

FAMILY LEARNING CENTERS FOR SUSTAINABLE NATIONS

By

Daniel Raphael, PhD

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

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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 in their family.

36.21.01

Family Learning Centers For Sustainable Nations

Daniel Raphael, PhD

– *opus unius hominis vitae* –

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Family Learning Centers

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

The process of intentional culture change begins with understanding the process of embedding the values of a culture, any culture. It begins in the family. In order to bend the culture of a nation or all of civilization we must begin by improving parenting and child rearing skills, knowledges, and values of parents. The very gradual decay of the moral standards of a whole society reflects the gradual moral standards that are taught and modelled by parents.

FAMILY LEARNING CENTERS FOR SUSTAINABLE NATIONS provide an intentional organizational design for teaching pre-family individuals, parents, children, and grandparents the best practices of parenting and childrearing for each developmental era of an individual's life. The goal is to prepare each new generation of parents with what, how, and when to teach their children to become socially competent, capable, and responsible; and that those children learn how to do the same for their own eventual children.

Because parenting and childrearing skills are learned and not hereditary, those skills need to be consistently refreshed with each new generation. A *Family Learning Center* in every school district of every democratic nation would provide initial and refresher training for parents, children, and grandparents. Parenting skills and childrearing skills prepare children to become responsible parents of their own families. When those skills also include training for using ethical and moral decision-making, those children will be far better prepared to enter into their society as socially competent, capable, and responsible adult citizens.

The essence of this paper lies in Chapter 2, "**The Formation of Positive Selfhood and Best Parenting Practices.**" (p. 15-24)



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Family Learning Centers for Sustainable Nations

Introduction

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

To fulfill the possibility of democratic societies becoming stable, peaceful, and eventually socially sustainable, a new social institution is needed to enculturate each new generation with the *best practices* of parenting skills. Though one generation may learn these skills and pass them on to their children, there is no assurance that over succeeding generations those best practices will be retained. Few people know what, when, and how to train their children so that their children are capable of teaching their own children to become socially competent, capable, and responsible adults. Because these skills are learned and not hereditary, they need to be consistently refreshed with each new generation, which requires a new social institution – Family Learning Centers for Sustainable Nations – in all of the school districts of every democratic nation.

- In the course of over 40 years of developing the concepts of my writings I have not found any materials that similarly engage the holism of human existence and then offer a holistic means that addresses the ills of organized human 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 becomes 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 13,588 public school districts with over 132,000 public and private schools just in the United States. ¹

The fundamental justification and rationale for doing so is that the existence of functional families is more basic to sustain the existence of

¹ Source: nces.ed.gov National Center for Education Statistics. Number of schools and school districts by locale code and state, 2009-10. (Table 98.)

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.

What is proposed will counter the increasing social dysfunction of families and organizations, and is evolutionary in the most peaceful of terms.

About the Book – Briefly.

- 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 petty 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 those skills to each new generation.
- Because so many generations have lost these vital skills, a new social institution, Family Learning Centers for Sustainable Nations, 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.

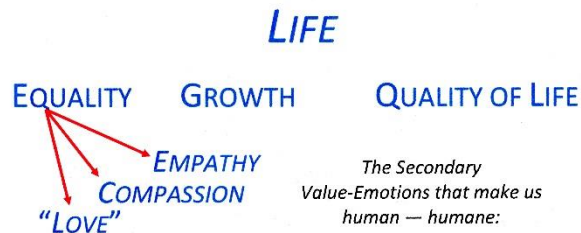
Somehow parents who have raised socially competent and responsible children knew what and how to raise their children to become socially competent and responsible adults. These are the parents and adult children we will want to interview to gain insights into their experiences to assess and then teach 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 other media of instruction and training.

* Throughout all of human history, *until now*, there has never been identified a timeless and universal set of values that could become the standard for moral and ethical decision-making and behavior. What were not identified are the values that are innate to the Homo sapiens species. These values, being innate to humans, provide the values that underlie the decision-making that sustained the survival of our species for over 200,000 years. (See pages 59-62.)

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

* From those same values emanate a proactive morality and ethic that can be applied to guide the decisions and behaviors of any person and organization, worldwide. Those values and subsequent morality and ethic then become the foundation for developing self-sustaining personal and organizational practices and decision-making that will result in our transcendence of all failed organizations, dynasties, nations, empires, and personalities in history. (See pages 59-62.)

Making Sense of Ethics — A Unique, Unified Normative Theory of Ethics, Morality, and Values, is available as a downloadable PDF at <https://sites.google.com/view/danielraphael/free-downloads>

This paper clarifies the relationship between decision-making, morality, and ethics that are coupled to the values that are innate to our species.



The one who follows the crowd
will usually go no further than the crowd.
Those who walk alone are likely to find themselves in
places no one has ever been before.

Albert Einstein

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, 1976, Time Magazine

1

The Relationship of Families and Societies

One intention for this paper is to present and provide the means for families and Family Learning Centers for Sustainable Nations to become the primary influences for the social evolution of democratic societies. The logic of that relationship will become apparent in the following statements and in the illustration immediately below.

This illustration concerns relationships between the societal players.



Explanation. This illustrates two levels of existence, our species’ material survival and the organizational social existence of our communities, societies, and civilization.

We know what our species is. It is us. The individual/family sustains our species’ existence and produces members for organizations. The family is the key element for sustaining our species and our organizations.

Organizations within the three “pillars” of social existence (social-societal, political-governmental, economic-financial) provide the processes for supporting the existence of communities, societies, and civilization. **The social-societal:** *Social* refers to the *social* context of all human interaction in and outside of organizations. *Societal* refers to the interactions of

organizations within and outside of that society. *The political-governmental* pillar is a much more familiar concept and more quickly understood. *The financial-economic* pillar involves financial institutions (organizations) of all types and economic organizations, both of which support the financial and economic functioning of communities, societies, and civilization.

Location: You can look around you and point to specimen of our species, including yourself. You and everyone else is an individual who came from a “family” of origin of some sort. You can also point to organizations by name, address, and GPS location where you work, play, and associate. But you cannot point to a community, society, or civilization by location, address, or GPS coordinates. Community, society, and civilization are the tenuous identifiers of what we say we belong.

