centers for Sustainable Families. ³²

Radical Reductionist Conclusions

- Families are the foundation of all societies and civilizations. As the family goes, so goes society. Yet, we also know that as society goes, so goes the family. In the language of social sustainability, there is a symbiotic relationship between families and societies. The functionality of that symbiotic relationship is best facilitated by an evolving and humane democratic process. It should never be forgotten that families are the fundamental social institution of every evolutionary stage of democracy.
- Families can exist quite well without societies, nations, or civilizations. They existed long before the first villages came into existence where nomadic people settled.
- Societies and nations cannot continue to exist without the presence of families as the source of socially capable, competent, and responsible future generations of leaders, innovators, and decision-makers.
- Values underlie all decision-making.
- An integrated, holistic set of values already exists that underlies the decision-making that has sustained our species' biologic survival.
- Those same values offer organizations the same capability of also becoming sustainable – socially sustainable.
- For societies and nations to achieve that stage of sustainability, organizations within each of the three organizational pillars ‡ of every mature society must actively implement policies that support the family to produce the leaders, innovators, and



³² Raphael, Daniel 2018-2022 *Learning Centers for Sustainable Families*
Available at <https://sites.google.com/view/danielraphael/free-downloads>

decision-makers who have the competence to support the transcendent interests of their communities, societies, nations, and civilization.

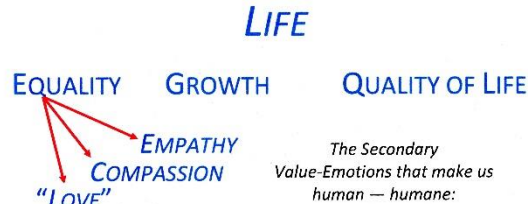
‡ Social-societal, political-governmental, and financial-economic.

- Parenting skills are not hereditary.
- The skills of successful parenting are known that enculturate and socialize children to become socially responsible and competent adults. *Teaching those skills and knowledge is as necessary for the development of social stability and peace as language and mathematic skills are necessary for the development of commercial, governmental, and economic progress and growth.*
- Effective parenting skills are eventually lost over generations without a conscious and intentional effort to sustain and improve those skills. The Learning Center's permanent presence is necessary so that parenting skills are reinforced and improved with each new generation of children, who eventually become parents.
- The continuing presence of a Learning Center in each and every school district in every democratic nation would give democratic nations and societies the capability to transcend the limitations of all prior societies.
- Because so many generations have lost these vital skills, a new social institution, Learning Centers for Sustainable Families, is needed in every community, just as there are public schools in every community.
- Learning Centers would provide instructional materials and skill development using the best practices of parenting and child rearing of grandparents, parents, and children. To be effective epigenetically, teaching these materials must occur so that those who learn those skills are able to use and teach those skills at home to teach each new generation. Learning Centers reinforce those skills and practices every year until the child leaves their family of origin.
- * Our first necessity is to discover *the best practices* that already exist.
 - * Somehow parents who have raised socially competent and responsible children knew what and how to raise their children to become socially competent and responsible adults. These are the parents and adult children we will want to interview to gain

insights into their experiences to assess and then teach those best practice skills.

- These materials will be developed into training media for Center staff, participants in the Centers, and for the public. These materials can then be developed in many forms: video games, home table games, online self-learning programs, computer simulation programs, educational materials for private and public schools, and other media of instruction and training.

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 seven innate values and their subsequent ethic and morality are the criteria that define the holism of socially sustainable existence. Yet, it is the three secondary values that offer the possibility that the organizational structures of communities and society can become humane and self-sustaining. But, for families, cities, states, and nations to become socially sustainable, the subsequent morality and ethics that emanate from these seven values must be applied in the decision-making at all levels of human existence. Only then can our nations become socially sustainable and at peace in order to transcend the 20,000 years of failed organizations.

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The Formation of Positive Selfhood and Best Parenting Practices – The Prerequisites for Great Leadership

**The skills of effective parenting
are not hereditary – they are learned
and must be refreshed with each new generation.**

In the book's context, it may seem a bit of a stretch to quote the following:

“Every country has the government it deserves.” (1811)

Joseph de Maistre (April 1, 1753 - Feb. 26, 1821)

“The government you elect is the government you deserve.”

Thomas Jefferson (April 13, 1743 - July 4, 1826)

“In a democracy, the people get the government they deserve.”

Alexis De Tocqueville (July 29, 1805 - April 16, 1859)

The Sustainability of Democracy Using Timeless and Universal Values

We can interpret these quotes to mean that over time if a democratic nation becomes an autocracy, it was due to the lack of involvement of the people who would then lose their political rights to run for office and lose their right to vote, gather with others to discuss their political fate, enjoy a fair trial, and the other basic rights of citizens of a functional democratic nation. The missing element to prevent that devolving situation would be the lack of ongoing, reinforcing influences early in life. Without the early socializing and enculturation of a democratic way of life in the early years of a child's life, it is eventual that the lessons of history, of the loss of freedom and liberties, would once again have to be recovered by insurrection, revolt, rebellion, and revolution. i.e., **NOTHING LEARNED.**

The application of a Directed Social Change program that would provide a positive influence to the future of our children's future generations would provide for many positive developments in addition to the reinforcement of democracy. ³³

³³ Raphael, Daniel 2022 *Progressive Politics, Democracy, and Human Motivation* p 14, 18, 19.

If we want to sustain a future of freedom, liberty, and self-determination for our children and their future generations, then we must create Directed Social Change programs that bring that into existence. Our children and all future generations deserve to have a dynamic democratic government that is actively able to protect and sustain their freedoms, liberties, and political rights. To do that, we must now invoke plans to create those outcomes. And, the best long-term future for all children and their parents is to design and emplace Local Community Learning Centers for Sustainable Families throughout all democratic nations.

In the last century many parenting guides have been published, but none has been validated by the seven innate values of our species. Never have parents had the assurance that the values and ethics³⁴ they teach to their children, and are taught in public schools, would support the sustained survival of the organizational existence of their communities, societies, and nations into the millennia ahead.

The consequences of not having a timeless and universal set of values, ethic, and morality have been the production of non-standardized training manuals and parenting guides. Not having a standardized and legitimated set of values has caused a great deal of controversy about values. Whose values? Human values? What organization's values? Religious values? Business values? Feminine values? Political values? Educational values? Social values? Economic and financial values?

Human values, for example, would include *respect, acceptance, consideration, appreciation, listening, openness, affection, empathy, and love* for example.³⁵ Yes, these are surely human values, but upon closer examination, they are *Interpreted Values*, i.e., ethical principles, of the primary value **Equality**, or example.

Seven Universal Criteria For the Formation of Positive Selfhood

These seven essential attitudes and behaviors of parents toward their children are fundamental for generating a child's positive selfhood:

³⁴ Raphael, Daniel 2019. *Making Sense of Ethics, A Unique, Unified Normative Theory of Ethics, Morality, and Values*. Downloadable PDF copies are available at the author's Google website: <https://sites.google.com/view/danielraphael/free-downloads>

³⁵ Schwartz, Shalom H. 2012 *The Theory of Basic Human Values*

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

The formation of positive selfhood begins in the family with parents who want their children to grow through their childhood into adulthood with a **positive self-image, self-identity, and self-worth** – a life that has the potential in which the child can discover positive purposes and meaning for their life. These seven criteria provide parents with the universal and timeless standards for developing parenting skills that support the child’s life in wonderful and unexpected ways.

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

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

Attributes of Positive Selfhood

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

- Positive self-identity,
- Positive self-worth and
- Positive self-image that
- Empower the child with self-confidence to discover
- A positive *purpose* for their life and *meaning* for their existence.

Seven Spheres of Innate Human Development

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

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

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

Best Practices. When we search for the best practices of parenting and childrearing in various cultures, we will find that not everyone knows how to raise children. The assumption that people do know is a grand mistake of people everywhere and in all cultures. Again, parenting and child rearing skills are not hereditary, as it is with some animals, but must be learned from parents, grandparents, and/or other parental figures.

The gross assumption is that our grandparents knew how to raise our own parents to become socially capable, competent, and responsible parents. Many of us know that is not true, either.

When I have made adults aware of the *Seven Universal Criteria for the Formation of Positive Selfhood*, and then asked them if they had learned those skills in their own childhood, almost everyone has said that they did not learn those from their parents or grandparents, aunts, and uncles. Perhaps I have a personal bias as I was not taught those criteria, either.

Fortunately, for being so intensely curious, I revisited the conversations that my own parents shared with me about their how their own parents and their maternal and paternal grandparents had raised them. The times and circumstances of their own lives beginning with great grandparents who lived in Norway and Germany in the 1800s gave me the insight that my own parents were not given the necessary skills, attitudes, and values to rear children with good parenting skills. No one was at fault for the neglect of my parents toward me and my siblings, it was just a repeat of unfortunate circumstances. And now, here we are discussing the essentials of what children need to come away with from their parental child rearing and parenting. Sometimes good things come out of difficult situations.

Though the *Seven Universal Criteria for the Formation of Positive Selfhood* are universally available to all parents, some cultures simply do not teach and transfer them to each following generation. Understanding those cultural differences is essential to support the effectiveness of Learning Centers for Sustainable Families.

The Nine Universal Family Roles

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

Mother	Father	Child
Wife	Husband	Sibling
Woman	Man	Girl/Boy

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

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

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

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

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

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

This *motivation* is an early step that hopefully will lead the child to become *inspired* by the possibilities of becoming that person and then to *aspire* to some role, job, or position of leadership. The key element for these little

minds that eventually grow up is that they see themselves as *becoming* something and someone who is important in their adult roles for their own children and capable of making meaningful contributions to future generations. The existential reality of such a child moves from simply a topic of philosophical discussion to the pragmatics of teaching and training children and young adults the fundamentals of *becoming* a whole person, with a purpose in life, and a meaningful life.

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

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

Foundations for Strategic Leadership Begin in the Family

The primary missing element for initiating culture change in democratic nations and societies are cultural leaders who are moral, ethical, and humanitarian. ³⁶ Pre-parent individuals, parents, grandparents, and children who appreciate the work of Learning Centers for Sustainable Families can anticipate that those who are raised using the

- 1) The Seven Universal Criteria for the Formation of Positive Selfhood;
- 2) Attributes of Positive Selfhood;
- 3) Seven Spheres of Innate Human Potential;
- 4) The Nine Universal Family Roles;

³⁶ Maccoby, Michael 2015 *Strategic Intelligence – Conceptual Tools for Leading Change* Oxford Press ISBN: 978-0-19-968238-6

- 5) Becoming a Whole Person;
- 6) Moral and Ethical Decision-Making that Reflects the Fullness of Positive Selfhood;
- 7) Foundations for Leadership

will have all the necessary personal and inherent supports to become effective leaders or contributors in one form or another.

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

Historically, positions of leadership have been filled by individuals who aspired to the highest positions in fields of their interest; chose to emulate the leadership of family members; accepted military leadership training; or were inflamed with passion for humanitarian and other concerns, for example.

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

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

Formal leadership training for individuals has usually started with older children, young adults, and then early adults. The weakest link in the

historical culture of such leadership training is that it has almost always had to accept the social preparation, or lack thereof, of new recruits. Families, the source of all leaders, vary from being highly moral, ethical, functional, and socially responsible, to those that are barely functional.

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

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

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The ultimate test of a moral society
is the kind of world it leaves
to its children.

Dietrich Bonhoeffer

Organizational Development of Learning Centers

A network of Learning Centers will need to be created using the best organizational designs to deliver family, child rearing, and parenting practices on a long-term basis. Doing so will create a community-wide culture of social stability.

The skills of effective parenting
are not hereditary – they are learned
and must be refreshed with each new generation.

—

The skills of effective moral and ethical leadership
are not hereditary – they are modelled and taught
by parents to their children through their daily
interactions with each other in their family.

Vision

Our vision for Learning Centers for Sustainable families, as an intentional program of Directed Social Change, is for all children to grow up to know how to raise and teach their own children to become socially capable, competent, and responsible members of society; and that those children also know how to raise and teach their own children to become socially capable, competent, and responsible members of society.

Because of the universal nature of “best practices” and the seven values of social sustainability, Learning Centers can replicate the core teaching, training, and enculturation program while incorporating cultural differences that fulfill the vision of Learning Centers for Sustainable Families. Training in the Centers involves actual hands-on work with participants as the Training Facilitator helps them apply that to their own personal family and child rearing practices. The emphasis is on training participants to enculturate these new practices so that they become second nature when they return to their homes, or to childcare or other educational settings.

