UNDERSTANDING
Social Sustainability

By

Daniel Raphael, PhD

Social sustainability is a process and ideology
that integrates
the disparate organizational
structures of society into a congruent system.

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– opus unius hominis vitae –

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UNDERSTANDING Social Sustainability

ABSTRACT

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The illustration on page 11 shows the significant differences between material sustainability and social sustainability. While material sustainability is humanity's attempt to adapt to the material limitations of living on only one planet, social sustainability is vital for 8 billion people to live on one planet without destroying each other.

In the text, "organizational survival" is NOT related to the survival of individual organizations, but rather to the survival of the whole of society as a social organism that provides a "cocoon" for the development, evolution, and maturation of the individual/family and organizations. As the illustration on page 30 describes, organizations and the individual/family are the only decision-makers in any society. The fate of society as a social, holistic organism is always determined by the decisions made by decision-makers in organizations and the individual/family.

UNDERSTANDING Social Sustainability provides readers with the conceptual building blocks of social sustainability that are necessary for any nation and society to transcend the 20,000-year history of failure of all societies, nations, empires, and their governments, policies, and administrations. In order for a democratic society to sustain its survival over the course of many centuries and millennia, the organizations of the major sectors of that society must make decisions that contribute to society as a holistic social organism.

Social and material sustainability are two of several strategic components of Planetary Management where humanity and the organizational context of civilization provide the social "cocoon" that is capable of nurturing global social stability and peace. This larger perspective takes into account the factors that generate a planetary social-societal, political-govern-mental, and economic-financial holism that supports the thriving survival of planetary, national, societal, and community sustainability.

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Educating the Younger Generation

Insects are born fully educated and equipped for life—
indeed, a very narrow and purely instinctive existence.
The human baby is born without an education;
therefore, man possesses the power, by controlling the
educational training of the younger generation, greatly
to modify the evolutionary course of civilization.

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.

Introduction

The intention of this paper is to bring readers into an awareness of the values used for decision-making that have sustained our species for over 8,000 generations. Using these values today would provide decision-makers with the possibility of sustaining the organizational context of our societies into a thriving future, with the capability to bring about social stability and peace.

Social Sustainability is a topic of study by itself, but here in this document its orientation revolves around the conscious social evolution of societies. This begins with the family, as it always has and ever will. It starts with designing and implementing the best parenting and childrearing practices so that families become the socially sustaining foundation for democratic societies. [1]

In the language of social sustainability, there is a symbiotic relationship between families and societies. 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. [2] The problem of dysfunctional families and dysfunctional societies could be viewed as a "chicken or the egg" conundrum as to which one develops functionality or dysfunctionality in the other. In reality, it is neither. It is my estimation that there never has been a self-sustaining society that influenced the family to also become self-sustaining; and the family has never been a truly self-sustaining social institution to influence societies to also become socially self-sustaining.

The background to this conundrum is common to all developed societies. Societies today are burdened with social, political, and financial-economic problems because communities, societies, civilizations, and all of their respective social institutions and organizations came into existence without a conscious intention for their sustainable existence and how they would intentionally contribute to the social sustainability of societies. As history has shown, ***all*** historic societies and nations came into existence, bloomed, crested, declined, collapsed, and disappeared into the strata of

[1] Raphael, Daniel 2020 ***Family Learning Centers for Sustainable Nations***
[2] Pearson, Helen 2016 ***The Life Project***. Soft Skull Press/Counterpoint, Berkeley, CA

archeological detritus. [3] To take the initiative of consciously improving the functioning of families to become capable of contributing to the social evolution of communities and societies would be a first for all time.

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

Part 1, Understanding Social Sustainability, will provide a basic understanding of social sustainability and why it is important to the future of every democratic society.

Part 2, Sustainable Families and "Bending the Culture" of Societies, takes all of Part 1 into consideration by applying it to the "best practices" of parenting and child rearing as the primary social processes to create a culture change that is conscious and intentional. Doing so will affect all other social institutions, and hopefully the functioning of all organizations. And, yes, it will take decades to bring this fully into effect, but not doing so will assure the desperation of future generations.

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

What is proposed is the development of "Family Learning Centers for Sustainable Nations" [4] as a new, permanent social institution that is as necessary as public education. Using best practices of parenting and child rearing will teach parents how to use positive and constructive parenting and child rearing practices as intentional "early life influences." Doing so will give their children huge advantages to survive and thrive as they grow into adulthood. Though most parents want the best for their children, it is rare for parents to know what children can rely upon in later years to serve them well when they are on their own; and have children of their own.

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[3] Diamond, Jared 2005 ***Collapse – How Societies Choose to Fail or Succeed***
Viking, Penguin Group, New York
Diamond, Jared 1997 ***Guns, Germs, and Steel — The Fates of Human Societies***
W. W. Norton Co., New York

[4] Raphael, Daniel 2020 ***Family Learning Centers for Sustainable Nations***

The child care and parenting programs of the Learning Centers would provide parents-to-be, parents, and grandparents with positive child care influences, i.e. skills, that will imprint their child's DNA, (biologic epigenesis) giving him or her the capability to develop a positive attitude toward life and an anticipation of successes in his or her life. [5] The DNA imprint created in one generation will carry over to the next generation, but will begin to fade with succeeding generations. To aid each generation, those skills and the DNA imprint must be "refreshed" with each generation requiring Learning Centers to become a permanent institution in every community, much like schools of public education. The intentions are multiple, but essentially permanent Learning Centers would provide a positive, multi-generational benefit to new families, communities, and societies.

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

Part 3, "Culture Management" of Western Civilization, describes the final prescription for creating a socially sustainable, peaceful holism of families, communities, societies, and nations. Culture is an evolutionary social development that exists at the "interior" of the group, [6] whether that group is a family, clan, or national society. Culture is the thread that holds the fabric of social existence together and is formed around shared values, meanings, purpose, ethics, morals, mutual understanding, shared habits, history, and world views.