—

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 all evolutionary stages 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 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.

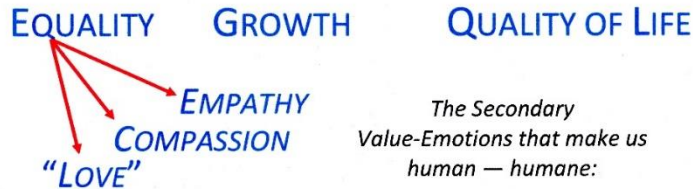
- For societies and nations to achieve that stage of sustainability, organizations within each of the three organizational pillars must actively implement policies that support the family to produce the leaders, innovators, and decision-makers who have the competence to support the transcendent interests of their communities, societies, civilization, and nations.
- The skills of successful parenting are known that enculturate and socialize children to become socially responsible and competent adults. *Teaching these skills and knowledge is as necessary for the development of social stability and peace as language and mathematic skills are necessary for the development of commercial, governmental, and economic progress and growth.*
- Effective parenting skills are eventually lost over generations without a conscious and intentional effort to sustain and improve those skills. The 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.

These are the criteria that will define the holism of sustainable social existence; and, these are built upon the four primary values that have sustained the survival of our species for over 8,000 generations. Yet, it is the three secondary values that offer the possibility that the organizational structures of communities and society can become self-sustaining. (See illustration, page 14.) But, in order 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 all decision-making at all levels of human existence. Only then can our nations become socially sustainable and transcend 20,000 years of failed organizations.



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*

Four primary values have sustained the thriving survival of our species - **Life, Equality, Growth, and Quality of life.**

Three secondary value-emotions, Empathy, Compassion, and a Love for Humanity, give humanity its capability to sustain the organizational social existence of societies.

2

The Formation of Positive Selfhood and Best Parenting Practices

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

In the last century many parenting guides have been published, but none was validated by the seven innate values of our species that have proven to be effective in sustaining the survival of our species for over 200,000 years. Never before have parents had the solid assurance that the values and ethics ² they teach their children would support the sustained survival of the organizational social existence of their communities, societies, and nations into the millennia ahead.

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. The seven criteria below provide parents with the universal and timeless standards for measuring parenting skills that support the child’s life in wonderful and unexpected ways.

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

² Raphael, Daniel 2020. *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>

Seven Universal Criteria for the Formation of Positive Selfhood

The following list of seven essential attitudes and behaviors by parents are fundamental to generate the formation of a child's positive selfhood;

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

*** * 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 Family Learning Centers for Sustainable Nations.

Attributes of Positive Selfhood

When parents receive training for 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 Potential

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 monologue, self-talk, those words they use to describe themselves as capable or incapable to investigate those seven spheres.

Best Practices. Though the *Seven Universal Criteria for the Formation of Positive Selfhood* are universal in nature in some form and available to all parents, some cultures have their own cultural "best practices" for developing these criteria in their children. Understanding those cultural differences is an essential focus of effective Family Learning Centers for Sustainable Nations.

The Nine Universal Family Roles

Once we have identified the universal best practices of parenting that produce the attributes of positive selfhood, then the best practices of the nine family roles that children need to learn comes 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 actually

aspire to that role or 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 of 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.

The Whole Person —

The Three Secondary Values as the Initiators of Ethical and Moral Decision-Making

EQUALITY → *Empathy, Compassion, and "Love"*

EQUALITY is the defining innate value of proactive morality and ethics.

The primary value "Equality" is the source for the three secondary value-emotions values, (see illustration, page 14). We know when equality is out of balance because of the secondary value-emotion of *empathy* – to "feel" or put our self in the place of another person and sense what that is like, whether that is in anguish or in joy. When we feel

empathy for others, we want to act in *compassion*, 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 equally care for another person or all of humanity, as we would for ourself.

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

* One of the responsibilities of Learning Centers is to teach parents how to teach their children to become more fully human by being more fully ethical and moral. Remarkably, *the process begins with teaching children how to become more in touch and responsive to their three secondary values* – empathy, compassion, and a generalized love for humanity that are innate to each child.

The three secondary values are what define us as being human.

When we are fully human, we are fully in touch with our empathy, compassion, and generalized love for humanity. Because these values operate in us at the conscious level of our awareness, children and adults can be *taught how to become more sensitive to situations where empathy and compassion are natural responses*. Understanding the processes that occur *before* making ethical and moral responses is essential to being fully human.

To be sensitive to a situation of *inequality* the observer must first have had some type of training to feel *EMPATHY* toward the observed person or group of people who are involved in the situation of inequality. While some people seem to be naturally empathic toward victims of inequality, others need training. The training would include teaching the student-observer to make a comparison of what is humanely expected in that situation.

The steps are not so obvious. First, the observation of a situation that may or may not involve inequality; second, the empathy-response (actually this is a comparison in the mind of the observer of what is ethical and moral in this situation and what is not); third, the moral/ethical discernment that it is a situation of inequality; and, fourth, the decision to act on the impulse of empathy *in compassion* by extending aid or assistance to the victim in distress or some type of difficulty.

When the connection of the primary value, *equality*, is made to *empathy* and *compassion* it becomes far easier to accurately assess the level of humanitarianism of an individual, group, or a whole culture. The more empathy and compassion that are in expression toward others, the more humane that individual or group of individuals. Oppositely, we could reasonably assess that an individual who has no empathy and compassion, and acts out their impulse of anti-social behavior as being non-human, i.e., not-human.

We could further argue that when someone or some nation acts out their anti-social impulses that such individuals, cultures, or nations are inhumane — a dangerous subgroup of the *Homo sapiens* species.

“The only thing necessary for the triumph of evil is for good men to do nothing.”

Attributed to Edmund Burke,
including John F Kennedy in a speech in 1961.