Intention

The intention of these Learning Centers is to teach each new generation the best practices of parenting using the seven values and their subsequent ethic and morality as the criteria of social sustainability decision-making to raise contented, curious, capable, and socially responsible children until the time they separate from their family of origin. By doing so, they will know how to raise their eventual children with the same or similar capabilities. The intention is to create culture-change primarily in democratic nations. Change begins from within.

Operating Philosophy

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

Mission:

To provide remedial training and education to individuals and families, generation after generation that increase the socially sustainable

functioning of families from one generation to the next. Such training and education provide parenting skills for each era of the child's eventual life from the era of pre-conception through the age of separation from his or her family and then through the continuum of life as adults, parents, and grandparents.

Pedagogy

The second objective is the development of instructional and training materials and outlines that address the parenting needs of parents-to-be, parents, grandparents, children, and in educational settings from diaper daycare through secondary education. As I am not a pedagogue, what follows may appear very naïve.

Pedagogy. The techniques and methods of teaching, training, and instruction of these best practices will vary with the audience. As the audiences of Learning Centers will include all ages and phases of human growth and development from pre-conception through birth, infancy, childhood, young adulthood, adulthood, parenting, and grandparenting, the techniques and methods of delivery will vary accordingly.

A desirable multi-generational outcome would be an ongoing reinforcement of parenting best practices in all stages of the human continuum. Eventually these learned practices will become epigenetically embedded in each generation while also being reinforced by the local community Learning Center for Sustainable Families.

The levels of pedagogical delivery will include the individual/family in their local Learning Center, the individual/family at home, in their travels, all child-care and educational situations, and academia. When considering the varying capability of individuals to learn, these materials will be developed for educational/instructional/training staff and their students from pre-school children through all levels of public and private education, and eventually include collegiate curricula using all modes of traditional, contemporary, and electronic education and training.

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Epigenetics and Directed Social and Culture Change

The benefits of local community Learning Centers for Sustainable Families are that we will also be creating directed social change at the basic levels of society for sustaining the evolution and maturity of societies from that level.

Where *Biologic Epigenetics* Come into Play

Biologic epigenetics is no longer a theory but a well-documented explanation of external influences upon a child before birth, after birth, and that continue after the child's early developmental era of growth which are "written" into the child's DNA. ³⁷ These influences affect the child unconsciously so that he or she behaves in ways throughout the remainder of their life that are consistent with those early influences.

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

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

³⁷ For a very advanced understanding of epigenetics as it applies to child rearing, parenting, and the development of social stability and social sustainability see:

<https://www.youtube.com/watch?v=xI8lPpYtQ6M>

Children raised with the best practices of child rearing will be well prepared to understand how their decision-making preserves the strategic best interests of their communities and societies. By doing so, their societies and their organizations will become sustainable into the distant future.

Where *Social Epigenetics* Come into Play, Transcending the History of all Failed Societies

Readers may find it very odd to discuss Learning Center programs in the context of “transcending the failed history of all societies.” Yet, when these are considered together, a very lucid and insightful Directed Social Change program becomes apparent that would aid the social evolution of every democratic society while simultaneously aiding the social stability of families and communities and preventing the obvious and eventual failure of those same democratic societies.

As mentioned in previous articles, the social history of all humankind, of every culture and civilization, is littered with failure after failure. ³⁸ *None have survived functionally intact*, though evidence of their past glory may remain. In the great arc of organized social existence, societies and cultures seem to have risen out of nowhere, bloomed, crested, declined, collapsed, and disappeared into the archeological strata.

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

Becoming more powerful, with bigger armies, dominating evermore cultures, and enjoying the prosperity of those times were sufficient evidence to consider anything else as absurd. *Yet, our nations today are*

³⁸ Diamond, Jared 1997 ***Guns, Germs and Steel — The Fate of Human Societies.*** W.W. Norton Co., NY

Diamond, Jared, 2005 ***Collapse — How Societies Choose to Fail or Succeed.*** Viking Penguin Group, NY

in the very same situation. The error of all past *and present* societies and civilizations is that they assume their existence is permanent, rather than planning for the possibility of their transcendence and seeing ways to assure that they become self-sustaining. It is not enough for individuals or nations to accept what is, but to aspire to what they can *become*. Because only in the present can the past be transcended, individuals and nations must devise an intention of what they aspire to and plan in order to transcend the present. Only with an intention, an operating philosophy, and a mission that are based on the seven innate values and their subsequent morality and ethics can the possibility of that occur. Such long term planning lies at the heart of Directed Social Change.

The parallel between biologic epigenetics and social epigenetics has not yet been explored and will be of immense and historic importance to developed societies.

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

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

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

In this example the influence of computer and Internet technologies came into existence unconsciously and unintentionally and particularly without

any awareness of the consequences they would have upon all societies and cultures globally.

** In the case of social epigenetics and Learning Centers for Sustainable Families, we can consciously and intentionally bring positive and constructive influences to bear upon consecutive generations, fully aware that the consequences will be the powerful and constructive transgenerational and transformational culture changes for all future generations.*

Learning Centers for Sustainable Families, Epigenetics, and Social Transcendence

If we view the work of Jared Diamond as being applicable to our contemporary cultures, societies, and nations, then we are witnessing their social, political, economic, ethical, and moral decline. We are witnessing firsthand the repeat of history, except that this time we are witnessing OUR societies in decline.

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

Family-Building

The similarities between South Africa and the United States emanate from deep within both societies — from societal and familial dysfunction. In South Africa one of the intentions of apartheid was to destroy the function of families — removing the capability of the next generation to pass on and instruct children to give them the capability of establishing functional families, the enculturation of family and community culture, socialization, loyalty, and the pride of family and their ethnic roots. This destruction occurred rather rapidly during the era before and during apartheid policies. In the United States, it has occurred slowly as a process of devolution caused

by rapid social change, industrialization, increased self-interest, and later the emphasis of materialism as a measurement of “success.”

* Given this dismal situation for both nations, the options that are needed do not exist in fact but rather as designs for better, more robust, thriving, and more functional families, communities, and societies, as this paper suggests. This paper provides an integral holism of design that includes the seven innate values, ethics and morality, priorities of option-development, choice-making, decision-making, action-implementation, and more.

THE BAD NEWS: There are no quick-fix solutions to these common problems of democratic societies, their governance, and the transformation of family dynamics. There are no existent social programs, private, governmental, or corporate to resolve this situation. And, failing to take remedial action will only exacerbate the current decline of both nations, with only the prospect that social, political, and economic devolution will continue. South Africa is very much aware of the ills of its societies. Women there have organized themselves to apply intentional programs to work *for* better family dynamics, raising children, and the re-integration of fathers and husbands into the family.

THE GOOD NEWS: The good news is that the designs for the transformation of the fundamental social institutions of a democratic society can take place by using the same values-ethics-priorities-of-decision-making that have sustained our species for over 200,000 years.

A New Social Institution. In the course of over 40 years of developing the concepts of my writings I have not found any materials that simultaneously engage the holism of human existence and then offer a holistic means that address the ills of organizational social existence from the family level to the national level and further onto the international level of democratic nations. Doing so requires a new social institution that has not existed before, and must become as ubiquitous as physical schools of public education in all school districts in all democratic nations. To fulfill that plan will create a completely new industry in 18,000 public school districts with over 98,000 public schools, and that is just in the United States.

The fundamental justification and rationale for doing so is that the existence of functional families is more basic to sustain the existence of functional democratic societies than basic education. The necessity of both is obvious! The social institutions of the family and education are fundamental to all thriving nations. The only contemporary difference is that until now there

has been no effort to educate individuals in the fundamentals of establishing and maintaining sustainable families.

Community-Building

The missing element for creating functional, operational, and ongoing communities is the existence of Local Community Design and Validation Teams.³⁹ These Teams act as facilitators between the needs and wisdom of families and communities, and their state and national governmental processes and political processes.

These Teams provide a logical and rational means for local citizens to address local and national social problems/issues/topics to produce validated designs for those problems. The Team Process provides a level-headed means to resolve differences, and to discover and use alignments of thought, attitudes, and perspectives to create reasonable solutions.

The benefits are immense for families, communities, and democratic nations. Such a process is a major part of the next development in the evolution of the democratic process to effectively connect the public (the ultimate authority for the establishment and conduct of their government) with their representation in that process. That development would be (r)evolutionary in the most peaceful definition. It would move mature democratic nations from Stage 2 Democracies to Stage 3 Democracies as evolved expressions of the freedoms of speech and the press.⁴⁰

This simple development would give democratic nations the probability of transcending the 20,000-year failed history of governments, and of creating a community of democratic nations in which their citizens can share their suggestions with those in other democratic nations.

“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*, 1982

³⁹ Raphael, Daniel 2019 *The Design Team Process*

⁴⁰ Raphael, Daniel 2020 *Stage 3 Democracies*

Also, Raphael, Daniel 2019 *Foundations for an Evolving Civilization* Esp. “The Fourth Foundation” beginning on page 35.

5

The Stage 3 Democratic Process

Considering the Strategic Plans for Recovery and Peace, Learning Centers for Sustainable Families provide a long-term investment for Direct Social and Culture Change to create far more survivable families, communities, societies, and their cultures, the Stage 3 Democratic Process provides an almost immediate means of applying Directed Social Change principles to local communities, and consequently to state and national governments, societies, and their cultures.

As an intentional Directed Social/Governmental/Political Change process the 3rd Stage will create highly beneficial, values-based, non-violent, evolutionary improvements to the democratic processes of mature Stage 2 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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The table above provides a list of the characteristics of mature Stage 2 Democracies of the world; and juxtaposed to that is the list of desirable characteristics of Stage 3 Democracies. Public movement toward accepting the Stage 3 is already underway in the form of protests against the traditional Stage 2 democracies of mature democracies. Stage 3 Democratic systems will define those nations as able to sustain their survival and thriving existence into the future. Stage 2 Democracies that do not accept this evolutionary movement will eventually devolve toward more autocratic forms of government.

This paper describes the main social architectural supports that will sustain the existence of Stage 3 Democracies into the centuries ahead. The best feature of the initiation of Stage 3 Democracies is that they will come into existence without revolt, rebellion, or revolution. We can, however, anticipate that those citizens and public officials who are deeply embedded in Stage 2 Democracies will take great effort to retain the characteristics of those Stage 2 Democracies that benefit them. Their arguments will be powerful and pointed, but of no effect to change the character of human motivation and its overriding need for democratic systems that support the development and fulfillment of each citizen's innate potential.

A Changing Mindset

The movement of democratic processes of Stage 2 Democracies to Stage 3 Democratic systems is not simply a change to a new form of democratic system. It goes far deeper than that and involves a new “mindset” and consciousness of the cultural thinking and values that are not traditional but that are fully human-based.

For example —

- The habits and ideology of traditional Stage 2 thinking is to work hard to keep from failing.
- The habits and ideology of progressive Stage 3 thinking is to work hard to sustain succeeding.

Stage 2 thinking is linear and invested in competition that expresses as either-or, us-them, us-or-them, our-way-or-the-highway, insiders-outsiders, and winner takes all. Its strategy is to divide and conquer.

Progressive Stage 3 thinking is invested in us, we, us-and-them, together, and mutual solution-finding that lends to cooperation rather than competition to resolve mutual problems. Its strategy is integral — together we can succeed.

NOTE: The word “progressive” is not used in this text to denote a political party or political ideology. Rather, it is used to denote a cultural ideology that promotes a broader and more holistic evolutionary approach to the resolution of societal problems and political progress.

The Primal Cause for the Development of Democracies and Their Evolution

The materials within this section came from *The Progressive's Handbook for Reframing Democratic Values*, available from the following website <https://sites.google.com/view/danielraphael/free-downloads>

All contemporary developed democracies are Stage 2 Democracies including the United States, Canada, Australia, New Zealand, Japan, the Nordic nations, the UK, France, Italy, and many others. For contemporary democracies to remain viable into the future, all must adapt to Directed Change to evolve to become Stage 3 Democracies.

As UNdirected Social Change is unpredictable, the best alternative is to apply the principles of Directed Social Change to achieve desired, predictable results. Those principles are directedly connected to the primal source of social change: the public in every community.

The Seven Primary Social Architectural Structures Necessary to Support Stage 3 Democracies

The seven primary architectural structures necessary to sustain Stage 3 Democracies are described below. Most Stage 2 Democracies are experiencing many social, political, and economic problems that are really symptoms of the failure of Stage 2 Democracies to *adapt* to the social change of their publics. As Stage 2 Democracies are of linear designs and rule based, without integral learning systems, (Type II Learning), their

politics and governments are an anachronism of the past, having become more and more antiquarian with each passing decade.