By creating culturally universal teaching and training modules for parents and for children, according to the eight stages of human development [7] and validated by the innate values of our species, we can begin to "bend"

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[5] For an advanced understanding of epigenesis as it applies to child rearing, parenting, and the development of social stability and social sustainability see: https://www.youtube.com/watch?v=xI8lLpYtQ6M

[6] Wilber, Ken 2016 *Integral Meditation* Shambala Publications, Boulder, CO p 137-8.

[7] Ibid, Wilber. See Chpt 1, "Growing Up: The Hidden Maps of [Human] Development." p 19-83

the culture of families, whole societies, and western civilization toward social stability, social justice, social equity, and social sustainability. This could be considered a fundamental practice of conscious Planetary Management.

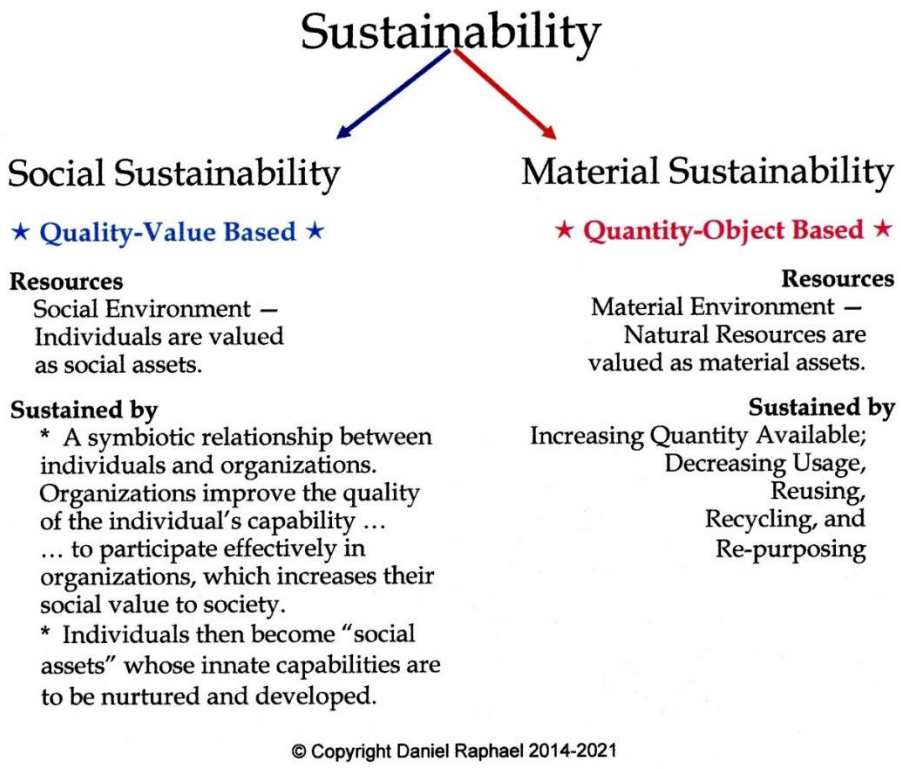
Knowing what we know about the history of societies, our own society, and the obvious signs of the moral and social decay of our society, we are now witnessing the societal decline that always anticipates societal collapse. Knowing what we know about the incredible adaptability and durability of our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

> NOTE: This paper addresses the social-societal pillar that supports the social functioning of a democratic society. (See Illustration, page 30.) It does not address the other two pillars – the political-governmental and the economic-financial pillars. These are left aside to focus on the most important element of any democratic nation – citizens individually and collectively who provide the foundation of authority for the establishment and operation of any democracy. If citizens are not at peace in stable communities, then neither will the national society, political positions, and economic-financial policies. Those topics are discussed in *The Progressive's Handbook for Reframing Democratic Values* that is available as a downloadable PDF from
>
> https://sites.google.com/view/danielraphael/free-downloads

Part 1
Understanding Social Sustainability

There are truly only two topics of consideration under the broad subject of sustainability — material and social sustainability, where each has a very discrete definition. When we think of sustainability, we also immediately think of something being sustained for some duration of time or in terms of life and living. The three subjects that follow are self-explanatory.

1. Sustainability: Two Types



2. The durations of existence.

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

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

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

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

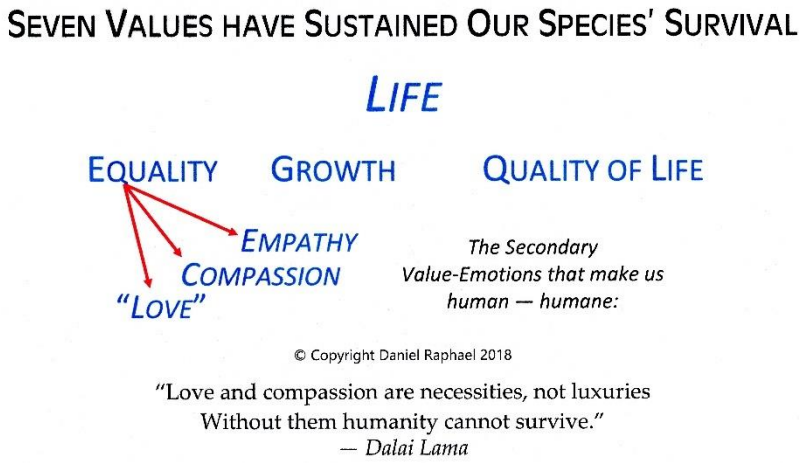
3. The duration of "sustaining" compared to survival, existence, and maintenance of a society:

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

The Seven Timeless Organic Values That have Sustained Our Species' Survival

Values are at the heart of almost all theories related to the social sciences. Values underlie all decisions, and act as the basis for resolving discussions and argumentation concerning topics of interest, and social, ethical, and moral issues. Yet, what is missing from all discussions and arguments, regarding human motivation and ethics in particular, is a concise and accurate understanding of the existence of values. "From what place of origin do values emanate?!"