Moral and Ethical Decision-Making that Reflect the Fullness of Positive Selfhood Begins in the Family

The evidence of successful parenting will become apparent as the child-becoming-adult more frequently makes accurate decisions on their own. It should be accomplished with teaching children how to make good decisions that are accompanied with appropriate motivation, inspiration, appraisal, and praise by parents. These motivations will help the child understand what they discerned correctly to make that decision, or what was in error. That appraisal is not about the child being “good or bad,” “right or wrong,” but for the child to see “what works,” or “doesn’t

work,” for that situation. ³ Understanding the necessity of ethical and moral action is an added attribute that fully complements positive selfhood. Morality is essential to sustain the lives of others, while ethics is essential to sustain all relationships, including their own intra-personal relationship. ⁴ Being able to discern the outcomes of moral and ethical decisions, versus immoral and unethical decisions, and then to act appropriately is the acme of the socialized person with a positive selfhood.

Foundations for Strategic Leadership Begin in the Family

The primary missing element to initiate culture change in democratic nations and societies are leaders who are moral, ethical, and humanitarian. Pre-parent individuals, parents, grandparents, and children who appreciate the work of Family Learning Centers for Sustainable Nations 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;
- 5) Becoming a Whole Person;
- 6) Moral and Ethical Decision-Making that Reflects the Fullness of Positive Selfhood; and,
- 7) Foundations for Leadership

will have all of 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.

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

⁴ *ibid*, Raphael, Daniel 2019. *Making Sense of Ethics,*

Historically, positions of leadership were 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 enflamed with 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, and 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 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 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 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 organizations, 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 similar to those of Family Learning Centers of Sustainable Nations. Safely said, "The whole child-becoming-adult provides the best resume' for eventual, socially responsible, humanitarian leadership."

Literary and Indigenous Research for the Best Practices of Parenting and Childrearing

Among every generation of children around the world who have become adults, there are many who are well adjusted, functionally social and responsible, reasonably contented, and curious from having been raised by caring and loving parents who somehow knew how to raise their children that way. I truly believe the wisdom of sound parenting practices already exists but simply needs to be discovered, collected, organized, collated, and made assertively available in every local community where Family Learning Centers for Sustainable Nations exist.

The integrity of the child-becoming-adult's personality begins its formation even before conception simply because the parent's epigenetic imprinting is shared with their eventual children. The social/emotional environment of the parents during pregnancy begins the direct epigenetic imprinting on the child in utero. This epigenetic imprinting continues throughout the child's life by their physical and social environment that will have an effect on his or her own eventual children.

Immediately, though, the parenting and childrearing practices modelled by the parents will begin to directly affect how well the child-becoming-adult will develop as a socially capable, competent, and responsible person – or not. Literary and Indigenous research of the “best practices” of parenting and childrearing then becomes of great importance to develop the best potential that lies within the child, and all children of the world.

The first objective of these two research activities:

a) a thorough review of social science research literature of the last two centuries for the “best practices” of child rearing, parenting, and family dynamics that are capable of instilling the attributes of positive selfhood:

- 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.

b) begin field research of Indigenous cultures for the best practices with the same goals.

—

What is the “Human, Social Learning Continuum”?

The human, social continuum is created by the overlapping of generations from conception, childhood, adulthood, parenthood, and grandparenting by each new generation. This continuum is composed of numerous eras of human development. Because human development is capable at any time during a person’s life, and in all seven areas of human development (physical, mental, emotional, intellectual, cultural, social, and spiritual), human existence becomes a rich experience when these seven areas are explored and nurtured. While this may sound like an ideal situation, it is wholly possible to experience when parents understand their role as the most influential to develop the organic potential their child brought with them at birth.

With each passing generation, the older generation (4 grandparents) will come into the play of sharing best practices of parenting and child rearing with the infant/child **and** the new parents. Each generation that has been trained, socialized, and educated in these practices will become a resource for grandchildren of their own older children, thus reinforcing best practices for organized social existence in these three generations.

A child’s innate potential has a far greater possibility of being more fully developed when the “best practices” of parenting and child rearing are used by the parents and grandparents. When we take into account the “layering” effect that grandparents can provide to the application of best practices to their children and grandchildren, each new generation has a far greater possibility of enjoying their potential as adults.

When multiple generations of great grandparents, grandparents, parents, and children are involved in the multi-generational use of best practices, we can anticipate a transgenerational influence that will have a powerful positive effect on society and eventually “bend the culture” toward social-societal stability and peace.

—

The Human, Social Learning Continuum

Parents ----- *finis*
Child ----- *finis*
Grandchild ----- *finis*

Described below are my own descriptions of the various eras of human development from a time before birth to death. Undoubtedly, developmental psychologists and others can provide alternative eras with explanations.

The Human, Social Learning Continuum, In Detail

Pre-verbal

Infants in utero

Newborns

Days-old

Infants

Pre-toddler

Toddlers

Children who are not yet verbal

Verbal Children and young adults

{Here we will need to discover the various major developmental eras of children from verbal to Pre-adolescence.}

Pre-adolescent

Adolescent

Pre-adult

Young adult

Adult before leaving home

Pre-couple adults

Couple adults

Pre-verbal

Infants in utero

Newborns

Days-old

Infants

Pre-toddler

Toddlers

Children who are not yet verbal

Verbal Children and young adults

{Here we will need to discover the various major developmental eras of children from verbal to Pre-adolescence.}

Pre-adolescent

Adolescent

Pre-adult

Young adult

Adult before leaving home

When we begin to develop the results of literary and Indigenous research for the best practices of parenting and childrearing, we would ask this example question, which would also apply to other desired attributes in children, “What are the best parenting and childrearing practices for developing self-confidence in newborns, infants, pre-toddler children, toddlers, children who are not yet verbal, and so on?” The question applies to each of the developmental stages given in the Human, Social Learning Continuum In Detail, above.

In the beginning of developing self-confidence at the earliest developmental stages, the parent is the “confidence provider and builder” who shares his or her confidence with the child so that the child can accomplish the task at hand. When the child becomes verbal and understands the rudiments of language, the urging of confidence begins to be transferred to the child, i.e., the child begins to develop *self*-confidence.

As the child ages, the parent must also grow in the capacity needed to guide the child in the continuing evolution of self-confidence, and at times helping the child to understand the hazards of being over-confident in situations that may cause injuries of one type or another. Guidance as this requires the parent to teach the child how to discern of the broader aspects of the situation he or she is challenging. This process continues even after the child leaves home, and calls or visits to discuss a situation the child who has become an adult is challenged to overcome. Then the

relationship has changed from parenting the child to mentoring the child in the final stages of becoming a socially competent, capable, and responsible adult.