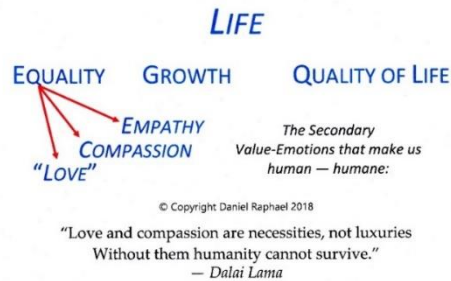
1 Organic, innate, universal, and timeless values.

What truly sets Stage 3 Democracies apart from every other type of Stage 2 Democracies is that Stage 3 Democracies are designed to become *socially sustainable by adapting to social change*.⁴¹

Social sustainability is based upon the same values that were used to underlie our ancient ancestor's decisions 200,000 years ago that sustained the survival of our species. Those values were used by them, and therefore, we are here today! Those values are illustrated below.⁴²

A universal and timeless code of ethics and morality. Any set of values automatically sets up a tension between using those values or not using them. As an example, using "equality" as the tension-causing value generates normative statements of "should" and "ought to." Should I treat others equally as I treat myself? Statements as that are proscriptive ethical statements.

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



2 The use of the word "ethic(s)" in this text relates to the good maintenance of relationships with others. "Morality" on the other hand relates to supporting the life and living of others.

The seven values illustrated above provide humanity with the basis for a universal and timeless code of ethics and morality.⁴³ While all theories of ethics are values-based, NONE are based on values that are universal, timeless, innate, and organic to all people. In other words, these seven

⁴¹ Raphael, Daniel 2020 *Understanding Social Sustainability*

⁴² Raphael, Daniel 2020 *Seven Innate Human Values*

⁴³ Raphael, Daniel 2020 *Making Sense of Ethics — A Universally Applicable Theory of Ethics, Morality and Values*

values provide permanent ethical and moral standards for decision-making that will sustain nations.

3 Understanding Human Motivation as the Cause for Political Evolution. Any set of values automatically sets up a tension between using those values or not. That tension is the impetus for decision-making. Those seven values provide the urge, the motivation to decide, and to act with the desired end result being the fulfillment of those values.

Stage 1 Democracies come into existence in pre-revolutionary incubation eras that precede riots, rebellions, revolts, and revolutions. The vital necessity for fulfilling our innate seven values is the freedom and the liberty that is needed for liberty and self-determination to satisfy our innate motivations and to satisfy their urges.

Stage 2 Democracies come into existence as a result of revolution against monarchies, despotic rulers, tyrants, and dictators. The authors of the Declaration of Independence intuitively knew that the innate and organic values of people are directly connected to the self-evident rights of humankind to form a government that would enable and empower citizens to make decisions on their behalf.

In the case of mature Stage 2 Democracies, the political rights of self-determination of its citizens have not kept pace with the social changes of their publics. The need for the expansion of the rights of self-determination was not incorporated into the Constitution in 1789-91. That is work that is more suited for progressive interests to design.

Democratic government, being founded on the values that are innate to our species, is the only form of government where people have the liberty to freely express their innate needs of self-determination to develop their innate potential. And it is because of the continuing urging of those motivator-values that the public chafes against their Stage 2 democratic governments that have *failed to adapt* to the social change that is organic to the motivation of those values in people. Within only twenty-four years, Thomas Jefferson had already sensed that something was amiss in the democratic process of his new United States.

"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.

4 Understanding the Cause of Incessant Social Change. One of the failures of Stage 2 Democracies that Stage 3 Democracies will have overcome is the capability to adapt to social change that is endemic to all societies. For the Stage 2 American democracy, the biggest political (social) change that occurred was the passage of the Apportionment Act of 1911, that eventually gutted citizen representation in Congress.

Hindsight being 20-20, the consequences of the Apportionment bill probably were not known ahead of time by members of Congress, but rather became an unanticipated development of its passage.

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."

“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 new populations. Between 1789 and 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.

* Consequently, it is naïve to believe that the transformation of Stage 2 Democracies to Stage 3 Democracies will occur by way of state or congressional action. It is once again upon the shoulders of individual citizens to intelligently gather together similarly as did the founders of every national democratic government to establish a nation and government of the people, by the people, and for the people. ⁴⁴

From Abraham Lincoln in his Gettysburg Address: *"That this nation, under God, shall have a new birth of freedom – and that government of the people, by the people, for the people, shall not perish from the Earth."*

He easily could have added, “...as long as that government is fully, operationally, in synch with of the people, by the people, and for the people....” As we of the United States have so clearly seen in the last 60 years, our government is no longer operating within those parameters.

Social Change and Adaptation. Historically, the organizational existence of people has taken the form of clans, tribes, tribal nations, dynasties, empires, international nations, cultures, societies, and civilizations. In the last 20,000 years of organizational social existence NONE of those forms of governance or associations have sustained their functional existence to the present time. Said another way, THEY ALL FAILED because they failed to adapt to UNdirected social change.

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 consist of developmental social organizations, where each developmental stage of democracy provides the preparation to evolve to the next developmental

⁴⁴ Raphael, Daniel 2014-2020 *The Design Team Process, A Local Community Empowerment Tool.* <https://sites.google.com/view/danielraphael/free-downloads>

stage. *The nature of evolving democracies is to provide adaptive democratic governing systems 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. The problem that maturing Stage 2 Democracies have not resolved is the means to take into account UNdirected social change, change that is organic and innate to our species. Stage 3 Democracies are designed to adapt to the constant nature of social change of the public.

In Stage 2 Democracies –

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

In Stage 3 Democracies –

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

5 Qualitative and Quantitative Equality. 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*.”

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.⁴⁵ The conclusion we can gain for quantitative voting right’s progress from 1790 to 1965 is that the *quantity-object based*

⁴⁵ [U.S. Voting Rights http://www.infoplease.com/timelines/voting.html#ixzz1cB0NYYVf](http://www.infoplease.com/timelines/voting.html#ixzz1cB0NYYVf)

interpretation of the word *equal* in the *Declaration* has been explored to its fullest extent and completes Stage 2 of Democracy.

Qualitative Equality. What we have not realized for the last 230 years, approximately, is that a *quality-value based interpretation* of equality is as equally valid as the quantity-object interpretation. The error that has short-changed the social and political evolution of every democratic nation is that the word “equal” *assumes* the unspoken word “value” as a *quantity*.

In a fully functional Stage 3 Democracy, citizens are valued as a *quantity* of one equal to every other citizen – *and, also valued equally for the quality of their participation in the democratic process*. Increasing their participation increases their value to a Stage 3 Democracy. Currently, 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 being the king!

****** *Because there is no emphatic interpretation of the word “equal” in the Declaration or the Constitution, we can assume that 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.

Two sets 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 sets of 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 a 3rd Stage Democracy in local, state, and national venues, then it becomes very clear there is a striking and dramatic difference that the two interpretations provide. Which would you prefer?

6 Building on Stage 2 Democracies. To successfully build 3rd Stage Democracies, we will need to retain the best design features of traditional Stage 2 Democracies that are working and that lend themselves to their 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; b) to create a sovereign democratic nation.
6. There is a history and culture of local citizens meeting together to discuss and promote legislation... ⁴⁶
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 –*

⁴⁶ ibid, Raphael *The Design Team Process, ...*

Removing the Obstacles to Effortless High Performance," ⁴⁷ 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 system 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 to "fix" the problem. 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 or finding solutions. 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. Question #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.

7 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 that the Apportionment Act created; and,
4. ...offer an inventive way to engage contemporary technologies to give millions of citizens an ongoing and continuous means of offering their collective intelligence (think in terms of "knowledge workers" in high tech

⁴⁷ Wright, Kurt 1998. *Breaking The Rules, Removing Obstacles to Effortless High Performance*, CPM Publishing, Boise, ID ISBN: 0-9614383-3-9

industries) to create a “trend” of intelligent consensus to share with public executives.

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

—

When the factors involved in a functional Stage 3 Democracy are considered, the result is a circular, integrated democratic system. The beginning place starts, as with any democracy, with concerned local community citizens, or a group of similar-thinking citizens.

The Antidote to the Apportionment Act of 1911

The antidote is not more legislation through the archaic Stage 2 Democracy that we are now saddled with, but upon the initiation of hundreds of Local Community Design and Validation Teams. Such a large body of people with similar social, political, and economic views that were developed using 1) the seven values, ethics, and morality, 2) Schematic, and 3) the Design Team Process. There are no existent limitations for this process to begin and to sustain its operation.

* Consider the use of the Internet to connect all Design Teams in the nation, and with other Design Teams in other nations. This is the real antidote to the Apportionment Act of 1911 – when there are millions of people linked together who are using rational, logical, and humane systems to validate their work and publish it to the world.

1. The system begins as do all democracies – with the participation and ingenuity of local citizens in small groups;
2. In this case, 5-11 citizens will be meeting in their Local Community Design and Validation Team. The members of the team have specific roles to play in the “Design Team Process:” Facilitator, Recorder, Inquiring Members, and a “Consultant.” They will be using a “Design and Validation Schematic” that provides a standard format for inquiry so that public issues and problems generate questions. Through the Design Team Process team members develop a synergy for questioning and generating solutions. Later they will submit their “Findings” to the Library of

Sustainable Wisdom and to EM21 for sharing with other Teams and inquiring citizens.

3. The intention of EM21, (page 138), is to facilitate the education of citizens, public executives, governmental bodies, and agencies by facilitating the flow of citizen-based, objective, values-based information, and suggestions.

EM21 operates much like an Internet subscribership site, as a resource for other teams, as is the Library. Teams can partner with other teams in other democracies as well as in their own country to resolve common problems and issues.

This site, too, is a place for publishing positive feedback and suggestions to other teams, office holders, and citizen interest groups. It is also a place to discover individuals who aspire to become office holders using Stage 3 Democratic systems.

4. EMANATION is the not-for-profit corporate organization, (page 138), that supports the operations of EM21 and in part the Library by developing the necessary educational and training materials and technologies for the public. Having Stage 3 Democratic systems accepted by hundreds of millions of citizens of democratic nations will require teaching materials to be easily understood and integrated into their social, political, and economic thinking.

5. This is a circular, self-reinforcing learning system that is designed so that social evolution, political evolution, and economic evolution occur peacefully over time.

Further, as Stage 3 Democracies are based on the fundamental motivator-values of Homo sapiens, community based democratic systems, as the Local Community Design and Validation Teams, are as applicable to one democratic nation as any other. For Stage 3 Democracies to sustain their existence into the centuries and millennia, they must become the responsive and responsible mirror of democratic citizens. Then both will become self-sustaining in an ongoing symbiotic, organizationally based relationship.

Their decision-making then takes on the dimensions of this illustration.



The Mechanics of Initiating Stage 3 Democracies

Democracies have always been initiated by disgruntled citizens. The *Magna Carta Libertatum* was signed by King John of England as a royal charter of rights agreed to by King John and his barons at Runnymede in 1215. That accomplishment was the result of their disgruntlement that had become obvious in 979. As one of the primary innate values of Homo sapiens is to preserve their lives and to be free, the chaffing of the barons to enjoy their freedom was in opposition to the authority of the autocrat, the king. That chaffing continues today in almost all nations. The evolution of democracy is more necessary than ever before.

<https://www.bl.uk/magna-carta/articles/timeline-of-magna-carta>

1. Local Community Design and Validation Teams (LCDVT) ⁴⁸

Local design teams are probably the most important structural element in support of the evolution of Stage 2 Democracies to Stage 3 Democracies. The concept of the design team is evident when the first groups of pre-Revolutionary individuals began in the mid-1700s. Together, they used their collective wisdom, experience, and skills of discernment and creativity to develop the first designs of the eventual United States as a democratic sovereign nation.

Now, with Internet resources, the availability of already educated and trained citizens who understand working in teams, and motivated by the

⁴⁸ Raphael, Daniel 2020 *The Design Team Process — A Local Community Empowerment Tool*

continuing obsolescence and depreciation of the traditional democratic process, the establishment of Local Community Design and Validation Teams in every local community can apply the intelligence of millions of citizens to the problems of their neighborhood, community, city, state, and nation.

Consider the possibility of a Local Design Team in each school district of the nation. With approximately 13,506 school districts in the U.S. (2002) that many Local Design Teams of 5-11 team members each, and using 10 members per team, 135,060 actively involved citizens could have a tremendous impact on local, city, state, and national domestic policies. Then consider that teams could join with other teams concerning particular issues, the public could then have an increasing influence upon the traditional influencers of Stage 2 Democracies.