The answer lies in the existence of our species from within its genome. Values exist as "urges of motivation" from within the person. As the illustration shows, **life** is the value we identify from our urge to continue living; **equality** is the urge to have and be of equal survival-value as anyone else would or could become; **growth** is the urge and motivation to expand the individual's capability to live more fully; the three primary values of life, equality, and growth work together to fulfill the urge to achieve an improving **quality of life**.



These urges of motivation, which we call "values," are inherent in being human. They are not learned, but exist at the genetic level and innate to our species. The four primary values provide the unconscious urge of motivation to sustain survival and to thrive. The three secondary values of empathy, compassion, and a generalized love for humanity also exist as urges of motivation, but enacting them is volitional, a matter of conscious choice that provides for humane living with others.

We can see, then, that values exist to guide decision-making to sustain individual and group survival, and then to thrive.

Characteristics of These Values

The four primary values are the superordinate values of our species and are not subordinate to any other values. The pursuit of an improving quality of life, growth, and equality provide the foundation for human motivation, (page 19), as interpreted by the individual, and express themselves in a personal hierarchy of needs.

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 should be present that identify those values and what they produced by prior civilizations, cultures, and nations.

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 evidence should show that these values would be expressed in cultures and civilizations worldwide in any and all eras of human existence.

Irreducible, meaning that when we put a name on the values underlying our decision-making, as evidenced by our behaviors, 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.

Immutable, meaning that these urge-motivator-values do not change.

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.*"

The Four Primary Values

The four primary values are remarkable because they constitute an organic "code of decision-making" that will produce consistent ethical and moral results regardless of the culture in which they are used. Such a code makes eminent sense because its values are timeless and universal to all people**.**

Equality is inherent in the value of life. We give equal value to each individual, and we would seek to provide more equitable opportunity to every individual to develop their innate potential, as we would our own. Even those with less potential than others have equal value to live life to explore, develop, and express the potential they do have. Without equality, life is a competition where the resources of one's living-potential can become squandered in competitive warlike existence.

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

This value ensures that the inherent potential of individuals, societies, and a civilization becomes expressed and fulfilled, which encourages an improving quality of life for everyone. Without growth, there would be no possibility of social progress, evolution, and social sustainability. Once the population of our global civilization is balanced with our planet's natural resources, then growth has everything to do with improving the quality of life of individuals, rather than the quantitative growth of populations to support economic growth. Until then difficult moral decisions will have to be made that move our communities and societies toward that balance.

Quality of Life. While life is fundamental to survival and continued existence, it is the *quality of life* that makes life worth living and gives life meaning. In a democracy, access to the *quality of life* is provided when a person not only has an *equal* right to *life*, but that person also has an *equal* right to *growth* as anyone else. This is what makes immigrants so excited to move to a democracy — they seek freedom to experience the ***quality of life*** that makes life worth living — to control their own destiny and to explore their innate potential with the opportunities that a democratic nation provides.

The Three Secondary Value-Emotions That Make Us Human

EQUALITY → *Empathy, Compassion, and love*

The three secondary value-emotions emanate from the primary value "equality." The reason we are so sensitive to issues of equality is that we have the innate capacity of ***empathy*** – to "feel" or put ourself in the place of another person and sense what that is like, whether that is in anguish or in joy. Feeling that, we want to act in ***compassion*** – to reach out to the other person and assist them in their plight. We generalize empathy and compassion for all of humanity with the term love – the capacity to care for another person or all of humanity, as we would for ourself.

* The **s**econdary value-emotions are organic to our species and exist in us as impulses to do good. They are proof that people are innately good. For example, we want peace for others as much as we want peace for ourselves because we are wired with the values that make us human – humane.

The inner motivating urges that initiate social stability and sustainability emanate from our value-emotions of empathy, compassion, and love that lead us to be open with ourself and with others, enabling us to improve our self-esteem and self-image; and encourage us to improve our relationships with others. These values are not selfish, but generous, and allow us to see our own life in the lives of others, and then in compassion reach out to help others grow! That is the humane interpretation and expression of the life, equality, growth, and an improving quality of life applied individual-to-individual through our value-emotional integrity. Their constructive interpretation leads to the positive development of our inner personality structures; and, contribute positively to our functioning in our family, community, and society. They complete the holism of Raphael's Unified Theory of Human Motivation . [8]

When they are expressed authentically and genuinely within us, they become the essential connective-energy that empowers our inner potential to blossom throughout the full development of our life from childhood through our elder years. These three value-emotions not only allow but prompt us to consider others as equals of ourselves, the truest definition

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

of the primary value "equality." We see this clearly in the "golden rule," a multi-cultural moral truism; and, we see it in actions of "pay it forward."

Empathy, compassion, and love are self-sustaining value-emotions because they allow us be more open and engaging within ourself and with others. They promote the inner development, growth, and maturity of ourself, leading us into the accumulation of living-wisdom that is essential to guide new generations. Open, confident, and socially competent individuals are the essential elements of social and cultural leadership, to lead others into actions that sustain families, communities, and societies in peace.

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

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

When you see evidence of these value-emotions in action, you are seeing evidence of the development of self-sustaining families and communities. The positive interpretations of the four primary values of social sustainability then become constructive to the *social and emotional* sustainability of individuals, families, communities, and societies. When we internalize the primary values and secondary value-emotions, we

realize that the collective power of individuals affects individuals everywhere, as much as the individual affects the collective whole.

The Seven Values and Social Policy Development

In a societal context, *when these values are embedded socially, politically, and economically, public decision-making becomes the operational bridge linking individuals as social assets in a symbiotic relationship with society.* Social, political, and economic option-development, choice-making, decision-making, and action-implementation then set the stage to develop the untapped potential of millions of citizens as a "natural resource" to create a qualitative, quality-value expansion of the nation's economy.