Conclusions

From the perspective of Directed Social Change,⁵ if we are to create positive culture change in western civilization, then we must do so with a conscious intention for the outcomes we desire. We now have the ability to create the future that will sustain our nations into the future and transcend the failed history of organized social existence.

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

* Raising children who are peaceful, socially responsible, and reasonably contented with life is not a miracle but the result of conscientiously socializing the child using the best practices of their culture to achieve the formation of positive selfhood.

Universal Parenting Guide. Discovering and validating the best practices of parenting using the criteria we have discussed would result in a *universal parenting guide* that would be applicable to all people of all races, ethnic groups, cultures, religions, and political preferences, without inherent bias and self-interest. A universal and timeless multi-cultural guide of best practices would help new parents in all nations raise their children without guessing or assuming they already knew.

The best place to reverse generational social disintegration and moral degeneration is in families that are prepared to raise children with

⁵ Raphael, Daniel 2022 *Democracy – Planning for Recovery before the Coming Collapse – A Book of Hope*

positive selfhood. Children as these will provide the leadership needed so that larger numbers of people become significant contributors to society.

Those are the children who will very likely have the capability to see the humanitarian value of supporting social, political, and economic efforts that will bring about social justice, social equity, the common good, and "*what is fair*" without governmental intervention or governmental programs.



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

Dietrich Bonhoeffer

...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. And any attempt to shift parental responsibility to state or church will prove suicidal to the welfare and advancement of civilization.

The Urantia Book, [\(84:7.27\)](#)

3

Organizational Development of Learning Centers

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

Vision

That all children grow up knowing 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 Nations. 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 habits. 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 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 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 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 change 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 Nations.

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.

Validated Research Materials

Immediate Objectives.

1. The first objective contains two research activities: 1) to review social science research findings of the last two centuries for the “best practices” of child rearing, parenting, and family dynamics that produce contented, curious, competent, and socially responsible children who are ready to leave home and enter society on their own; 2) begin field research of present-time Indigenous Wisdom of best practices with the same goals.
2. The second objective is to develop training materials for each and every phase and era of human development from pre-conception through age 20 for use by parents-to-be, parents, grandparents, children, and on educational settings from diaper daycare through secondary education.

These materials will be at their best when they apply the wisdom of the social sciences and Indigenous Wisdom in pragmatic, practical ways that can be understood by those who are literate and by those who learn by example.

3. Validated research materials will be received by the Research Projects Section of the Library of Sustaining Human Wisdom, Institute for Human Sustainability, ⁶ where it will be organized, catalogued, and made available online to the public, staff, clients, and Local Community Design and Validation Teams ⁷ for the projects they are working on. The Library then becomes the source for validated materials: societal-social, political-governmental, financial-economic, and other genres of materials that have been validated before submission to the Library.

Delayed and Coincident Objectives, #1.

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

4. Materials will be copyrighted and published by the Institute for Human Sustainability and made available to parents, the public, educational institutions, and others.

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

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

7. It will be interesting to follow the Indigenous research to see how it agrees or differs with the social science research of dozens of cultures for raising children to become effective and socially responsible adults.

Delayed and Coincident Objectives, #2.

The first people to be trained using these new training materials will be the staff who will open the first Learning Center for Sustainable Nations. They will become the local community center trainers, counselors, mentors, and advisors who will then begin working with local community

⁶ Designed and planned but not existent, yet.

⁷ Ibid

human resource agencies and informing them of our presence and the work that we do in the center.

8. Locate and secure sites for the first Learning Center.
9. Hire staff for the first Center.
10. Open for business.

Social Science Literary and Indigenous Wisdom Research

Social Science Literary Research. Social Science Literary Research has two functions: First, to search the literature for the most accurate descriptions of human developmental eras from pre-conception through the approximate age of 25 when the brain has fully matured. Second, to search the literature for the best practices for each of those developmental eras.

Indigenous Wisdom Research Team. The function of Indigenous Wisdom Research is to interview individuals of all ages in all the cultures of the geographic study area to discover the “best Indigenous practices” of parenting for the significant eras of child development. Perhaps the best individuals to interview would be individuals who have demonstrated or have experienced those practices in their lives and who have become socially capable, competent, and responsible.

Research Findings. Social science literature and Indigenous research findings will be sent to Research Projects Section of the Library of Sustaining Human Wisdom for organization, cataloguing, storage, and retrieval that will be available for the development of Center Programs.

Instruction Manuals for All Eras of Human Development. Because these materials are based on the values that are universal and innate to all people of every race, culture, ethnicity, nationality, and gender, the core training materials will be applicable to all settings where human social enculturation, education, and training occur. Instructional materials will be developed for each era of human development from pre-conception through age 25, beginning with couples who are preparing for their first child, pregnancy, newborn, first week, first month, etc., to age 25. It is my belief that the eras of late pregnancy, newborns, the first month, and the following two years of life should be oriented toward all efforts to have the infant feel safe physically, emotionally, and socially in their new

environment. Feeling safe underlies the development of trust that is necessary to support the innate secondary values of empathy, compassion, and Love.

For the newborn everything around him or her has the potential to be interpreted as life threatening. Trust is the vital and essential value/state that eventually leads to trust in intra- and inter-personal relationships all through life. Intimacy and love are not possible without trust and feeling safe.

Public and Private Educational Settings. These materials will also be developed for suitable application in private and public educational settings from diaper-daycare through primary, secondary, and higher education venues. Further, consideration will be given to the development of university level academic degree programs for social sustainability in the areas of the social-societal, political-governmental, financial-economic, (page 11), and ethics and morality.

Ethics Criteria for Validating the Best Practices of Parenting

The morality and ethics that emanate from the seven values ⁸ provide the criteria for validating the best practices of parenting, family dynamics, and community interaction. The ethics that emanate from the seven values set the stage for socializing and enculturating our children who will become the moral, ethical, cultural, social, political, and financial/economic leaders of present and future generations.