2. Facilitator Organization – EMANATION

As Stage 3 Democracies exist for the good of all citizens, some form of organizational “facilitator” would be needed to facilitate the initiation and operation of this new Stage 3 Democratic System. Considering that this may become an Internet system of hundreds of Local Community Design Teams, it would be helpful if this system became a form of “Public Media” that would facilitate an unbiased interactive platform for design teams to collaborate concerning common public issues. As this would become another form of Interned media, it must become a legitimate, evolved extension of the traditional democratic process.

It would be the facilitator of the following functions: 1) Facilitator organization; 2) a “public media” website and all of its functions for informing and training citizens, teams, and public executives concerning significant public issues; 3) collecting findings from Local Community Design and Validation Teams; 4) a Library of Sustaining Human Wisdom; and 5) the development and initiation of a “Stage 3 Political Party.”

I have named this organization “EMANATION.”⁴⁹ Below are excerpts from the footnoted references.

⁴⁹ Raphael, Daniel 2015 12.03 - *Social Sustainability — Designing Sustainable Democracies*
Unpublished.

Raphael, Daniel 2011 *Virtual - Sustainable - Organic Democracy*
Unpublished.

- **2. Emanation.** The purpose of Emanation is to facilitate free and unbiased public dialogue between the public and their public executives and agencies. Its effectiveness as a facilitator of that public dialogue is greatest when it remains neutral, unaffiliated to partisan or special interests, and non-position oriented toward any social, political. or economic topic.

Its functions include the measurement of public sentiment through statistical social research: Random sampling of the public and public executives to identify significant public issues without taking a position or interest in those issues; developing non-position educational information concerning significant public issues; sharing the results of those surveys and the issued education materials with its EM21 Internet subscribers; developing questionnaires for its subscribership to assess subscriber opinions regarding options for resolving public issues; developing and sharing response data analysis and interpretations with subscribers, public executives, and media.

Biased arguments are best served with a source of educational materials about those public issues that examine the various sides of argumentation of public issues. Emanation, as a facilitator of fair and open public dialogue, provides unbiased articles and research materials and Internet links that discuss the various aspects of public issues.

3. EM21 - Public Media

Citizens, circa 2022, are very much aware of “social media” as it has come into existence. Now consider the advent of “public media” an Internet subscriber website that I have named “**EM21.**”

2a. EM21. The purpose of this Internet subscribership is to provide a venue for open discussion of public issues by those who have an interest, bias, affiliation, or other orientation toward public issues. Arguing the politics of public issues is a perennial public activity, but one that often has no disinterested parties to facilitate that discussion.

2b. The Emanation Process, “TEP,” is the result of the interaction of the subscribers of EM21 with the services of Emanation. This

system gives subscribers a means of sharing their opinions, backed with unbiased, non-aligned information, with their elected and appointed public executives.

TEP offers 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 are constantly evolving.

The collective intelligence and wisdom of citizens is a valuable resource to help public officials resolve public issues that those citizens will have to live with. Currently, there are no means by which the masses of citizens can share their opinions with their public executives, except every 2 and 4 years on Election Day.

First, the Facilitator facilitates the public dialogue between individuals, design teams, other groups of citizens and public agencies and public executives via EM21, the Internet website of EMANATION. One of EM21's major functions is to provide objective, unbiased educational materials concerning the major public issues of the dialogue.

Secondly, EM21, being governed by the seven values and their subsequent morality and ethic will provide vigilant observations of the content of the dialogue(s).

Third, as EMANATION would be a "not for profit" corporation, the generation of incomes would come from the usual, but governed, sources as other websites.

Fourth, the development of teaching and training materials necessary to teach billions of citizens how to use all aspects of Stage 3 Democracies would create a new industry and become a major occupation of EMANATION. Considering that Stage 3 Democracies offer a tremendous cultural shift from Stage 2 Democracies, training and educational materials will necessarily engage all major information sharing, educational, and training techniques and technologies that will enable individual citizens to self-educate and self-train themselves to become skilled using the basics of Stage 3 Democracies.

4. The Library of Sustaining Human Wisdom

As traditional Stage 2 Democracies transform to become Stage 3 Democracies a great deal of experience will be available to teams for transforming national democracies. Such experience that is validated by other nations in transition would provide significant contributions of wisdom to the Library. Further, this wisdom would be readily available to every Local Community Design Team to validate their own recommendations.

5. The Development and Initiation of a “Stage 3 Political Party”

Necessarily, a political party that supports the development of Stage 3 Democracies (within each democratic nation and across democratic nations) would need to come into existence. This would be a formidable system as Stage 3 Democracies are non-traditional and based on non-traditional values, ethics, and morality. The same standards would apply to a Stage 3 Political Party. Explaining the integrated system that these factors offer would require substantial educational efforts rather than simple informational efforts. The audience for these materials would include children, young adults, voting adults, potential candidates; and political policy development teams, educators, and those who are deeply invested in social institutions.⁵⁰

In the beginning, this party would become the educational, training, and marketing effort, and later public policy development that supports Directed Social Change, and rational and intelligent candidate selection systems, as well as suggestions for proposed legislation.

Because Directed Social Change is formed by decision-making, the only way of assuring a sustaining future for everyone is to use decision-making tools as illustrated below: 1) the Priorities of Decision-Making in a Socially Sustainable Society; and 2), the Local Community Design and Validation Schematic, (page 54).

When the factors involved in a functional Stage 3 Democracy are considered, the result is a circular, integrated democratic system. The beginning starts, as with any democracy, with concerned local community citizens, or a group of similar-thinking citizens.

⁵⁰ Raphael, Daniel 2019 *Sustainable Civilizations, A GENERAL CRITICAL THEORY Based on the Innate Values of Homo Sapiens* See Part 3, “Preparing for an Unsure Future,” p 141-245.

Summary

The remarkable aspect of democracy is that it is the only form of government that has the capability to respond to the human need for freedom and liberty that empowers citizens to exercise their personal right of self-determination to grow into their innate potential.

* The same motivations people had to form Stage 2 Democracies are the same for forming Stage 3 Democracies. If a person does not understand what motivated the authors of the Declaration of Independence, then he or she will never understand the motivation of citizens to establish Stage 3 Democracies.

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

Human motivation becomes far more visible when we examine the decisions made by those who are striving to "move up" socially and economically. Often the reasons are a matter of ego satisfaction and pride of accomplishment. Sometimes it is just a matter of a more functional, more efficient, or more durable piece of equipment or democratic system.

For those of us who are highly dissatisfied with the performance of our mature Stage 2 Democracy, what motivates our dissatisfaction? The consistent answer is that people feel restrained and limited in their ability to develop their innate potential and improve their quality of life. As an example, racial discrimination is one of the most egregious restraints upon the incredible potential millions of citizens who could be making immense contributions to their democratic society IF they were not subject to prejudice and bigotry.

When we begin looking around us to find social, political, and economic restraints and limitations to the expression of our innate needs for equality, we have begun to see that our Stage 2 Democracy falls far short

of providing citizens with an improving ability to satisfy their basic needs, improve their quality of life, and to fulfill their lives.

Once we begin asking questions that challenge the blind acceptance of the status quo, we have then begun to “think outside of the box” of conventional, traditional political constraints. For creative groups of individuals, their dissatisfaction simply leads to another question, “I wonder if there are many people who feel the same way, and would like to discover if our antiquarian democracy can be improved or even transformed into a far more evolved form of democracy?” And, “is there another form of the democratic system that is an improvement over what we have now? When those questions are asked, it is vital that the answers are devised to make certain that the basics of human motivation are included.

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Considering that citizens in all nations are continuously involved in communication technologies, it is obvious that citizens would choose an option for participating electronically in a transformed democratic system that enables them to participate far more effectively and frequently than voting only every two and four years.

Considering that the experience of 230 years of a Stage 2 Democracy, (See the characteristics of Stage 2 Democracies, page 123), the penchant for public executives (mostly men) to abuse the privileges of their offices, their egoist pursuits for positions of authority, control, and power for example, it seems very reasonable that hundreds of Local Community Design and Validation Teams will be able to provide knowledgeable input to their respective public office holders. Such a system would provide a definite “learning experience” for the Team members and for public executives and their offices. Teams would provide an ongoing oversight function concerning the ethical and moral conduct of office holders, lobbyists, and others.

The individual’s right of self-determination,
guided by the responsibilities of liberty,
is the right to actualize the development
of their innate potential.

6

Summary

Culture change can be swift, or very slow. Culture change can be incredibly disruptive to our personal life, seen as a necessary inconvenience, or it can be so subtle as not to be noticed. The circumstances of our personal lives, community, society, and nation determine how culture change will play out for us as a nation of individuals. It seems, too, that the more rapid forms of culture change are highly traumatic to the individual and their family who are going through the culture change.

This comparison is highly visible when people emigrate as have the “boat people” who left their homelands to launch themselves into the unknown and in hope of arriving safely in a new homeland with a different culture, language, and without prior preparation. This is a close-up picture of traumatic culture change, that with no pre-planning could easily result in the complete breakdown of all cultural, social, personal, and familial bonds that hold families and communities together, as happened to so many boatpeople.

Now, step back a far distance and put a whole nation into the same frame of reference, where 330 million citizens of the United States represent a small fraction of the 7.3 billion people who will soon experience the crash of cultures as the cataclysm of the global Covid Pandemic is seen as only one of a cascade of cataclysms globally. That will cause a global culture change of unprecedented magnitude.

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At this time, the topics of this book may seem to be the product of a hysterical dystopian futurist and to be dismissed out of hand. Yet, given the ripe conditions of many facets of life in general in 2022, the domino-effect of cataclysms of many types seem to have begun already. The

shutdown of Wuhan China was a beginning of the Covid virus that eventually invaded all nations, followed by the Delta Covid virus, and now the Omicron virus. The results include the temporary global economic collapse, the global supply-chain crisis, closure of schools from pre-school to graduate schools, the near collapse of healthcare services, and many more results.

My analysis of the global stoppage that the pandemic has caused shows very clearly how fragile the web that ties all nations together really is. The analysis also reveals that the cultural and organizational separation that exists between and among all nations is a major cause for the severity of this disruption. ...and that was just one cataclysm!!! What will happen to the disparate collection of nations when severe weather becomes far more dangerous globally? When there is a global failure of agricultural production? Will our isolationist separation strategies help our survivability as nations? And, what will happen when the incredibly contagious nature of the Omicron virus morphs to become both highly contagious and highly lethal? What then?

When the collapse comes into full bloom and we begin hoping to bring back the “old normal,” will we strive to restore the old systems and cultures of our global civilization, and prepare to fail again and again? Or would we rather prepare and plan to rebuild for the almost inevitable collapse **BEFORE** the collapse has gotten well underway?

Being forewarned is to be forearmed.

Meaning: if you know about a problem or situation in advance, you will be able to deal with it when you need to. ...by making appropriate preparations.

Success comes when preparations meet opportunity.

Source: Seneca, Roman Philosopher.

Meaning: We make our own success.

It is intuitive to ask, “What will we get if we combine both of these wisdoms into a practical program to prepare us for the aftermath of the cataclysms and the collapse?” These combined wisdoms will produce Directed Social Change, and the further extension is designing a Strategic Plan for Recovery before and as the collapse occurs; and, while we are at it, let us extend Directed Social Change so that the Strategic Plan for Recovery will intentionally morph into the Strategic Plan for Peace.

It is timely to take to heart the words and variants of George Santayana's quote, "Those who cannot learn from history are doomed to repeat it. Those who do not remember their past are condemned to repeat their mistakes. Those who do not read history are doomed to repeat it."

* Directed Social Change is a practical, existential attempt that flies in the face of over 20,000 years of consistent organizational failure. It is the conscious and intentional attempt to transcend 20,000 years of failure of all governments, administrations, all their policies, and attempts at local-to-world domination. If we ask, "Why did they fail?" we will end up with an arm's length of reasons that will not help us. But, if we ask, "Why didn't they succeed?" we will get a very short list that will help us immensely to design socially, politically, and economically sustainable societies and nations.

As these two wisdoms tell us, we are forewarned that a global collapse is definitely possible. We have already seen what the brief Covid-19 has done, and we are still not fully recovered from it. Second, we are now experiencing a respite from the pandemic, as the Omicron virus makes its way across the world with fewer deaths.

Having been **forewarned** that a global collapse is possible, now is the time for **preparations** to take advantage of this respite. The **opportunity** exists now to begin implementing the designs of those preparations. Doing so, we can anticipate that though the numbers of our civilization may be reduced immensely, the outcome for success is far, far greater than if we did nothing.

Accepting Alternatives. This is a case where we, all of us, must approach the existential realities of the possible collapse from the perspective of a Planetary Manager. If you know what will occur in the future, (See Preface, page 7.), then as a Planetary Manager it is my/your role to work for the best outcomes for all people worldwide. With that foreknowledge, it becomes self-evident that preparations must be made ahead of time so that when the SHTF occurs, people will gratefully accept any alternative than just letting the cataclysms roll over them and their family.