✱ *Symbiotically, each individual is seen as a "social asset" whose contributions to society ensure that society becomes socially sustainable, and society's contribution to the individual supports their growth to make that contribution.*

The characteristics of these values allow social policy development to become free of bias, prejudice, and self-interest. Policy development and public decision-making that is based on these values becomes —

- Universally applicable to all people of every nation, culture, race, ethnicity, society, and gender;
- As relevant and applicable 5,000 years from now as it is today;
- An ideology that would be easily accepted by all people, without the implicit or explicit implication of a foreign agenda;
- A positive, constructive way of thinking, speaking, and acting by every individual at all levels of society or position of authority;
- The hope of improved quality of social relations between individuals, organizations, and governments;
- Easily understood and useful to almost anyone, literate or not;
- Proactive to promote peace, social stability, and the social evolution of individuals, families, communities, societies, and nations to become socially sustainable.

Human Motivation

The closest reference to a values-based theory of human motivation that I could find in an extensive Internet search was *An Overview of the Schwartz Theory of Basic Values*, by Shalom H. Schwartz [9]. Schwartz lists ten values: self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, and universalism. There is no dispute with these values, as secondary or tertiary interpreted-values subordinate to the primary and secondary values. They have supported great contributions to the sustainability of our species by many individuals. Schwartz's theory, unfortunately, was published too late to be included in Dr. David Forbes' paper, "Toward a Unified Model of Human Motivation," [10] that examined all major theories of human motivation.

A Unified Theory of Human Motivation. The synergism of the primary and secondary value systems gives us a complete picture, (page 13), of human motivation and an accurate reflection of us as individuals — thinking and compassionate. The four primary values and the three secondary value-emotions bring us full circle to provide the basis for a unified theory of human motivation by engaging the analytical-side of individual with the intuitive and heart-connected side of our existence.

We are motivated by our intellectual side to devise ways to improve our quality of life, whether that means discovering fire to heat our cave and cook our food to inventing the latest smart phone. We are also mightily motivated by what we feel from what most people call their "heart." The secondary value-emotions give us the capability to improve the quality of our lives through our empathy, compassion, and love for humanity, both as givers to others and as receivers from others.

Further, these values give us the capability of improving the quality of our lives through our *intra-personal* relationship with ourself; and *inter-personal* relationship with others. This is the point that the unification of these two value systems becomes vastly important to motivate each of us to explore our innate potential and find meaning in our life, to confidently unlock our potential, and aid others to unlock their own. The three

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

[10] Review of General Psychology © American Psychological Association 2011, Vol. 15, No.2, 85-98 1089-2680/11/$12.00 DOI; 10.1037/a0023483

secondary values connect us to others through our empathy to act in compassion to aid those in distress. In doing so, these values reflect that we are being fully human. Peace will never become possible until we become fully human in our intra- and inter-personal relationships.

These seven values have provided the motivating impetus to sustain of our species for 8,000 generations, approximately, and characterize our species as being human, humane. In other terms, the four primary values give us an integrated system of *moral justice*; and the three secondary values give us an integrated system of *humane justice*. The three secondary value-emotions give us the criteria to live our lives humanely in grace, to protect and nurture ourself while we protect and nurture others.

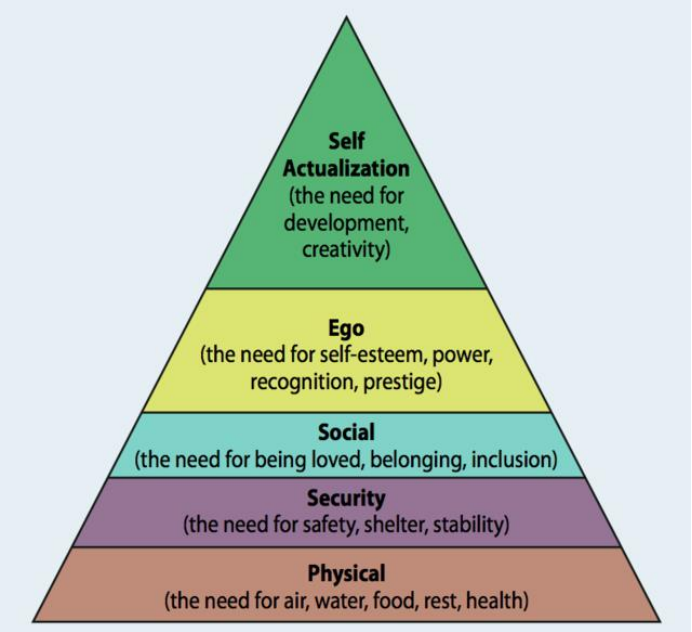
Values, Value-Interpretations, Hierarchies of Need And Social Change

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

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

Dr. Maslow stated that as basic human needs are fulfilled more evolved needs become apparent to form a hierarchy of needs. ***What drives the evolution of the needs that Dr. Maslow describes are the innate urges that are organic to our species. Our hierarchy of needs evolve as our interpretations of our innate values evolve*** — we are still using the same

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



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

"Everything is fine." [11] It is not surprising that most people in mature democracies assume that "everything is fine." "Everything is fine" is *assumed* in the almost invisible slow creep of social change by most people who are easily distracted by the immediate events in their personal lives. Yet in only five decades, the macro-scale of social change in the United States has been immense. Its only evidence is how uncomfortable

[11] Bohm, David 2004 *On Dialogue*: 68.

citizens feel with "the way things are" in Washington, D.C., other national capitals, and in their state and provincial capitals. When large numbers of the public sense and wake up to see that everything is NOT FINE, then social, political, and economic panic can cause rapid, large scale disruptions.

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

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, and 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 an integrated holistic system of social, political, and economic processes 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 primary values, social, political, and economic *evolution* can take place peacefully.