Implicit and Explicit Outcomes For Best Practices and Ethics Training

IMPLICITLY. Intra-personally, the child growing up will develop a “good” inner dialogue; “good” self-image; “good” self-worth; and develop a positive world view where he or she has a “good” quality of life, and sees themselves as *equally* capable of growing into their innate potential as well as anyone else could. For an infant, a good quality of life is provided when they are fed when hungry, sleep when tired, cuddled when unsettled, have diapers

⁸ *ibid.* **Making Sense of Ethics ...**

changed when they are dirty or wet, and are spoken and sung to when they are with you, and so on. *The desired result is that the infant/child feels safe.*

Parenting that assures that the child feels safe is a necessary prerequisite for the development of trust, intimacy, and love, which are some of the most evolved *Expressed Ethics*, (See Addendum, pages 55-63), of human behavior. When we are loved, our *quality of life* improves greatly. These developments arise as parents and grandparents are in touch with their *empathy* for the infant's situation. In *compassion* they come to the child's aid in whatever way that is needed. When we feel safe as a young adult, we are able to explore our self in new environments doing new things that lead us to *grow* into our potential.

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

Opposite and just as explicit, when positive and constructive parenting practices are not ingrained in a family and are not passed on to the children, negative personal and social outcomes frequently occur and then reoccur in next generations.⁹

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

Children who are exposed to low skill levels of parenting will usually in some way reflect that in their adult lives. The exception is when a young adult experiences some opportunity in which they can excel and learns how to counter the negation, abuse, or the neglect of their childhood; and gain a much more positive and constructive self-image and sense of self-worth. Adults have a moral responsibility to inform children, even young children,

⁹ Pearson, Helen *The Life Project* 2016. Soft Skull Press/COUNTERPOINT, Berkeley, CA
ISBN: 978-1-59376-645-0

that they can become whatever they think they can become no matter what socio-economic circumstances they come from. Collectively, in communities and societies that predominantly have low or negative parenting skills, the result over time is the increase in abuse of others, self-abuse, violence, and escapism via drug use. In groups, it can be as explicit as racial, social, and economic violence.

Learning Center Programs

The development of Learning Center Program designs will include the application of values, ethics and morality, and decision-making as factors of sustainable living, and as a means for making conscious contributions to a functional family unit.

The second consideration is to replicate how and when children learn the culture of their family and about their own roles. Role playing in Learning Centers will become an important means of working the range of instructional materials that are provided by the Center. Those who participate in the programs of the Centers, whether adult parents or children, will be exposed to a gradual process of socialization and enculturation by actually participating in the functions and roles of a family.

Variations of programs may also include students who are given free tuition in exchange for their work-service at the center in a number of capacities. It is important that the student, whether a child or adult, recognize that they are valued, their time is valued, and their service is valued. Students who are about to graduate from the program could be offered the opportunity to compete for a paid teacher-assistant position.

* There is no intention to create new, fantastic teaching and instructional techniques for the materials and processes for supporting the work of the Learning Centers. All of the technologies of pedagogy will be used from hands-on to all other means of teaching, instruction, and training. Learn by doing. Test by doing. Review by doing. Then repeating the process for those gaps in learning.



4 Epigenetics

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. ¹⁰ These influences affect the child unconsciously so that he or she behaves in ways throughout the remainder of their life that are consistent with those early influences. Some influences are positive to help the child in his or her adult life, and some are not.

Because of 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 plans, option-development, choice-making, decision-making, and implementation-actions of the decision-makers of the future. When those who have been raised with those values and practices become the decision-makers in the three most significant social structures of functional societies, (social-societal, political-governmental, and economic-financial), their decisions will result in a democratic

¹⁰ 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=xI8lLpYtQ6M>

nation's social evolution. Such a development would provide the best outcome for our human (humane) existence expressed in the form of social stability, social equity, social justice, "what is fair," and the common good.

Children raised with 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 a far 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 thought 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. ¹¹ *None have survived functionally intact*, though evidence of their past glory remains. In the great arc of organized social existence, they 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 insightful revelation is not what they did to fail, but what they did not do to assure their continued longevity: *None devised a vision, intention, operating philosophy, mission(s), or an organizational learning system to become 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*

¹¹ 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

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 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 that occur.

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 presented again.

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 since 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 Family Learning Centers for Sustainable Nations, 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 Nations, 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 actually observable *symptoms* of societal decline. We are also witnessing the distancing of the organizations and their executives from those problems and their resolution, and that too, is a symptom of social, moral, and ethical decline that will bring about the eventual collapse of our nations and societies. The existing social-societal, political-governmental, and financial-economic structures are broken and are incapable of healing themselves, let alone creating a self-sustaining system of those structures.



5

Apartheid = Social Terrorism

This chapter may appear to take readers far afield from the main theme of this paper. Yet, it is directly connected to the context of parenting that will produce the leaders of this generation, and all next generations. A sustainable future for all democratic nations truly requires the presence of Learning Centers to teach and train parents, children, young adults, and grandparents the fundamentals of raising children to become socially competent, capable, socially, and morally responsible adults and leaders.

Two nations provide examples for these explanations, South Africa and the United States. They may seem exceptionally dissimilar, but in the daylight of moral reality they are very much alike.

Definition. *Social terrorism* is any intentional or unintentional action or attitude that works toward the destruction of the social infrastructure of a nation, society, community, family, or the wellbeing of individuals.

Most people of the 21st century think of terrorism in the most obvious of terms as *physical terrorism* where buildings or other structures are blown up that kills people in or nearby. The much more subtle and dangerous form of terrorism are actions that have the intention to destroy the social structures of societies, communities, families, ethnic, religious, and/or political groups of people.

Examples in a democratic nation: **a)** this may be as subtle as using the Internet to interfere with the conduct of political campaigns, election processes and results, and others; **b)** any explicit effort of public officials to abuse the privileges that accrue to their office in a democratic nation; acts of re-programming, as occurred for example to Patty Hurst by the Symbionese Liberation Army; and acts committed by an individual, as bullying for example.

c) Examples in democratic and non-democratic nations would include policies and actions, as explicit as those of Apartheid policies, to subjugate an identifiable population to the status of cattle, which may include small

or large efforts of ethnic cleansing and genocide; and those that bend the political process in favor of a group of people or organizations as in the case of lobbying for preferential tax laws, special interest legislation, and voting restrictions. In these examples, the proactive morality and ethics that emanate from the seven innate values are violated. Equality becomes out of balance from bigotry and/or biased actions.