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The Book in Brief Review

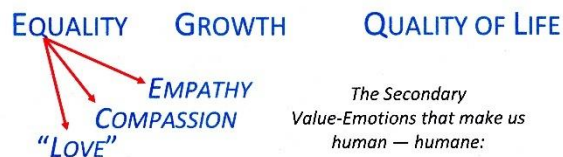
The remarkable aspect of this work is that it is dependent upon the one factor, the singular, integrated nature of humanity at the genetic level.

Consider the following radical reductionist logic sequence;

- There is only one intelligent species that possesses consciousness on the planet;
- That species, Homo sapiens, has an integrated set of motivators at the genetic level where each motivator urges individuals to decide and act in a specific way;
- These motivators can act alone or in unison, which has resulted in our species' sustained survival over the course of our species' existence – 8,000 generations or about 200,000 years.
- Because of the above, the characteristics of these motivators is that they are *universal* to all people and have been for the duration of our species' existence and can be considered *timeless*.
- Being at the genetic level, we can reasonably surmise that they are *irreducible*, meaning that these motivators are not interpretations of more basic motivators, but are in fact the most basic motivators of human decision-making and behavior;
- Further, that these basic motivators are also *immutable*, meaning that they are constant, consistent, and unchanging.
- Yet, ironically, once these motivators are pointed out to people, they become *self-evident* and obvious.
- These universal, timeless, irreducible, immutable, and self-evident motivators are so important to human existence that they have been labeled “values.” These are illustrated here.

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL

LIFE



*The Secondary
Value-Emotions that make us
human – humane:*

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

— Dalai Lama

It is upon this foundation of discovery that recovery from the cataclysms, pandemic, and collapse becomes possible, with the added benefit that global peace will become an eventual development as well.

Ethics and Morality

Values, which are at the center of every culture, carry with them an ethic and morality that are based on that culture's values. Those values identify members of that culture by the character of the decisions and actions they make. The subsequent ethic and morality of that culture's values can be either proscriptive or proactive. A proscriptive tells us that if you violate one of the values, you will be punished, and that is where we learn for example, "Don't lie or cheat." The proactive approach tells us to be honest, truthful, self-revealing, transparent, and to be fair for example.

Traditional proscriptive ethics do not have a universal set of values to point to support their injunctions. Proactive ethics have the seven values to point to for their validation. In the case of "Be fair, honest, etc." those are interpretations of the primary value EQUALITY. Whose interpretations have also been labeled as being "ethical principles." These ethical principles point to EQUALITY because when we treat others as equal to how we treat ourselves, then we have become proactively ethical. And this is the way toward peace and oneness.

The same exists for the culture of humanity. The seven values in the illustration on the preceding pages provide for an ethic and morality that take on the same characteristics as those values. The ethic and morality of the culture of humanity is universal to all people, timeless in their application to all people for all human interactions, are irreducible and immutable. These motivator-values are the final arbiters of all human behavior in relationship to and with others. They become, then, the basis for a proactive universal and timeless code of decision-making for all races, genders, cultures, ethnicities, nationalities, politics, and religions for example. In other words, the ethic and morality of these values are inherently fair and set the standard for all human behavior.

Concerning our project of preparing ahead of time for the collapse, we must consider that though these values have sustained the survival of our species over the course of 200,000 years, all attempts of establishing the organizational context of humanity have FAILED have failed.

Considering that we are planning to rebuild our nations and societies before and during the collapse, our intent is to also plan for the ongoing perpetuation of the existence of our societies and nations long after the recovery is complete. Briefly said, we do not want to build democratic societies and nations that will fail as have all prior societies and cultures have failed. The insights of how to do that involve the inclusion of the seven innate values of our species into those designs, and to also invoke the ethic and morality of decision-making of those values *proactively* in all organizational structures so that their decisions and subsequent actions are in keeping with the best interests of all citizens, patients, customers, clients, vendors and suppliers, employees, investors, parents and children, and all other audiences of every organization. Consider this level of ethical conduct as the basis for peaceful relations with others individually, collectively, and internationally.

These values point us to a more comprehensive and integrated personal ethic and morality, while the failures of all societies require us to reassess the vulnerabilities of societies to succumb to the travesties of the slow creep of increasing unethical and immoral behavior of vast numbers of people that results in the moral decline of a whole society. As there is no societal morality in existence to protect the long-term sustainability of whole societies, creating an integrated societal morality that is an inclusion in the designs for rebuilding and for peace is an early priority. A societal morality that is based on the seven innate human motivators, ethics, and morality would guide the decisions and conduct of whole nations into the near and distant future.

I am not so naïve as to think that everyone will voluntarily accept these standards of ethical conduct and live their lives in concert with them, and to then apply them to organizations. There are always “spoilers” who will see such ethical behavior as an opportunity to take advantage of seemingly gullible individuals. “Getting ahead,” “getting more,” and “getting on top of the heap” are antiquarian, and warp and stretch the fabric of good societies. As you may have surmised, materialism and the monetization of all things of life is the extreme position of object-quantity determination. It is ethically and morally corrosive as it computes life and living in quantities, as so many board feet of lumber, as objects without regard for the quality of life in the many ways that they affect others.

Local Community Design and Validation Teams

This next piece is multi-faceted. It involves the following:

- Local citizens are the basis for the authority and formation of every democracy.
- Local community design teams are very similar in nature and function as the first groups of individuals who gathered together to decide to declare the British colonies as independent of the English monarchy.
- The design team process involves a group of 5-11 people who meet regularly to discuss the necessary steps to resolve situations and problems that need discussion, and to design and plan for what is needed in their community or nation.
- This Local Community Design and Validation Team, (LCDVT), uses what is called the “Schematic,” (page 54), as a procedural format for inquiry and inquiry development.
- The democratic process of a 3rd Stage Democracy provides for more direct input of citizens, individually and as Local Community Design and Validation Teams, to their elected and appointed public representatives and executives.

NOTE: The LCDVT does not have a political function.

Underlying the effectiveness of the above processes is a new and necessary mindset of personal responsibility for decision-making at the family, community, state, and national levels. The traditional, mature democracies of the world are in reality very closely aligned with the monarchical form of governance, where central authorities (congress, parliament, legislature) are the active responsible persons of decision-making and governmental actions. There is no complaint with that. What there is much to complain about is the lack for foresight, insight, and hindsight by such bodies to project a vision into the future and take action for what the nation, and thousands of its communities are to become. The emphasis is on the word “become,” which clearly reflects the intention of Directed Social Change.

These processes are the essence of the most powerful elements of 3rd Stage Democracies. It puts individual citizens in a place of more responsibility AND co-executive leadership and decision-making than the traditional 2nd

Stage Democracies that have become incredibly incapacitated by inappropriate outside influences and personal gain.

Learning Centers for Sustainable Families

**The skills of effective parenting
are not hereditary – they are learned
and must be refreshed with each new generation.**

Just as the primary and secondary values of human motivation have been discovered, it is past time to discover the best practices of parenting and child rearing and apply them so that they, too, become universal to all people, timeless, and self-evident.

Indigenous Research. The first project in every public school district of democratic nations is to complete an extensive literary and indigenous survey to discover the best practices of parenting and child rearing. We know that they exist simply because there are adults in the world who are socially functional, capable, competent, and responsible individuals. The work of these surveys is to discover those individuals and interview them to discover what their parents did to raise them to become socially capable, competent, and responsible, and to also interview them to understand what they did on their own as they were growing up to become who and what they are today. Our interest is to discover and interview the best examples of responsible citizenship and parenting in our societies, regardless of race, gender, culture, ethnicity, and former nationality, for example.

Collecting and then organizing the best practices of parenting and child rearing into training and educational materials and systems of instruction become the best validated means of *directed social and cultural change* in the short and long term without the biases of political, religious, gender, racial, cultural, or ethnic orientations.

- If we are to transform democratic nations by rebuilding them as socially self-sustaining and at peace, and to also provide for the safe social evolution of democratic societies, it must humbly begin within families in this and each new generation.
- Raising children who are socially competent, capable, and socially responsible is not a miracle but the result of conscientiously

applying the *best practices* of parenting and child rearing in loving families.

- The rationale for searching for and applying the *best practices* of parenting and childrearing is to improve the capability of a nation and its societies to consciously and intentionally begin to evolve peacefully over the decades and centuries.

The services of Learning Centers act as a preventative and a model for pre-child families, and for those who already have children.

- Parenting skills are not hereditary.
- Over several generations, parenting skills begin to degrade in societies where social change is very rapid.
- At the same time, increased family abuse, drug use, juvenile delinquency, and criminality begin to appear more frequently.
- In nations where this is occurring, there is a clear need to train parents, children, and grandparents what to teach, learn, and when to teach good parenting and childrearing skills to each new generation.
- Because so many generations have lost these vital skills, a new social institution, Learning Centers for Sustainable Families, is needed in every community, just as there are public schools in every community.
- Learning Centers would provide instructional materials and skill development to grandparents, parents, and children to become more effective at teaching these skills to each new generation in their family.
- Our first necessity is to discover *the best practices* that already exist.

Somehow parents who have raised socially competent and responsible children knew what and how to raise their children to become socially competent and responsible adults. These are the parents and adult children we will want to interview to gain insights into their experiences to assess and then teach those best practice skills.

- These materials will be developed into training media for Center staff, participants in the Centers, and for the public. These

materials can then be developed in many forms: video games, home table games, online self-learning programs, computer simulation programs, educational materials for private and public schools, and all other media of instruction and training.

Democratic nations, states, and local communities provide the social, ethical, and moral “cocoon” (i.e., safe environment) for the existence of families that will generate the next-generations of social, political, and economic leaders and participants. For a democratic nation to safely exist and become socially self-sustaining, their states and thousands of local communities need to be governed by humane, responsible, socially capable, and competent leaders and participants. That simply does not come about by happenstance, but by intentional efforts of Directed Social Change that has the long-term vision of the family as the generator of socially, politically, economically, ethically, and morally capable, competent, and responsible children-becoming-adults.

3rd Stage Democratic Process

The 3rd stage democratic process is a significant evolutionary improvement of our traditional 2nd stage democratic process. It retains the best working aspects of the 2nd stage democratic process while including the evolutionary improvements of a 3rd stage democracy. The 3rd stage can act as a legitimate overlay to our 2nd Stage democratic process without a constitutional convention or legislative authorization. Many aspects of a 3rd Stage democratic process are already in place and operational, though its elements do not have a coordinated, unifying intention.

The use of this 3rd Stage democratic process can begin almost immediately when a non-political organization comes into existence to organize and administrate the training and coordination necessary for the functions of the organization to become effectively useful. That surely must seem like a highly unlikely possibility given the state of politics in almost all mature democratic nations in 2022. Yet, there are sincerely concerned citizens who have the best interests of our future generations in mind and would be willing to forego any political position in order to preserve and improve the democratic processes in all democratic nations.

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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The components of a 3rd Stage democratic process would include: ⁵¹

- The organizational hub;
- Hundreds of local community design and validation teams that can begin the start-up on their own initiation;
- The creation of training modules in various forms for teaching potential team participants how to operate the Design Team Process;
- Local Community Design Teams (LCDT) can interact and collaborate via the Internet to form blocs of intelligent suggestions and group opinions about significant social-societal, political-governmental, financial-economic topics;
- LCDTs can develop training and educational modules regarding public issues and their non-political resolution;
- These are all seen as citizen-public inputs to appointed and elected public executives.

⁵¹ Daniel Raphael Books and papers related to the evolution of democracy:
 (2014, 2019) The Design Team Process
 (2016, 2019) The Progressive’s Handbook for Reframing Democratic Values
 (2017) Designing Socially Sustainable Democratic Societies
 (2017) Learning Centers for Sustainable Families and the Millennium Families Program
 (2020) Stage 3 Democracies
 (2022) Progressive Politics, Democracy, and Human Motivation
 (2022) Feminine Leadership for Stage 3 Democracies

The intention for this process is to re-insert the input of citizens into the public-democratic process on a very frequent basis, rather than every 2 and/or 4 years. There is a huge untapped body of intelligent citizens, who through their LCDT can make meaningful contributions to the public and democratic processes. In a 3rd Stage democratic process, public interest and citizen interests far outweigh the political and personal interests of office holders and lobbyists.

Transition of the Social Sciences

Fortunately, the fundamental statistical research of human motivation has revealed the originating motivators at the genetic level that provide a species-wide foundation for human behavior interpretation. As human social behavior is the collective behavior of individuals, it is the motivations of individuals that must be examined and used to assess human social behavior, either as multiple individuals, or as singular individuals as they think of themselves being with others.