Organizational Adaptability

Organizational Adaptability. History is clear, while our species is intrinsically sustainable, organizations and governments of every type, are not. Fatally, organizations are not socially sustainable because they do not have the four primary 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.[12] The four primary values have urged us, driven us, to become **adaptable** to survive and to continue to fulfill the values that have sustained us.

> ∗ Said another way, organizations, and governments are not adaptable because their form, functions, option-development, choice-making and decision-making processes were ***artificially*** formalized and structured, which prevents the organization from adapting to social change that is ***organic*** to the people they serve.
>
> • Not being able to adapt, organizations and governments have not learned how to survive the invisible slow creep of social change or of rapidly changing situations. It is not that formalized organizations are not capable of adapting to the social changes of the host society, but that they were not designed with an intention to adapt. All 2nd Stage Democracies will fail simply because they were not designed to adapt and evolve. [13]

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

[13] Raphael, Daniel 2015 ***The Progressives Handbook for Reframing Democratic Values***. p. 77,78. Raphael, Daniel 2021 ***Stage 3 Democracies***

* The Failure to Adapt

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

- 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 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. Democratic governments are not perfect because they are developmental social institutions where each developmental stage of democracy provides the preparation to evolve 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, which opens the potential 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 [14] that exists today is designed to fail in the long-term. The primary reason it will fail is that governments are linear, closed-end processes that is not designed to adapt to social change or to learn from its mistakes and successes (to become a ***learning system*** of governance.)

Only organizational systems that have double-loop learning processes are those that are capable of incorporating feedback processes so that the organization, its participants, and citizens learn from their collective mistakes, then make adjustments, to improve their successes. [15] A 3rd Stage Democracy that has a feedback process designed into its operations becomes a system that can then 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

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[14] Raphael, Daniel (2016) ***The Progressive's Handbook for Reframing Democratic Values***. p. 77-102, 109.

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

Argyris, Chris, Robert Putnam, Diana McClain 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.

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 to be implemented.

Adapting to Changing Conditions

While the four primary values have sustained our species, the three secondary values have given us the *conscious* capability to peacefully *adapt* to a world that is becoming more and more populated. *The key words are "conscious" and "adapt."* As a species, we have unconsciously relied upon the four primary values to urge every person to yearn for a better quality of life, to grow into their potential, and to do so equally as anyone else could. The three secondary values, however, are volitional, meaning that they come into operation unconsciously and consciously.

As our societies become more and more complex and populated, the more that we will need to consciously invoke and implement the three secondary values that make us human — humane. Otherwise our developed societies will not survive, regardless of whether they are democratic or totalitarian.

It seems that many people today fear what the future will bring to their lives. For some, this awareness is much like an incessant alarm clock trying to awaken us to the opportunity now to create a far more secure future. For yet fewer are actively designing a future that is far more friendly, and socially sustainable. Only a very few actually do see the tendrils of social evolution reaching out to individuals and groups to create the first stages of that friendly future.

The future for such prescient individuals begins here, today, with like-minded progressive people. When the primary value Equality invokes our empathy, we become aware of the inequality of others which requires us to make a conscious volitional decision (consciousness) to then act in compassion to come to the aid of others; or choose to ignore them. Which choice-decision-action is more human — humane?

A change of consciousness [16] is emerging rapidly in many parts of the world. The historic consciousness of humanity was to survive as individuals, families, and clans. The emerging consciousness is based on the awakening awareness that our individual, family, clan, and national survival is now dependent upon developing organizational policies and making decisions that intentionally support the survival of our societies so that individuals, families, and clans can survive and perhaps continue to thrive.

For societies, that consciousness must become awakened so that individual citizens and all citizens collectively choose to activate their sense of equality, compassion, and love for humanity to help others adapt to living more closely together. If we choose, consciously or unconsciously, not to apply the three secondary values at a societal level, then the four primary values will operate on their own, and this will maintain the ongoing ethnic, religious, political, and national competition for their selfish existence, to the detriment of others. Conflicts are no longer regional, but global. The way through this is to consciously engage our intuitive minds and collectively choose to live without conflict, in peace — the organic state of human existence.

Value-Adding Decision-Making

All of life is defined by the decisions we make based on the seven urges of motivation that are innate to our species and modified by our personal preferences**.** What separates ongoing sustainability from the decline and collapse of organizations, societies, and nations is making decisions and taking actions that intentionally add sustainable value to the present and future circumstances of our personal lives, families, and the organizations that support the society we live in.

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

Generally, all individuals are motivated to make decisions that fulfill the first tier, the primary values, (life, quality of life, growth, and equality), using their own interpretations to develop their personal hierarchy of

[16] Raphael, Daniel 2022 ***Consciousness of the New Era***

needs. In the second tier, individuals are further motivated to interpret the fulfillment of the primary values using the secondary value-emotions of our species, (empathy, compassion, and love). I suspect that the more socially evolved a person becomes, the more that these secondary values become evident and eventually predominate. Those individuals who are less socialized compromise those values with the rationalization of their ego needs for personal aggrandizement and self-seeking conquest, or fear reactions.

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

Seven Organic Values and an Organic Morality

"Organic Morality" simply means that the seven urge-motivation-values that are *organic / innate* to Homo sapiens underlie moral and ethical decision-making. The four primary values in particular have been the decision-making criteria that have successfully sustained human survival for approximately 200,000 years. [17] Yet, as we know so well, the organizational context of human civilization has not survived. As history has so clearly shown, hundreds of societies, nations, empires, cultures, and civilizations have come into existence, bloomed, crested, declined, collapsed, and disappeared into the strata of archeological detritus. Obviously, their heads of state, presidents, premiers, and leaders were making the wrong decisions.