Apartheid's Legacy of Social Terrorism

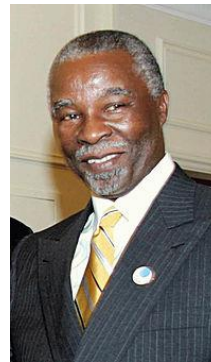
Perhaps the greatest crimes against humanity are those that intentionally portray specific groups of people as being subhuman. Racial, gender, cultural, ethnic, religious, political, economic, or social reasons for doing so are irrelevant. These reasons for intolerance seem irrelevant. Examples abound in the world with no need to point them out.

Relating to the victims of apartheid in South Africa, those people have lost their culture, and worst of all they have lost the generational social organization of their families. The terrorism of apartheid was complete. Integral family organization, roles, responsibilities, skills, loyalties, and moral obligations of those roles were destroyed, leaving a Black nation in social disintegration and unable to reconstruct the elemental necessities of a whole nation. What is left is much the same now for South Africa as it was under apartheid: an extremely small intelligentsia and a small but expanding educated population, and the disintegration of family structures from the loss of healthy role modelling. (Ref. p. 17-19)



The dismantling of apartheid was grandly visible in the actions and events that eventually resulted in Nelson Mandela's election as the first Black head of state and the first elected in a fully representative democratic election, serving as president from May 1994 to June 1999. During his term his actions dismantled the policies of apartheid. [Wikipedia]

His Deputy, Thabo Mbeki, became the second democratically elected president of South Africa, serving from June 1999 to September 2008. During his tenure, the South African economy grew by 4.5%; the Black middle class was significantly expanded while the numbers of professionals also grew. His work extended beyond South Africa as he was instrumental for assisting other nations. [Wikipedia]



I was extremely fortunate to visit with President Mbeki and his wife, Zanele Dlamini Mbeki in their home in February 2015, and with our young, mutual friend, Alexander.¹² Zanele is a world-class South African humanitarian, and founder of WDB Trust. She says of herself, “I have never founded programmes alone. It is always with the sisterhood. I am always a participant in collective thinking and

doing.” She remains intensely active in the empowerment of women, having also founded South African Women In Dialogue, (SAWID) in 2003, and African Women in Dialogue (AfWID) in 2018. AfWID united 1,000 women from 55 African countries for a 5-day dialogue on “Women’s Voice and Power as Agents of Change,” in Johannesburg in November 2019. My presence in South Africa was to deliver a paper entitled, “Where does Peace Begin?”

The legacy of apartheid is still very evident even though Nelson Mandela’s new democratic government overturned the policies of apartheid. Continuing efforts by the women of SAWID and other women’s organizations have made great strides organizing programs that aid women and families. Yes, significant problems abound.

One of the most egregious is the disconnect between those who are elected and their electorate. The results have generally been that those who are elected, usually men, then use their office for personal gain in one form or another, or even to forget the people who elected them. National policies

¹² Private pictures of President Mbeki and his wife, Zanele, used with their permission. Thank you.

have not fulfilled the hope that got Nelson Mandela elected in the first place. Apartheid has been outlawed, but its legacy lives on.

The Lack of Strategic Thinking and Action

The lack of proactive strategic thinking is not solely a problem for South Africa, but for almost all mature, democratic nations.

Proactive strategic thinking that *prevents* the social disintegration of the most fundamental social institutions as family, education, health care, justice, and the democratic process is strategic thinking, planning, and action that sustain the social fabric of those societies — and not just for this generation but *for all future generations*. Failing to do so is another example that applies to politics in the United States as well as in South Africa and many dozens of other nations.

Without the perspective of a planetary manager, who sees the whole planetary social and material existence of humanity as one social organism, the future of our children's children is not assured to be even remotely similar in texture, quality of life, and opportunities as exists today. That is the significant difference between the early immigrants of new nations and those who exist now in their snug homes with little to strive for or for their children. Assuming, taking for granted, that the quality of life for those who are above poverty level will be as good for their children and particularly for their grandchildren is an asinine assumption.

Faltering Democracies

The reference I will use to discuss faltering democracies is covered in detail in *Foundations for an Evolving Civilization*, particularly in chapter 6, "Stage 2 Democracies — The Feral State." In the case of South Africa it is simultaneously an emerging democracy and a Feral Stage 2 Democracy. The U.S. is simply a Feral 2 Stage Democracy.¹³ South Africa never became a developed Stage 2 Democracy but remained in a feral state

¹³ Raphael, Daniel 2019 *Foundations for an Evolving Civilization* available from the author's Google website.

because its early beginning was compromised by the lack of efforts for its fledgling democracy to evolve and become a functioning democracy.

In the case of the US, until 60 years ago, it was a reasonably functional democracy, but has entered the Feral State of Democracy by failing to evolve. There has been NO proactive strategic vision to motivate it to evolve to a Stage 3 Democracy. Thus, it is faltering in the early stages of social disintegration and now it is in an advanced stage of dysfunction of its democratic process. Without some *cause célèbre* to bring the motivation to bear to produce efforts of social evolution, both nations will continue to become more and more dysfunctional. The lack of honorable, moral, ethical, and humanitarian leadership in both nations is of immediate concern. For the United States, one UNintentional social terrorist development has been the ignominious and immoral widening of the wealth-gap. That gap is a globally recognized social problem that public executives have ignored. By ignoring this economic crisis, they have inherently become complicit economic social terrorists.

Responsible and Humanitarian Leadership

It is obviously apparent, at least to me, that male leadership is lacking in both nations. Who will pick up the swagger stick of leadership to execute the social evolution that will bring both nations into a socially sustainable future?

No longer are men able to conquer frontiers and clear millions of acres of forests that became farmland. And, it no longer seems that men are able to curb their penchant for aggressive competition, dominance, control, and war. The cost is simply too great at the expense of vast numbers of people who have become impoverished in their competition, subjugated to their dominance, and victims of their control for citizens of democratic nations to tolerate the shenanigans of socially incompetent and irresponsible leaders.