NOTE: Readers are directed to *Sustainable Civilizations, A General Critical Theory Based on the Innate Values of the Homo sapiens Species*, particularly Part 3, “Preparing for an Unsure Future,” where the organizational development plan is provided for each social institution as it contributes to the social sustainability of the family and society.

Available as a free downloadable PDF from

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

The seven motivator-values, which have been explained loosely in most of my writings, provide the basis for the redefinition of each social science so that each social science is able to provide its contribution to understanding the holism of human social behavior. Accurate predictability is the touchstone of credibility for each social science. That and long-term reliability of using a social theory over decades and centuries will be vital necessities for social planning and directed social-political-economic change. Social policies that are based on reliable, predictable outcomes are essential for the perennial development of social stability and social, political, and economic peace.

Transition of Social Institutions

For a democratic society to sustain its organizational existence into a long and thriving future, its social institutions will necessarily need to have a unified intention for their contributions to the longevity of that society. Consider the nine major social institutions of industrial societies:

- family
- education
- economic institutions
- government institutions
- justice
- religion
- health care
- mass media
- military.

The grossly inadequate traditional definition of social institutions is given as, “Organized patterns of belief and behavior centered on basic social need.”

For our strategic plan for recovery, democratic societies that have chosen to rebuild themselves in the post-collapse era will want to design their social institutions so that they make meaningful and effective contributions to that society’s longevity. Each social institution would create a vision, intention, operational philosophy, mission(s), and objectives that are complementary to the vision, intention, operational philosophy, mission(s), and objectives of that society’s future steady-state of sustainable longevity and peace.

Social institutions are organizational to the extent that they have organizational structures that attend to the “basic social need” that created the social institution. From the list of social institutions above, all have organizational structures EXCEPT the family.

As example, as the family is the origin of every next generation, it contributes its children to the organizations of industry, education, government, economic institutions, religions, health care, mass media, and the military. Rationally and logically, the ethical and moral condition of all social institutions is reflective of the ethical and moral condition of the

family. Yet, those social institutions seem to exist as isolated entities in the sea of every nation's people without and organized and common intention for supporting the good working order of families for the good of the larger society.

The illustration here shows the priorities of decision-making in a socially sustainable society where organizations work in complementary relationship to support the individual/family, which is the source of future leaders and participants in those organizations.



* Because organizations are not people and have no DNA, those individuals who make decisions on behalf of the organization become morally, ethically, and personally responsible for the actions and results of their decisions made on behalf of that organization. For any nation, society, community, and all families, the sustainability of organizations is elemental to assure that organizations become and conform to the long-term intentions of a society to sustain itself into a long and prosperous future.

Without organizations, societies would be powerless to improve the quality of life of individuals and families. Organizations are the means by which social stability, peace, and social evolution have any possibility of coming into existence. Our efforts to improve the effectiveness of organizations must be consistent, empowering, and always ethical. Only by doing so will we be able to achieve an improving quality of life for our children of all future generations.

For the benefit of the individual/family, communities, and the larger society, it is past time for the respective organizations of each social institution to formulate a vision, intention, and operational philosophy for its existence that are complementary to the very long-term existence of the dominant society.



7

A Strategic Plan for Maintaining The Steady State of Peace

Peace is not the absence of conflict.
The absence of conflict is not peace.

Peace is a steady-state of existence that is based on decision-making that is underlain by the innate values of the Homo sapiens species and the subsequent ethic and morality of those values. Personal, public, and organizational decisions that conform to that universal and timeless standard provide the minimal basis for peace. Achieving peace is a learning process. Errors in thinking is one of the basic reasons why peace efforts are unsuccessful. Peace begins in the thinking and decision-making of partners-in-peace, and the values that are common to those partners.

Peace is neither cheap, temporary, nor easy, but requires rigorous attention and diligent action to remove threats to societal peace. That and the humility and the willingness to be vulnerable while peace becomes mature and sure.

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.

Peace and the New Normal Culture

“One Part of a Strategic Global Plan for Peace” suggests that there is more to the plan than just what this paper suggests. And that is true. The logic sequence for the other parts of a global peace plan look like this:

- First, all people who want peace need to recognize the commonalities of all people.
- Second, those commonalities are built into the human genome and act as “motivators” that prompt decision-making.
- Third, those motivators are organic to the Homo sapiens species and not learned.
- Fourth, when we value these motivators, we will come to recognize that they have become so important to human decision-making and behavior that we have labeled them as being “values.”
- Fifth, the missing element from this strategic, global peace plan sequence is that these values have not been recognized and legitimated by academia. When that does occur, that will herald the beginning of the revision of all traditional social theories, and necessarily the social institutions of democratic societies that have used incomplete explanations using traditional “human values.” An immediate effect will result in a universal understanding of ethics, and the theories of human motivation.
- Sixth, proactive cultural leadership will be needed in each of the social sciences and in the organizations that support social institutions to direct the social change that will surely occur.
- Seventh, by using the innate seven values and their subsequent ethic and morality to direct the social change that will occur, social evolution will be progressive, positive, and constructive to support the social sustainability of future generations. And these make great contributions to the efforts of Directed Social Change.

Peace and the Quality of Life

Quality of Life as a primary value is the tantalus of evolving cultures. Self-sustaining thriving societies and cultures always seem to strive to achieve a continuing and improving quality of life. This is a response to the motivators of three other primary values, (life, equality, and growth). Dr. Abraham Maslow inferred that as people satisfy their needs, they will then *reinterpret* the four primary values in new ways so that new needs are developed. The same motivators are there from the primary values, but they become reinterpreted in new ways as older needs are satisfied.

What we are seeing now in developed and mature economies is that the younger generations are not satisfied with “more.” What they want is an improving quality of life where QUALITY is paramount *rather than more* materialism. They have seen what the incessant drive for more has caused their parents and grandparents – stress and anxiety, and unreasonable competition with themselves, neighbors, family, associates, and debt.



Because of the immense social and economic impact of the Covid pandemic, most people know now that there is no going back to the “old normal.” Yet, few if anyone is aware of what the “New Normal Culture” will look like. For many forward-looking people of the Millennial generation, the global economic recession that began in 2008 is seen now as a harbinger of another but greater economic collapse that appears to have already begun. Their question is completely rational, “Why amass great debt, and depend upon a continuing prosperous economy when we will have to deal with our indebtedness, unemployment, and still have to contend with our monstrous car and house payments when it collapses?!”

Global Culture Change. The Covid Pandemic has created a huge culture change where millions of striving Millennials who were working in offices are now working remotely from home or other location. Without the hyper-stress of working in rapid-paced offices, many Millennials have intentionally chosen NOT to return to their offices. The Chinese equivalent of Millennials call this “lying flat,” i.e., relaxing, not stressing, living without anxiety, living without the constant and incessant cultural exhortation to strive and work harder. So, too, are young Americans doing the same. This is a significant indicator that the traditional cultures of striving nations are changing, and perhaps permanently.

This culture change is fully in keeping with the inherent nature of Homo sapiens, to let developments take their natural course (Taoist) and to let or invite opportunities to become available. The “do more,” “get more,”

“want more,” culture that has lasted for 75 years, from the end of WW II to the Covid Pandemic, is changing with the change of generations. And traditional social sciences have not caught up! The matrix of human motivation for more material things is giving way to more quality experiences that materialism can never provide. Perhaps we can anticipate a resurgence of Buddhism, Zen Buddhist meditation, and Taoism’s advice “don’t push the river, do not resist the watercourse way.”⁵²

What we are seeing is a *global shift in consciousness* that is continuing to spread in developed democratic nations that has been anticipated and predicted by shaman of indigenous cultures and shaman of developed cultures.

It appears that the Covid pandemic has awakened a sleeping giant of culture change of numerous sources. Call it coincidence, call it serendipity, call it what you will but the conjunction of 1) the Millennials of the "lying flat" culture that is also occurring in China is almost identical to the response of Millennials in the “western” world; 2) the threat of the collapse of the global economy that coincidentally is apparent in the great supply chain crisis; 3) the near collapse of the health industry in most nations; 4) the social isolation that has come about to avoid crowds of people and possible contamination of the Covid virus; and, 5) the proximate association of most people with someone who has died from a Covid infection.

Most people in the U.S. are aware to some degree that our wheels of progress and innovation aren’t working as they used to. Government is an administrative and managerial invalid and is generally unable to discover and create solutions to long standing problems. The incompetence of Congress and state legislatures and their respective executive branches have devolved into unethical, destructive competition. Further, the ethical and moral decline of the elected and appointed incumbents of governmental offices and whole agencies has deteriorated to the point where money is the criterion for attaining positions of authority, control, and power.

A *global shift of consciousness* is a response of people looking elsewhere than to their governments for competent leadership for a way through the morass of accumulated social, political, and economic problems.

⁵² Watts, Alan 1957 *The Way of Zen*

The stated points of influences above are clear evidence, at least to me, that an inflection point in the culture of the global civilization has occurred. In the critical reality of life, these crises, plus the lengthy list of cataclysmic weather crises, offer cultural leaders a rare opportunity to come forward with society-transforming leadership to lead their societies through these crises successfully. “Successfully” is meant in terms of transforming the traditional forms of societies, democratic processes, and economies into ones that will consciously and intentionally contribute to the long-term social sustainability of their respective nations and a thriving future.

Here is the caution: Nonetheless, billions of people of the world will be undergoing extremely exaggerated social change until these transformative efforts become settled. Considering that the world is now undergoing the early cataclysmic trauma of global warming, rising sea levels, increasingly extreme violent weather (tornadoes, hurricanes, flooding, extreme rainfall, and extreme dryness), the consequences to agriculture, city water sources, the infrastructure of city-states, and families, too add to the trauma of these times.

As you may intuit, it will not come too quickly that materialism and the culture of increasing **quantification** of life become rapidly obsolete. What then will replace it? Intuitively, it must be an improving **quality of life**. When quality of life becomes the main cultural focus, then the shift in consciousness will be well in place. We can look forward to public, corporate, and governmental policies that reflect that consciousness. Then we can hope as well that the entrenched traditional cultures of the social institutions will also reflect a practical orientation to each client, parent, student, and patient, for example, how to use their own initiative to improve their own quality of life.

Peace and Social Sustainability

The achievement of peace is dependent upon a society having evolved to the Stage where social stability is perennial, and that peace has been established within those societies and with other nations. The achievement of social sustainability, where a society and nation have evolved, developed, and natured to the point where it is becoming socially self-sustaining *requires the same criteria for achieving peace*.

* To adapt to the inevitable tempo of social change, the existential question needs to be asked again but with the understanding that social

sustainability is NOT meant to sustain existent, failing democratic social, political, and economic processes.

“What is the existential intention behind all efforts of sustainability?”

* The existential intention of all efforts of sustainability, whether material sustainability or social sustainability, is to create permanence — a steady-state in terms of holistic, integrated systems that are in themselves self-sustaining. This may appear to be a deflection from our current discussion, yet it is at the heart of all efforts to develop self-sustaining, perpetuating existence particularly in democratic societies and nations.

The first major lesson to be learned from all failed efforts of utopian social-political schemes, dictatorships, and revolutions of every type is that they were all unorganized, did not have ultimate values, and did not have a means of assessing (measuring) the progress toward their goals.

The second lesson to be learned is that, in this example, democracies are not a one size fits all societies and nations for centuries. What today’s democracies have not accounted for is continuing UNdirected social change. ⁵³

If peace is to become a real possibility, then the values that will underlie the decision-making that will bring about peace must be common to all parties. Further, there must be a universal ethic and morality that everyone accepts as necessary to assure that the decision-making is fair for everyone.

Intentionally designing the future we want requires proactive cultural leadership to consciously bring about intentional Directed Social Change. Heretofore that was impossible because no one understood the holism of human and social processes that are needed. The results have been that UNdirected Social Change simply ran rampant.

Elon Musk and Stephen Hawking have shared quotes ⁵⁴ that reveal an awareness that *UNdirected Social Change* is the most dangerous element now threatening all existing societies, cultures, and nations.

Elon Musk has been quoted to say regarding AI, (artificial intelligence), “AI is humanity’s biggest threat.” ⁵⁵

⁵³ *ibid.* 2022 *Progressive Politics, Democracy, and Human Motivation* p 3, 8, 13, 18, 20

⁵⁴ Raphael, Daniel 2019 *Artificial Intelligence — A Protocol for Setting Moral and Ethical Operational Standards* p 3, 19, 27

⁵⁵ A quote given by Mr. Musk at the National Governors Association meeting in Rhode Island, as reported by the Wall Street Journal, July 16, 2017.