What can give us hope to make decisions that support the survival of the organizational context of our democratic societies is that this morality is

[17] Raphael, Daniel (2016) *Organic Morality*, *Answering the Critically Important Moral Questions of the 3rd Millennium*, offers a much more in depth discussion of "Organic Morality."

based on the values that are organic to our species. It is a humanist morality and not associated with any political or religious social institutions and associated organizations.

* * **Understanding social sustainability** comes down to option-development, decision-making, and action-implementation that sustains the survival of the whole of society as a social organism. That inherently requires that the values that are used by decision-makers provide them with the capability of making decisions that support the very long term sustainability of the ***social, organizational context*** of that society. It means that all individuals who are the decision-makers in organizations work in complemental, cooperative, relationship with all other organizations with the focused intention of successfully sustaining the survival of their host society into the centuries and millennia.

* What this means is that all organizations associated with each social institution and each social science become ***facilitators*** of creating self-sustaining societies by the policies, decisions, and actions for sustaining the good of all concerned, and their own continuing existence. Thus, **for democratic societies to survive and continue thriving, all organizations must *facilitate their responsible role functions* that will sustain the survival of the dominant society, in which all exist and thrive.** It is much like facilitating the shared responsibility of sustaining the survival of an ocean bay by those who use and depend on its quality of existence.

What the Covid-19 Pandemic has made us aware of is that the survival of our societies and perhaps even our global civilization is under threat of being jeopardized by the traditional, separatist, go-it-alone, me-first, male dominated decision-making standards that have given us our contemporarily high standards of living and quality of life, particularly those of developed democratic nations. What an incredible, threatening irony that our vaunted successes are now threatening the continuation of our way of life!!! This evolving and entombing irony is defining the traditional ways of doing business and the decisions of traditionally doing business as now being IMMORAL.

Again, the above description is evidence of what I call "The Great Transition" that requires a global change of consciousness in order to empower our continued societal survival.

The bottom line for all decision-making is in this order: survival, existence, continued existence, self-sustainability, and perpetual social

sustainability. This applies to governments and profit-making businesses just as it does to individuals. But without a consistent set of values for making integrated, consistent, systems-capable ethical and moral decision-making that support sustainability, then those organizations will face eventual extinction.

Ironically, the survival of the organizational matrix of societies is dependent upon the socially sustainable conditions of the individual/family.

* * The illustration above expresses a very simple concept, that the quality of decision-making of organizations is dependent upon the quality of the decisions made by individuals who are socialized and enculturated in their families of origin.

Not so ironically, the quality of the socially sustaining maturity of individuals is dependent upon the quality of the contributions that organizations give to support the necessary ever-improving quality of those individual's social maturity and competence. [18] This is shown in the blue, double-ended arrows above.

As you can see from the illustration, survival of the species comes first, and implied in that is the reproduction of the species. Yet, for the survival of the organizational context of society, that requires the presence of functional families that are able to produce children who will eventually

[18] Raphael, Daniel (2017-2022) ***Family Learning Centers for Sustainable Nations***

take on the roles of leadership in the social-societal, political-governmental, and economic-financial organizational architecture of society.

An Illustrative Example of a Change of Consciousness

Social sustainability is the stable state of societal/organizational existence where all organizations of the three societal architectural structures, (see illustration, page 30), function as an holism. The conflicts that now exist between the organizations within those three structures are evidence that our democratic societies are unevolved and immature. As example, this is clearly evident in the policy conflicts between the United States executive, judicial, and legislative branches of government. Where their central concern at this time should be the continued survival of our democratic society as a organic societal holism, theirs is an irrational turf war that is based on antiquarian political and governmental designs of the democratic process.

3rd Stage Democracies	2nd Stage Democracies
Organic Design — System Functions	Artificial Design — Linear Functions
Protective, participatory	Paternalistic, authoritarian
Team Oriented	Hierarchical and Male dominated
Heart and Head centered	Head centered
Creative, parallel, discerning	Linear thinking
Intuitive, empathic, compassionate	Intellectual
Transparent	Opaque
Adaptive	Rigid, inflexible, arbitrary
Proactive	Reactionary
Socially Sustainable ideology and Morality that are consistent, Integrated, and holistic.	Political ideology and traditional Morality that are inconsistent, Arbitrary, and atomistic.
Type II Learning Organizations	Type I Learning Organizations
Values Based	Rule Based

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The illustrations above provide examples of the shift of consciousness, culture change, and decision-making that is necessary for the traditional political culture, that is NOT socially sustainable, to move to a consciousness of a political-governmental holism. Such a move is now necessary in order for mature democratic nations to transcend the inherent limitations of the designs of democratic governance that were created by the founders of democracies in the last three hundred years.

If democracy, as a citizen-empowered form of governance, is to survive into the centuries, then the traditional linear processes of the traditional designs of democratic governance must evolve to become a holism, an integrated system of connected processes.

The historic, perennial failure of all organizations. The organic morality of social sustainability bears down upon decision-making. The requirements of decision-making in this 3rd millennium are far different from the decision-making of all preceding millennia of human history. Why? Simply because no societies or nations will survive without making far more effective and proactive decisions that lead organizations and societies to become a holism, as a social organism. This in turn will sustain the families, communities, and societies of that nation.

That necessity becomes imminent when we search 20,000 years of the organizational existence of humanity for any society that had become self-sustaining. History is very clear: the prior decision-making of all, nations, civilizations, organizations, administrations, dynasties, empires, governments, and administrations, and all of their policies have ended in failure. We can expect the same result for our contemporary, existent organizations including any local or national democratic governments, whole nations, and any other organization from a sole proprietorship to multi-national global corporations.

The state of the continuing existence of every democratic nation now comes down to only two options of decision-making: survival or collapse. That decision is of such profound importance that there does not exist a political or governmental leader with the competence of solely making that decision. For democratic nations, that decision must rest upon the shoulders of every citizen. And that requires a 3rd Stage Democratic process, the *prima facie* evidence of a new state of political/governmental consciousness.