As always in the birth of democracy, the people will always and ever be the ultimate, final authority and resource for developing and nurturing democracies. With a couple of outstanding exceptions, as men have shown their colors so clearly, it must be women this time who “step up” to the challenge of leading their nations.

It is not that men do not have the capability to bring this into existence, it is simply that men would be more pleased to go hunting, fishing, and go to war than sitting down to the patient work of knitting a sweater. What democratic nations need now is the steady application of patience to build socially self-sustaining democratic nations, and to appreciate those small efforts that in the end will empower democratic nations to transcend the 20,000-year history of consistent failure of all previous nations, regimes, governments, societies, and cultures. It is work for which the feminine is most capable at a time when it is most needed.

What women have in common is motherhood, home, family-building, sisterhood, and community. For women, sisterhood does not cease with the raising children but continues with the perennial roles women have always had since the earliest eras of human social existence. These are perfect roles for feminine, humanitarian leadership.



6 Nation-Building, Family-Building, and Community-Building – *An Example* *Social Evolution with Conscious Intention*

Nation Building

The last chapter ended with the uncomfortable similarity of South Africa and the United States involving democratic leaders who fail to take the moral high ground concerning policies and laws that address the welfare and improvement of the common good of their citizens. Given that those elected and appointed executives, male and female, will not voluntarily change their attitudes and agendas while in office, then it becomes a matter for the public to take action at the individual, family, and community levels to set a new course for the democratic process.

You may feel that the last chapter and this chapter have gone astray from the main theme of this book. However, if public officials have only their myopic view of self-interest while in office, then the public must take the farsighted “together-interest” that sees that the long arc of democratic history must stretch into the centuries ahead to sustain both families and their democratic nations.

Under the current political circumstances in both nations, and others, that historic course correction can only begin in and with the family to create the inertia of conscious social evolution with the conscious intention to sustain an improving quality of life for everyone. That course correction begins with the acceptance that social change ¹⁴ will occur, but now it will occur with an intention to create sustaining democratic nations.

¹⁴ Raphael, Daniel 2019 *Sustainable Civilizations, A General Critical Theory Based on the Innate Values of Homo sapiens – An Introduction to Planetary Management* p 27-37

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 origins. 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 include 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.

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.

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 organized human 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.¹⁵ These Teams act as facilitators between the needs and wisdom of families and communities, and their state or national democratic processes and political processes.

These Teams provide a logical and rational means for local citizens to address local and national social problems/issues/topics and 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 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.¹⁶

¹⁵ Raphael, Daniel 2019 *The Design Team Process*.

¹⁶ Raphael, Daniel 2019 *Foundations for an Evolving Civilization*. Esp. "The Fourth Foundation," beginning on page 35.

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.



7 Millennium Families Program

mil-len-ni-um fam-il-y *n., pl. -lies* all people of the lineage of one family who for 40 generations participate in Family Learning Centers for Sustainable Nations and apply the “best practices” of parenting to each new generation.

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

The Millennium Families Program is not an elitist or utopian scheme to create the perfect community or society, but rather an attempt to apply what we know about the sustainability of our species to the family as the primary social institution of all societies.¹⁷ For this program, the two brief articles in the Addenda, pages 55 and 63, provide the criteria for enlisting lineages of committed families to aid current and future generations in every democratic society.

Millennium Families will become an identifiable core in their communities who are committed to train, educate, socialize, and enculturate future generations of the societies where they live. Doing so, they will provide an example of their commitment to future generations of their own family,

¹⁷ Pearson 2016.

and aid the motivation of others to improve their own equality, growth, and quality of life for themselves and their children.

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

A social dividend will be paid when the children of Millennium Families become adults and consciously carry the seven values of our species and the best practices of parenting into every venue of where they live and work. They will have the knowledge and skills for validating existing social policies and designing new social policies that complement these values. They will eventually carry these values and best practices into education, the next vital social institution. What is essential is to incorporate a pedagogy for raising children with the deliberate intention for them to become socially, emotionally, and mentally well balanced and responsible.



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.

Addenda

Seven Values Have Sustained Our Species’ Survival 57

- **Illustration** 57
- Characteristics of the Seven Values
- The Four Primary Values
- The Three Secondary Values

The Subsequent Morality and Ethics of the Seven Values 61

Family Learning Centers for Sustainable Nations

Characteristics of the 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

The illustration above shows the seven values that are embedded in our DNA. It also shows their relationship to each other. They are integral to our being, and give us the capability to make decisions to become complete as a person and offer us the means to have a positive and constructive social life. They exist in every person of every race, culture, ethnicity, nation, and gender. The combination of the *seven values* and their *characteristics* provides the foundation for the development of a logically integrated proactive morality and ethic.

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 from the behaviors of prior civilizations, cultures, and nations;

Universal, meaning that they exist in all humans of every race, gender, ethnic 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 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 would not be interpretations of other more basic values, but that these values would be proven to be the only basic values that are common to all humans;

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

The Four Primary Values

The four primary values are remarkable because they constitute an innate “code of decision-making” that will produce consistent results regardless of the culture in which they are used. These values urge us, motivate us, to improve the quality of our lives.

LIFE is the ultimate value.

LIFE, the three primary values, and the three secondary values create an integral *system of values*.

Decisions made about *LIFE* are qualified by the other six values as the criteria for human decision-making.

Equality

Equality is inherent in the value of life – everyone’s life is valuable. 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. This is the value that empowers us to work together to improve our world.

A Caveat for the primary value “Equality.” The moral and ethical person is not naïve to assume that everyone else is moral and ethical. But until proven otherwise, be authentic, genuine, ethical, and do practice and use the Expressed Ethics, page 55-63. It is unfortunate that we live in a hostile

social environment where we seem to be constantly confronted with those who have chosen to be NON-human. NON-Humanness can vary from short-changing us at the cash register to the extreme of kidnapping, rape, and death of a victim. Do not tempt those who are NON-Human to express their inhumanity to you!