Musk's thoughts were echoed by Stephen Hawking on CNBC, Monday, November 6, 2017, "Success in creating effective AI, could be the biggest event in the history of our civilization. Or the worst. We just don't know. So, we cannot know if we will be infinitely helped by AI, or ignored by it and side-lined, or conceivably destroyed by it.

"Unless we learn how to prepare for, and avoid, the potential risks, AI could be the worst event in the history of our civilization. It brings dangers, like powerful autonomous weapons, or new ways for the few to oppress the many. It could bring great disruption to our economy."

The great culture change that resulted from the Covid Pandemic was not planned. It just occurred. And, most of us know that there is no going back to the "old normal." What we can anticipate is that there will be more UNdirected Social Change with the results being unknown and unanticipated.

Inflection point. If we appreciate the occurrence of the Pandemic and subsequent UNdirected culture change as the opening to an epic inflection point for civilization, we at the local level can begin to use that inflection point to introduce the matrix of innate motivator-values as the fulcrum point for intentionally guiding social change in positive directions.

What are those positive directions?

- Guided social evolution;
- Developing a universal and timeless ethic for all human relationships;
- Redesigning the social institution of education, for example, so that its programs use and apply the matrix of human values to support social sustainability and peace



“Nothing is more powerful than an idea
whose time has come.”

Victor Hugo 1802-1885

Epilogue

Democracy – Planning for Recovery BEFORE the Coming Collapse — A Book of Hope

A Personal, Spiritual, Autoethnographic Report

The invitation to provide an autoethnographic report for a special edition of *Religions* came at the perfect time. That is the latest piece of serendipity that has assisted me in the writing of this book, and its eventual publication. Until this invitation came along, I had not figured out how to include the many spiritual and transpersonal experiences in the last 45 years that brought me to the point of writing this book.

As you can surmise, there are really two integrated stories here. The first is the 45-year evolution and development of my spirituality, the second being the development of the concepts supporting the reasoning and logic of this book.

What complicates this report on my personal mystical, spiritual-metaphysical, transcendental, and spiritual intuition is that I have been prescient since about age eight. In those early years that prescience seemed to be a figment of my imagination. I disregarded it until I received my orders to report to Travis Air Force Base in the summer of 1968 for transport to Vietnam, where I would receive my assignment.

What I “saw” in my prescient mind’s eye was the big army computer that correlated skills, limitations, MOS, (military occupations specialty), with assignment openings. What I “knew” from the prescient vision was that I was protected from going out into the field of combat. Fortunately, I was assigned to the 58th Medical Battalion’s 332nd Medical Dispensary on the Army’s second largest base, Long Binh Post with 40,000 other soldiers.

The spiritual experiences I have had throughout my adult life have been subtle, and usually present themselves when I am not aware of their influence. The only way that I know that it occurred is afterward when I realize its influence has prepared me for the next stage of my life. It

became another puzzle-piece that helped complete a much larger picture of my life. At least that is how Spirit has guided my life. It is not that some spiritual entity said, “Pay attention, begin reading _ _ _ _ _.”

What happens is that when I have been placed in a situation where I need to study or think about something that I have been working on, ideas soon come to mind. All of which, by the way, has been almost always related to social sustainability or some related topic. This has been a consistent aspect for me and still is. It is a matter of myself following through on something needed, though I am never fully aware of exactly of what it is I will be doing in the future. When I begin to wonder about that, that’s when my prescience kicks in and I can sense what is to become.

As the Second Lieutenant administrative officer of the 332nd, I began studying the Army’s medical supply manuals related to non-expendable property management as I was the responsible and accountable person for the equipment assigned to the 332nd. These included, a jeep, ambulance, “medical kits” the size of a small car, tents, and the necessary medical supplies. My work as an administrative officer did not require all of my time as I had an incredibly capable staff sergeant who said to me early on in my assignment, “Sir, this will work out very well between us as I know how to do everything that is required of you and of me. I will protect your ass from making mistakes if you will just authorize the work that I hand you to sign.” With the spare time I had, my afternoons were filled with reading Heidegger, Buber, and the Army Stars and Stripes newspaper, ...but that’s another story for another time.

The commander of the 58th eventually discovered that I had a lot of spare time, and had me reassigned to the S-4 Office (Supply administration) of the 58th Medical Battalion as the Property Book officer for the 58th and the 13 dispensaries under his command. The commander made this decision because too many generators, jeeps, medial kits, and other non-expendable materials continued to go missing from the outlying dispensaries. They went missing not because the Viet Cong had taken them but because forward Army units that had lost materiel during a VC attack would then use one of their transport aircraft to fly down to Long Binh Post, steal our equipment and fly it out during the night.

That made me responsible and accountable for many millions of dollars of materiel. I visited all 13 dispensaries and had each staff sergeant sign as the responsible person for the materiel at his respective dispensary. The

result: no more losses. As the property book office for the S4 office's own materiel, I became responsible for the big 18-wheel water tankers, jeeps, ambulances, and medical materiel in addition to my accountability for the 13 dispensaries.

It is usual that after 6 months of a lieutenant's first assignment he would be rotated to a combat unit's medical dispensary or aid station. I was not, and I was safe. It was fortunate that I had studied the medical supply manuals, particularly concerning non-expendable property management. I maintained the S-4 assignment until my ETS (effective termination of service) in late June 1969.

I did not attribute that assignment to "luck" but intuitively knew that the Angels had manipulated the computer for my first assignment and then had somehow influenced me to thoroughly read about property management. You see, a lot of what happens in our lives working with Spirit is that we are "placed" in situations that afford us experiences to learn what is needed for our next assignment. I was not aware at the time of what urged me to do so. At least that is the way it has worked in my life. But, once I begin to think about it, the prescient side of my mind shows me how it all fits together.

Along the way, without being immediately aware, I knew that I was being guided by incredible moments of serendipity that I came to know as divine order, divine timing, and divine development. For instance, during part of my assignment in Vietnam, I was receiving double pay. I don't know how that occurred, but it did, though I brought it to the paymaster's attention while I was there. Eventually, it amounted to several thousands of dollars. After I was discharged from the Army, my wife and I waited for the Army to contact us regarding this over-payment. Eventually a year passed with no contact. Voluntarily and without request, I wrote a check in the amount of the overpayment and mailed it off to Army records, with a clear conscience. We waited for a reply. None came.

On Christmas day 1970 an Army warrant officer knocked on our door and handed me an envelope that contained a letter and a check for \$750. The letter said that this amount was due to us because we had over-paid the Army. It came at the perfect time because a month earlier our first son arrived. In that era, employers did not provide health insurance. The money almost equaled the amount that we owed to the hospital and

doctor. Again, it was not just dumb luck, but the intervention of Spirit in my life and perfect timing.

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I have divided my spiritual experiences into three categories.

- The first is the unconscious guidance I receive that sets my life up for what is to come next. I know this exists because of the many hundreds of times I have experienced this process.
- The second is what I call “knowings.” A knowing is the last step of the “hope continuum” of hope, faith, belief, trust, (experience) and knowing. All of the stages in this continuum, except knowing, are based on thinking, i.e., belief. Knowing is solely based on factual experience. Mystics, for example, know the divine exists because they have experienced Its presence in their life. I know this exists because I have had that experience many times.

The remarkable characteristic of a knowing is that the experience carries with it all of the sensory and emotional reactions of experiencing it in the actual three dimensions, similarly as my experience of the Ah-ha! moment I had in the spring of 2008 when I saw the four primary values. That is the emotional awareness of the all-pervasive impact of a knowing.

- The third category involves my conscious conversational dialogues with spiritual entities of light. I know this experience is real because I have had thousands of those conversations about my life, and about practical matters involving Planetary Management and the relationships of Spirit to/with mortals. Now, it is a regular daily occurrence, but never invasive or intrusive. And, no, I have not been and am not on psychotropic medication; and, no, I have not been diagnosed as being mentally ill.

My sense of being guided by Spirit began to expand after I left home to go to college in 1962, but it was not until the late summer of 1976 that I had my first knowing experience. As we lived about 12 miles out in the country east of Salem, Oregon, I would walk down to our rural mailbox to pick up the mail and advertisements. As I walked back to the house, I opened one of the millions of envelopes sent out by Publishers Clearing House offering \$5 million to the winner. As I opened the letter, I had one of those transpersonal “Ah-ha!!!” moments that I eventually labeled as an “Ah-ha” moment of KNOWING that someday I would come into possession of “big money.”

Over the course of the next 40 years, I have had at least one Ah-ha moment every 10 years of a similar nature related to the same knowing, though never winning any money. Maybe that's because I never submitted a response! Those "knowings" provided the carrot that drew me into what I was to do in the future, today, where the final stages are now coming into existence.

As for the transpersonal experiences of a mystic who has come to experience the presence of the divine in their life, those usually come to me unexpectedly in untimely situations. Only a very few of the dozens of mystical experiences I have had occurred during meditation. I do not use the drugs that are known to support mystical, transpersonal experiences. The mystical experiences I have had were generated solely by my own spiritual evolution and development.

After I had my first mystical, transpersonal experience many decades ago, I quit praying as the experience of being in the presence of the divine surpasses any prayerful experience. As most mystics attest, "There is no going back to religion after that." For myself and for many others, that experience gave me a "peace that passes all understanding," and added a tranquility to my life that I had never had before. All things seemed to be "in order," which helped me redirect my willfulness by relinquishing my old tendency to "make it happen," whatever it was that I thought needed to have happen in my life.

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In mid-1990 I had a life-changing experience involving falling headfirst from a 6-foot ladder onto a concrete floor. The result was a traumatic closed-head injury that eventually resulted in a change of personality to the extent that I could not identify with the type of thinking I had used previously. Soon after, I became a member of a support group for people who had severe closed-head injuries. I discovered that almost all had tried unsuccessfully to return to their former lives, occupations, and relationships. I, however, did not. After four years, I finally could not tolerate the disconnect from my former life due to the change of personality, and made a clean break of it by changing my name completely. I did not try to go back to my former life, and began to live my life far differently than I had lived it in the past.

Because of cognitive brain damage, I was no longer employable. That became very obvious after the first time I went to the grocery store. In the past, I usually did not need a grocery list. This time, walking down the grocery aisle I tried to think of how to make a simple peanut butter and jelly sandwich. I became so distressed in the confusion of my thinking that I stood in the grocery aisle sobbing my eyes out not even knowing what I needed. I couldn't make the connection between the ingredients of the sandwich and figuring out which aisle I needed to find them.

Upon returning home, I began reviewing step by step how to make a sandwich and a bowl of soup. I separated the process by listing what I needed, and then made a procedural list of how to make a sandwich and a bowl of soup. This process eventually became my experiential training lessons to reconstruct my life. At the time, there were no remedial training classes offered to people who had cognitive brain damage from a closed head injury. Neither had local clinical psychologists been trained for dealing with this kind of injury, at least not in Salem, Oregon.

Two years after my accident, I began working again at the trades that had paid for my way through college. Eventually, I became very proficient at several trades and began my new career as an independent "housewright" repairing and remodeling homes at the journeyman level of competence, working alone. When I worked, I earned money and saved it. When I was not working, I was busy writing. My first self-published writing project eventually came to fruition in 1992 and entitled, *The Development of Public Policy, and the Next Step of Democracy for the 21st Century*. When the money ran out, my telephone would ring, and I would go back to work. I never advertised and I never called for work. My work came to me by referral. By relying upon this spiritual connection, I was finally able to quit worrying about money.

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The Accident. Falling off the ladder in the afternoon of August 30, 1990 as very significant to my spiritual evolution. Four hours after the accident, I awoke under heavy pain medication to find myself in a hospital bed surrounded by friends, sibling brother, and parents. In my delirium, I wondered silently about my recovery, and if I would, and how I was going to pay for the medial expenses which would be significant. The voice I heard said, "Their job is to heal you. Your job is to recover." And that was the first verbal message I ever received.

The accident, I later discovered, had thinned the veil of consciousness between myself and the other dimensions of the universe. As consciousness is neither temporal nor dimensional, once the “veil is lifted” then we can become aware of many things, (indeterminate definition), that we had not known of before. As I had already spent one year in physical recovery when I lived with my mother, and the next two years were spent living on my own in the basement of a local metaphysical bookstore recovering mentally, emotionally, intellectually, and spiritually. The new access to the stream of consciousness, and hours-long eras of daily meditation provided me with time to sort out many of the relational conundrums of my personal life, and to establish a sound working relationship with Spirit.

Here, “Spirit” is a generalized title that I give to any spiritual entities, regardless of their order, title, and authority who work for/with the spiritual management and administration of the universe. Beings of light.