Part 2

Sustainable Families

Introduction

Readers are guided to ***Family Learning Centers for Sustainable Nations*** that describes the systems of education and training to transform families to become major contributors to the social sustainability of democratic societies, and to the leadership of those societies. See,

https://sites.google.com/view/danielraphael/free-downloads

for a PDF copy of this paper, and other books and papers of the author.

Just as the seven urge-motivator-values are fundamental to human decision-making and the survival of our species, the family is the fundamental social institution that sustains societies. In past millennia, families existed solely as the means of producing more and more workers for those in power. But, in a democratic nation, the family is the basic socializing and enculturating social institution that will bring new generations into existence who will become more and more integrated into the systems of social-societal, political-governmental, and financial-economic existence; and, to make conscious and intentional decisions that support the survival of their family, communities, and dominant society.

For a society to become socially sustainable, families must become the active facilitators of socially, politically, and economically competent, capable, and responsible leaders of Post-Collapse social institutions. The fundamental function of social institutions and social sciences in this New Era of consciousness is to become facilitators of societal survival and existence — the essence of functional socially sustainable democratic societies.

The following are some conclusions from that paper.

- Families are the foundation of all societies and civilizations.
- Families are sustainable without societies, nations, or civilizations.
- Societies and nations, however, cannot exist without the presence of families as the source of future generations of leaders, innovators, and decision-makers.
- Values underlie all decision-making.

- A holistic set of values underlies the decision-making of our species' biologic sustainability for over 8,000 generations.

- Those same values offer societies and the organizations the capability of also becoming sustainable – socially sustainable.

- For societies to achieve that stage, societies must intentionally implement policies that support the family to produce the leaders, innovators, and decision-makers who have the competence to support the transcendent interests of that nation and society.

- The social mechanism for generating functional, healthy families is Family Learning Centers for Sustainable Nations in all local communities, similarly as there are local community schools of education.

- The skills of successful child rearing and parenting are known that enculturate and socialize children to become socially responsible and socially competent adults. Teaching these skills and knowledge is as necessary for the development of social stability and peace as language and mathematic skills are necessary for the development of commercial, governmental, and economic progress and growth.

- Effective parenting skills are eventually lost over generations without a conscious and intentional effort to pursue a continuing course of improvement. The Center's permanent presence is necessary so that child rearing and parenting skills are reinforced with each generation of children, who eventually become parents.

- The permanent presence of Family Learning Centers in every local community will give democratic nations and societies the capability to transcend the limitations of all prior societies.

- Their presence will require democratic nations to form an intention to become socially self-sustaining that must be preceded by a *vision* for that future, and succeeded by an *operational philosophy*, and a set of conscious, *intentional* strategic missions that bring those nations into a socially sustainable future.

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

Part 3

"Culture Management" of Western Civilization ‡

Culture Management is the conscious effort
To fulfill an intention
To bend a culture in a particular direction.

Introduction

The term "culture management," first used by management theorists in the 1980s, [19] more accurately defines the process of "bending the culture" of western civilization as a conscious effort. The intention of culture management in this text is to bend the culture of western civilization toward social, political, and economic stability and peace.

Culture Management is one of the subordinate fields of Planetary Management. Both fields require that decision-makers think in much larger terms than that of local or national geographics. If you are a decision-maker with that breadth of decision-making, you know already that there currently are no guidelines and no references for making moral and ethical decisions *at the planetary level.*

Decision-making beyond the level of personal morality and ethics. In order for culture management to become a real possibility, we must recognize that there are three distinct levels of morality and ethics: personal, societal, and planetary. The distinction becomes clearer when it becomes necessary to plan for the sustainable survival of communities, societies, and nations. Then it becomes necessary to think of what it will take to sustain the moral and ethical survival of hundreds of millions of people rather than to sustain the moral and ethical survival of individuals.

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‡ NOTE: "Western Civilization" includes all emerging, developing, and mature democratic nations.

[19] Wilber, Ken 2016. *Integral Meditation* p 137.

Culture Management

Think of culture management as a Zen method for creating solutions without directly engaging the immediate problems of a society. Since the turn of the 20th century, and particularly since the Great Depression, governments have become increasingly concerned about the social conditions of citizens. Yet, for having spent many billions of dollars on social programs, there really has been no significant progress to decrease social, political, and economic inequalities and organizational and institutional prejudices that have kept millions of citizens apart from the overall progress of democratic economies. They failed because they did not address the cultures of society.

Drawing a parallel between software and culture may help make the power of culture management more visible. Consider that you have just composed a document on your computer. While editing the hard copy, you see that an error has been made and that you need to correct the error on the hard copy. You print another hard copy only to find the error that was to be corrected on the hard copy is still there! You go through the same process repeatedly, but the mistake is still there. That provides a parallel of the history of the successes of social programs. There have been very few definitive successes. [20]

Just as we take our computer software for granted, we have taken our culture for granted but continue to use social programs to correct the social problems of our families, communities, and societies. Until we correct the underlying "software" (culture) of our societies, the problems will always remain, no matter how many billions of dollars we spend on social programs. In the context of culture management, the integrated value system of social sustainability directly addresses the inconsistent nature of the *manmade value system* of western cultures. That inconsistency originates from the inconsistent culture within families and *how* children are raised and *what* they learn in the family.

Paraphrasing Wilber, culture exists in the interior of a group, whether the "group" is a family, community, society, or nation. The context of culture involves shared values, meanings, purpose, ethics, morals, mutual understanding, shared habits, history, and world views. "It's what holds a [family] together from the inside." And we can say the same for millions of families in the larger national society. As the family goes, so

[20] Sørenson, Christian 2017. "Adjust the Cause." *Guide for Spiritual Living*, November, (Nov. 20), p 55.

goes society; and as society goes so goes the family. The only way forward is to consciously and intentionally initiate national culture management practices beginning within the family culture, as has been described earlier and cited in the author's paper. [21]

∗ Quoting world famous leadership guru Peter Drucker, "Culture eats strategy for breakfast." Wilber — "…in other words, guiding culture is more important than business strategy and planning itself! In short, culture management is managing the *interiors* of the *group."* If we want to manage the interiors of a national democratic society, then we must begin by creating a replicable, sustainable family culture that can be easily adopted by parents and those who wish to start families.