Growth

Growth is essential for improving our quality of life. To be human is to strive to grow into our innate potential. Only a proactive morality and ethic has the capability to support the growth of others.

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 evolution and social sustainability.

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

EQUALITY → *Empathy, Compassion, and Love*

The primary value **Equality** is the source for the three secondary value-emotions, (see illustration, page 57). We know when equality is out of balance because of the secondary value-emotion of *empathy* – to “feel” or put our self in the place of another person and sense what that is like, whether that is in anguish or in joy. When we feel empathy for others, we are then urged by the value-emotion *compassion* 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 would for our Self.

Empathy, compassion, and Love support the development of a higher quality of life for our Self and with others by providing the motivating energy to grow into a more complete, mature, and functional individual within our Self and within our social environment. 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. With these three value-emotions, we have the direction and motivation from which to develop highly positive family dynamics and a loving, compassionate, and empathic means of validating holistic growth in individuals, families, and societies.

When we consciously 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 Subsequent Morality and Ethics Of the Seven Values

The Moral and Ethical Logic-Sequence of the Seven Values

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

A Brief Review ¹⁸

Life is the Ultimate Value.

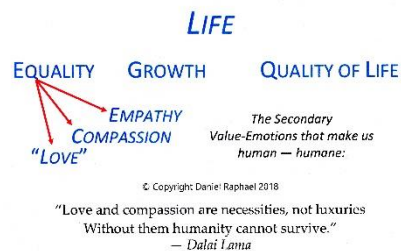
Equality, Growth, and Quality of Life are the values that sustain the survival of our species.

Empathy, Compassion, and the Love for humanity are the values that make it possible to sustain the organized social existence of societies.

The “rules” that are required to sustain the organized social existence of a society are the morality and ethics that develop out of the logic sequence of the seven values and their mutual characteristics that are innate to our species.

- **Values** underlie the decisions responsible for the survival of our species;
- **Moral Definitions** provide the rules that guide human decisions and actions to prevent destructive life-altering behavior of human interaction;
- **Ethics Statements** tell us *HOW TO* fulfill Moral Definitions;
- **Expressed Ethics** tell us *WHAT TO DO* to fulfill Ethics Statements. Expressed Ethics are synonymous with Ethical Principles.
- **The Graces of Expressed Ethics** are the states of being that smooth social interaction. The refinement of these Graces exist in social etiquette.

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



¹⁸ *ibid.* **Making Sense of Ethics** — Chpt 5, p 41.

The Seven Values

Life

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

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

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

NOTE: The Graces of Expressed Ethics (TgoEE) apply to all values and are closely associated with Expressed Ethics. They take the form of *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly are only a very few of many possible examples. These are not necessary to be moral or ethical, but provide a “grace” to ethical living.

Equality

EQUALITY is the defining 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.

Ethics Statement: Treat others as you do 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.

Expressed Ethics: To appreciate Equality as one of the roots of our humanity that emanate from our DNA, Expressed Ethics tell us “what to do” at the most basic level to fulfill “Equality.” When we see the expression of fairness, integrity, transparency, acceptance, appreciation, validation, worthiness, deservingness, honesty, authenticity, faithfulness, discretion, patience, tolerance,

forgiveness, nurturance, and vulnerability, we are seeing the expression of our humanness at its very best that supports the equality of others, and ourself.

Growth

Proactive 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 do for your self.

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

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

Quality of Life

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

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

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

* **Empathy** (* = Secondary Value)

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

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

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

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.

“Together-interest” Expressed Ethics are typical of the secondary value-emotions. Self-interest is much more typical of primary values. We see the prevalence of this in the US culture with its great “me-ism” of self-centered arrogance manifested as authority, power, and control. Yes, primary values do have Expressed Ethics attached to them, but as we have seen, it is always a matter of personal choice to express self-interest, together-interest, or other-interest. Neither is “good” or “bad.” “Together-interest” works toward social sustainability while self-interest works predominately against it, at least at the local, tactical scale of social existence.

* **Compassion**

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

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

Expressed Ethics apply equally to the three Secondary Value-emotions because the Secondary Values act together. All *Expressed*

Ethics demonstrate other-interest and together-interest contrasted to self-interest that we see all too often.

* **Love**

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

Proactive Ethics Statement: Love (verb), in the context of proactive morality, is defined as projecting the combined energies of empathy and compassion toward others. 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 apply equally to the three Secondary Value-emotions because the Secondary Values act together. All *Expressed Ethics* demonstrate other-interest and together-interest contrasted to self-interest that we see all too often.

The Graces of Expressed Ethics

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

For example, Growth is a primary value. Proactive Moral Definitions tell us to make decisions and take action for improving the quality of life and unleashing the potential of others as you would for yourself. The Ethics Statement tell us **how to** “Assist others to grow into their innate potential just as you would for yourself.” The Expressed Ethics tell us **what to do**: Be fair, have integrity, acceptance, and appreciation for that person. The Graces of Expressed Ethics add a qualitative “texture” to our personal interaction with others. The Graces suggest that *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly will go a long way to make that person feel comfortable with the challenges that growth always provides.



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

Bachelor of Science, With Distinction, (Sociology).

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Doctor of Philosophy (Spiritual Metaphysics),
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Masters Dissertation: *A Loving-God Theology*

Doctoral Dissertation: *A Pre-Creation Theology*



Achievements

- * Creator of The EMANATION Process, the core process of Stage 3 Democracies.
- * Creator of The Design Team Process, which incorporates the seven values and subsequent ethics and morality, the Raphael Design and Validation Schematic, and specific Design Team member roles.
- * Discoverer of the seven innate values of the Homo sapiens species
- * Creator of the Raphael Unified Theory of Human Motivation
- * Creator of the Raphael Unified Theory of Social Change
- * Originator of A Universal Theory of Ethics, Morality, and Values
- * Creator of Learning Centers for Sustainable Nations
- * 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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- (2019) Seven Innate Human Values – The Basis for Consistent Ethical Decision-Making
- (2019) Foundations for an Evolving Civilization
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- (2022) The Human Holism
- (2022) The Completion of Maslow’s Theory of Human Motivation
- (2022) Peace and The Human Holism

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