In 1993, I moved to Colorado and lived in the basement of my aunt’s home on her small ranch. That is when and where the real “nuts and bolts” of a functional, pragmatic relationship began for me with Spirit. The routine of “work-and-write” continued. Eventually, with friends, I learned how to “TR,” transmit-receive, as a clairaudient channel. In September 2001 I began to channel very fluently, and have continued to do so to the present time.

As I do a lot of “talking to myself” in my mind, I have a lot of statements that begin with, “I wonder” which act as an invitation to a spiritual being to comment on the topic I was wondering about. Often, I would ask, “Who is speaking to me?” And the answer would come through very clearly. Circa 2003 I began to write more and to produce more articles, papers, and the occasional odd book, all of which were non-fiction. I identified the muse who was assigned to help me begin writing in those beginning months. I called her Triple-A, “AAA” short for Angelic Administrative Assistant, which is described in The URANTIA Book.

Triple-A was later replaced by Avahlah Melchizedek who has remained with me and who is helping me now. As I usually do not make an outline of what I am going to write. However, I do know the subject and how to begin. From there I let my fingers do the typing without thinking about what it is I am writing, which is very similar to being in “the flow” that Mihaly Csikszentmihalyi wrote about in 1990 in his book, “Flow – The

Psychology of Optimal Experience.” I never “hear” any suggestions, but the effect seems similar to pennies dropped soundlessly into a pool of water and silently sinking to the bottom. Avahlah and other unseen advisors love to use metaphors as the example above. And so it goes for me, day after day.

Interestingly, I discovered that reading almost any thoughtful material provides the non-reading side of my brain unconscious access to the stream of consciousness until I realize what I am “seeing.”

There are some “rules” for this kind of working relationship. For the mortal, do not ask irrelevant questions or curiosity questions. For the unseen spiritual advisor, they do not interfere where and when they are not needed; they do not micro-manage; and do not tell you what to do; and do not even suggest what you should do, for example. They do stay at a distance ready to help regarding any sincere request. They always wait for an invitation in whatever form it is made. If they do not know the answer for you, they will get back to you after they access their resources.

Their work is essentially to help make us more productive, effective at learning life’s lessons, to help us advance our emotional/spiritual maturity, overcome our ethical and moral shortcomings, and to guide us as we commit ourselves to become of service to others. All of which I have experienced firsthand in my life.

This spiritual material may seem peculiar, something specific to myself, but to the contrary, I know of hundreds of people who have had similar experiences and some who are conversant with spiritual beings. Consider this question, “Where do ideas of small or great inspiration come from, especially those that come into your mind that are not part of your stream of thinking at the time?”

I have been very fortunate to have become a highly fluent clairaudient channel. I began this adventure in the fall of 1993, but was not fully fluent until mid-2001. Since then, I have had a channeled session every two weeks for the last 20 years. The product of those 20 years is about 500 transcripts of approximately 3-4 million words.

https://nordan.daynal.org/w/index.php?title=Category:Daniel_Raphael&pageuntil=2010-04-13-Death+and+the+Elderly#mw-pages

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* I have been a generalist all my life from my earliest interest in reading “Ripley’s Believe It or Not” before I was ten years old. I think I read every publication of Ripley. Throughout my life I have almost exclusively read non-fiction articles and books about hundreds of topics. What I am leading to is that my broad reading has given me a very deep and broad “data base” of information for the “wisdom muse” Machiventa Melchizedek, who speaks through me every two weeks. He is the spiritual Planetary Manager of this planet and has a mission to encourage and support all positive efforts to assist the social, cultural, and spiritual evolution and maturity of earth’s population. His primary concern is to help societies survive the coming collapse, and to prepare plans for recovery **BEFORE** the collapse engulfs our civilization and all nations. The design parameters for those plans begin with the Preface of this book, and then in the following chapters.

The explanation I can provide for this channeling phenomenon is that I have learned to see myself sitting in the audience listening to what is being said through my mind. It is vitally important that my thinking NOT become a part of the process. I have no opinions about what is being said, no attachment whatever. I simply and simultaneously hear and let the words flow through my mind-voice mechanism. I do know that the spiritual being uses my “data base” to formulate what is being said. As I am a conscious clairaudient channel and not a trance channel, I am able to hear what is being said. People who know me well and with whom I have conversations and who have listened to me as a channel, have always said that there was no mistaking the difference between hearing the channeled spiritual entity and hearing myself, Daniel Raphael.

As I had previously lived in the basement of the metaphysical bookstore, I had firsthand knowledge and the wisdom NOT to channel any entities other than the spiritual beings of light who work in the management and administration of the planet, and local universe. The only spiritual beings I channel are those who are members of universe management teams and administrations, plus my Guardian Angel, Leah, and Celestial Teacher, Mor-gan.

I ascribe the product of my co-creative writing to Spirit, though I cannot make a direct accounting of how that occurs. But it does. The concepts that come to me during the eras of writing often seem like micro-second “downloads” of needed insights. The lineage of these conceptual developments is connected, and briefly described in this book.

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As the Covid-19 pandemic has caused a global disconnect from the traditional cultures of most developed nations, this interim time of the “New Normal Culture” provides an opportunity to re-invent traditional cultures. Those ideas are also provided in the first half of the book. Its title was highly influenced by Planetary Management, as it is its primary function to not intervene in the affairs of humanity, but to guide those affairs to co-creatively achieve the desired results, and do so without abridging any will-decision by a mortal. Their interest is to preserve and manage inhabited planets as friendly incubators of new souls. As you might surmise, humanity of earth has a long way to go.

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The cognitive brain damage in 1990 left me without a reasonable clue of how to proceed in my life. So, I simply quit trying, and waited and waited and waited for some opportunity to come into my life to lead me forward. I still do not try to make my life work, I just “let go” and see what comes into my life. The longest wait I have ever experienced was three years. In the last 20 years, new openings come along very quickly. For me, my spirituality is not distant or disconnected from my day-to-day life, but is an integral part of it. That is how I still live my life.

To my good fortune early on in my life after 1990, I discovered the wisdom of Taoism and the meditation practices of Zen Buddhism. Fortunately, after I read Alan Watts’ book *The Way of Zen* in 2021, I realized that I had been using Zen Buddhist meditation practices for over 45 years to great advantage. The quiet, meditative stillness of my mind in the early part of a meditation soon gives way to a contemplative silent dialogue. The topics are not selected by myself, but come to my mind in the flow of silent thoughtlessness, and when my question-oriented thoughts about the topic do come up, further insights arrive. Accepting workable wisdom and then being able to later develop those thoughts on paper has been a boon to my productivity. Further, my writing has become, at times, an extension of those quiet Zen Buddhist moments. It became clear to me that Spirit seemed to have some sort of agenda for what it wanted me to do, but never revealing what that was to be.

As I now realize from the Covid pandemic, and the subsequent culture change, what I have been prepared to do is provided in this book. It is just one more puzzle-piece of a picture I have not fully seen yet. As a metaphor, my life has been a series of developments much like a set of

upside-down puzzle pieces where my job is to connect each piece, then to see how it fits with the other puzzle-pieces of my life. I do not always see the puzzle pieces or what lies ahead for me. My myopia comes about from my own penchant for projecting what I think ought to occur in my life. This is a predictable situation for head-strong mortals. Spirit will simply stand aside and wait for the mortal to figure it out. I look forward to seeing all of the puzzle pieces fit together, and to see all of the puzzle-pieces of my life in place, and to see what my life has become.

Contrasted to that puzzle picture, the materialism and monetization of people and all aspects of life and living, plus the hard-nosed, empirical objectivization of the sciences has produced spirit-numbing technologies of this century. Technologies will not save us from the cascade of cataclysms that will lead inexorably to the collapse of civilization as we know it. In this critical change of planetary consciousness and culture change, the *object-quantity* consciousness, (pages 37 & 38), orientations of today's cultures must now, necessarily, give way to the *value-quality* consciousness of life and the flow of the universe.

Our only option is to plan for recovery before the coming collapse occurs. Fortunately, there truly is a spiritual Planetary Manager who has humanity's best interests at heart, and who is striving to guide the developments and designs for recovery and peace. The recovery plan will not involve any miracles, but will be solely accomplished co-creatively, which means that people will be intimately and knowingly involved. The purpose for using co-creative collaboration is to garner the experience of learning how to work experientially and pragmatically with Spirit.

Now, when you return to the Preface, you will discover the designs for the recovery plan. Although being the author of his book, I do not take credit for the abundance conceptual developments of its contents. I have never thought of myself as being smart or overly intelligent to successfully pull off the dimensions of social evolution that this book implies. I have never seen myself as an activist of any type, but simply as a cultural *agent provocateur* and social architect. ##



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BIO: Daniel Raphael, PhD

Daniel Raphael is an independent, original thinker, and futurist. He is a Vietnam veteran with 18-years of experience working in adult felony criminal corrections; father of three and grandfather of 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.

Education

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Achievements

- * Creator of The EMANATION Process, the core process of Stage 3 Democracies.
- * Creator of The Design Team Process, which incorporates the seven values and subsequent ethics and morality, the Raphael Design and Validation Schematic, and specific Design Team member roles.
- * Discoverer of the seven innate values of the Homo sapiens species
- * Creator of the Raphael Unified Theory of Human Motivation
- * Creator of the Raphael Unified Theory of Social Change
- * Originator of A Universal Theory of Ethics, Morality, and Values
- * Creator of 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

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- (2020) Quantum Spiritual Metaphysics
- (2020) A Feminine Theology for Islam and Catholicism
- (2020) PEACE and the Underlying Logic of Innate Human Goodness
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The Positive, Proactive Perspective of Directed Social Change

By its nature, Directed Social Change provides the positive, proactive framework, and energy for creating socially sustainable families, communities, nations, and peace.

In the terms of positive Directed Social Change, INequality, as an example of a negative concept, is ignored. Our energy is better invested in positive, Directed Social Change concepts rather than overcoming negative social influences. As Baloo sang in “Jungle Book,” 🎵

“You’ve got to accentuate the positive
Eliminate the negative
Latch on to the affirmative
Don’t mess with Mister In-Between

You’ve got to spread joy up to the maximum
Bring gloom down to the minimum
Have faith or pandemonium
Liable to walk upon the scene.”

“Ac-Cent-Tchu-Ate the Positive” Lyrics by Johnny Mercer, music by Harold Arlen

It may seem silly to recite the lyrics in a child’s animated movie to emphasize the attitude-position that is necessary to instill personal practices of positive culture and social change. Directed Social Change begins with the individual, in the mind of the individual. It is a best-practice for eventual decision-making to choose positive option-development, positive choice-making, positive decision-making and constructive action-implementation. For those who are leaders who need can-do participants, the *proactive, positive* positioning always begins in the minds of everyone involved in the project.

You see, Directed Social Change can never take place as a reaction to the chaos of our contemporary civilization. Directed Social Change is inherently positive, and requires a proactive conscious and intentional effort to reframe the course of civilization. It is in effect a brand-new start for the organizational existence of humanity. A new attitude, proactive, and genuine-authentic-original motivator-values are the quality design parameters for directed social and culture change. The result is a change of consciousness.

Directed Social Change is not a reaction to the events of the world, but a recognition and realization that only positive, proactive social change practices will provide the model for a world we want our children and great, great grandchildren to live in.



[PDF Back Cover Page]

Democracy

Planning for Recovery BEFORE the Coming Collapse

A Book of Hope

Books that make predictions about global collapse have been on the market for many years, and have become more and more accurate. None, not even the predictions by M.I.T., provide suggestions for societal recovery. This book, however, provides the social architectural designs for the recovery of democratic nations. The technological wizardry that created the world as we know it will be of no use to prevent or recover from the coming collapse. The collapse is not a technological problem. It is a human problem where objects and quantities have been given more importance than quality-values that are at the core of the survival of the organizational existence of our families, communities, and societies.

What these plans call for is a culture change that begins with a change of consciousness from the limited thinking of materialism, monetization of everything, and from *quantity-object* value systems. These plans call for a change of consciousness to *quality-value* based decision-making systems that proactively add value to individual citizens, families, communities, and societies.

This book calls for the use of Directed Social Change to develop the evolution of social institutions so that their intentions are coordinated and complementary with each other to create beneficial future social circumstances for the generations that will come into existence. A redesign of democratic cultures is fundamental to their survival using design plans that will produce positive outcomes 10 to 50 years from now.

Fortunately, Directed Social Change was summed up by Steve Jobs, “Those who think they can change the world are the ones who do.”

What we want to give to ourselves is the hope that our progeny of future generations will remember us fondly for the planning, decisions, and fortitude of planning well for their life and living situation. ##