> NOTE: I read Wilber's book with the intention of harvesting its wisdom for its applicability to the work of understanding social sustainability, "culture bending," and the family's role to support the social sustainability of the community and larger society. The process was immensely productive.
>
> *Integral Meditation* is aimed at the individual to help him or her evolve to their next Growth stage of development. Here, I have applied his conceptual framework of personal development to that of a society. By managing the culture of a democratic society, we can manage its social evolution so that it grows in positive ways that support the growth of individuals. Societies, too, because they are occupied by people, can be consciously and intentionally managed to evolve when the values of its inside culture become congruent with the innate values and ethics of our species. At present, the traditional values of social, political, and economic cultures are not congruent with those innate values, causing the interminable failure of social programs.
>
> The 200,000 year proven history of our species' capacity to sustain itself, using the values that support survival decision-making, give me confidence that our societies can consciously evolve along the same eight stages of Growth described by Wilber. Incorporating those values at the primary of societal groups will provide our democratic societies with the capability to evolve and transcend the long history of failed societies, cultures, nations, dynasties, and empires throughout all of human history. A socially sustainable "map", as Wilber calls them, has never been devised to show national societies the way into a sustainable future.

[21] Raphael, Daniel 2017 *Family Learning Centers for Sustainable Nations*

> I was struck by the candid way Wilber also spoke about raising children. He described the unspoken "maps" [22] that guide, even dictate, how we go through life with some degree of ease without ever thinking about the rules of those maps, whether that is "…at work, in relationships, creating art, raising kids, learning new courses, playing sports, almost anything — …."

* What is obvious to me is that the "maps" for raising children to become reasonably contented and socially competent adults have never been written, at least not any that have been validated by the seven values and their subsequent ethics and morality. The intention of discovering and harvesting multi-cultural "best practices" of parenting and child rearing is to create "maps" for each of the eight stages of human development that Wilber explained in his text. [23] Each of these stages will provide the guides needed for our search and discovery of those cultural best practices that are universal to every culture. From there, we will write guides, manuals, and other teaching instruments for parents, parents-to-be, and Family Learning Centers for Sustainable Nations that will act as timeless and universal "maps" that successfully guide parents along the challenging paths of each of those eight stages of raising children who eventually become independent members of our larger society.

Creating a Socially Sustainable Culture

Cultural anthropology field research has consistently shown that culture is an evolutionary development of every group of people. Though there is a great deal of literature about creating new cultures within existing organizations and institutions, I have yet to find evidence for consciously designing a new culture and then attracting people who hold similar values. To design and build a socially sustainable culture that would support a national society or a whole civilization would require that the values of this new culture are congruent with the values that have sustained our species.

No one has ever thought to sustain democratic societies by creating a socially sustainable cultural interior [24] of a new group. Wilber, "…culture

[22] Wilber 2016, p 7-9.
[23] Ibid. Chpt 1, "Growing Up: The Hidden Maps of Development," p. 19-83.
[24] Wilber 2016 p. 138

management looks at the *interiors* of the group—and finds them interwoven into networks of mutual meaning and understanding and values…." By using the values that have sustained our species to create the interior of a new group, we can begin a rational, heart-centered approach for designing and creating the beginnings of socially sustainable democratic societies beginning at the family level.

By designing this new culture we will be designing and founding a *new group.* But who will be attracted to this new group? The answer can be found in the view of an ever-broadening population of our nation's citizens who have stated among themselves, "There is something not quite right about what is developing in our nation. The social, political, and economic dysfunction of our nation has grown over the years and now seems to engulf all of our society and culture." Their fear anticipates the future as a continuation of the social, political, and economic dysfunction and moral decline of the United States' democracy and its eventual demise.

Wilber again has come to my rescue. [25] His description of map #4 describes a developmental level of "Growth" for individuals who are able to "take the role of the other" that everyone goes through who pursues their own growth and development. For me, the significance of this map is in the "we" factor where the individual can become self-identified with a new group and culture.

Because this new culture is based on the values of all humanity, it would be a very humanitarian culture, without special interest orientations or political, religious, and economic agendas. The characteristics of these values (page 14) would give this new culture the same or similar characteristics to chart a new course for the social evolution and transcendence of democratic societies and nations.

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." [26]

[25] Wilber 2016 p.37

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

The significance of sharing that odd piece of historic trivia is that very few people before and during 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.* The situation becomes even more precarious when individuals and the public accept their impotence to change the future.

An Insight from December 3, 2017. It does not take an in-depth survey of critical conditions across the globe to come to the conclusion 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 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. [27] Once the black swan event occurs, the cascade of events will bring about the collapse to most nations.

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

The litany of tragedies that I have mentioned in the above paragraph may entertain an audience with the continuing hype that so many people have come to expect from the media … and have gotten numbed by it. 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, how do we prepare for ***recovering afterwards***?" [28]

That is my question as well, plus another very important question, "Do we to restore what existed before the collapse, or do we want to use this as

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[27] *Limits of Growth* 1972. Funded by the Volkswagen Foundation and commissioned by the Club of Rome.
Donnela Meadows, Donnela, 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
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[28] Raphael, Daniel (2022) ***Democracy – Planning for Recovery before the Coming Collapse – A Book of Hope***

an opportunity as a fresh start to make immense social, political, economic, and cultural improvements that will give the families, communities, and 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 begin now or in the future, 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 future generations.

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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.

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* Originator of A Universal Theory of Ethics, Morality, and Values
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