Foundations For An Evolving Civilization

By Daniel Raphael, PhD

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- Many futurists, as myself, see this era in time as a "nexus point" where hundreds of vectors are coming together to midwife the New Era of Civilization. The long-established vectors that now exist as the status quo will double-down and resist any and all attempts to bring this new era into existence.

- Yet, there are vectors that are primal to all stages and all vectors of civilization — the seven innate values of the Homo sapiens species, their consequent ethics and morality, functional families, and the incessant perennial yearning of individuals and whole societies to express their right of self-determination for an improving quality of life.

- For those who see the great arc of social development, the nexus reveals a view of that all social institutions have reached their zenith and are now undergoing slow, painful decline with some disintegrating. An existent example is the global economy. Yet, insights and answers for this nexus of social problems are available. [1]

- Consider the evolution of the democratic process: The era of monarchs provided the gestation for the early expressions of Stage 1 Democracies that birthed Stage 2 Democracies through protest, revolt, rebellion, and revolution. We are now in the baroque, over-mature era of Stage 2 Democracies that I call Feral Stage 2 Democracies. What will the Stage 3 Democracies look like?

- As with any change of democratic regimes there is only one productive way to proceed, and that is forward, not backward.

- Remarkably, all of the elements necessary to birth Stage 3 Democracies are available. Who will step forward and grasp the batons of leadership to lead the masses of citizens forward successfully?

- Realize though, as J. K. Rowling said, "It takes courage to face your enemies, but even more courage to face your friends," that moving forward will be costly for many, but failing to pay that cost will forfeit the democratic rights that were attained by the lives of Revolutionaries of all democracies for all future generations.

[1] Raphael, Daniel 2019 *Sustainable Civilizations, A General Critical Theory Based on the Innate Values of Homo Sapiens,* p. 179, Chapter 11 "Finance and the Economy," especially The New Economy — Opportunities for New Industries, p 185. | See author's BIO for download link.

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Daniel Raphael, PhD

— *opus unius hominis vitae* —

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Introduction

The intention of this paper is to provide the rationale and justification for the suggestions made in the author's paper, *The Progressive's Handbook for Reframing Democratic Values, 2nd Edition*; and *Sustainable Civilizations, A General Critical Theory Based on the Innate Values of Homo Sapiens,*. [2]

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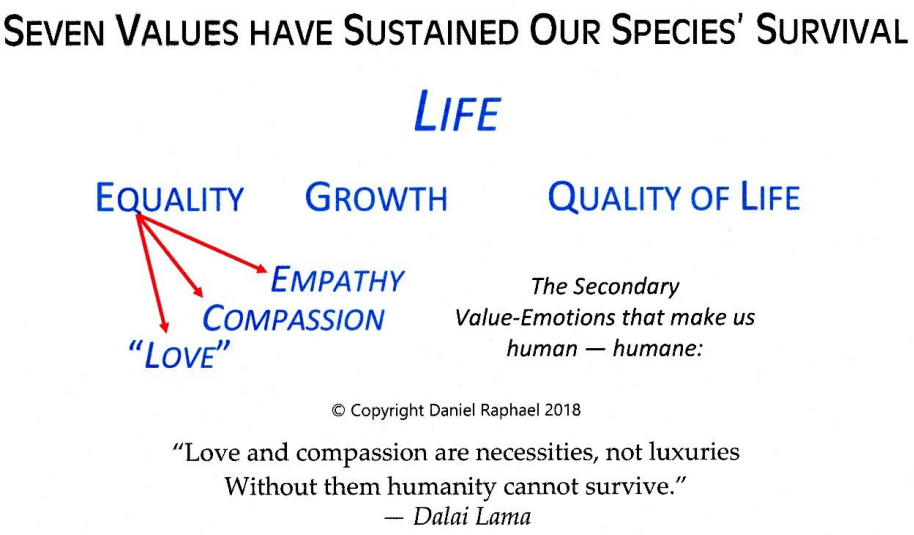
If you were the Planetary Manager [3] of Earth and it was your goal to eventually settle this unruly planet so it eventually entered an ongoing state of social stability and peace, where would you start?

We know enough now of the basic dynamics of civilization to know where to start. It begins with *decision-making*, something we do immediately every day and all through the day, every day for the rest of our lives. It begins with knowing that *values always underlie decision-making*. It begins with recognizing —

1. — that Homo sapiens are embedded with seven innate values that underlie human decision-making that has sustained the survival of our species for over 200,000 years. Being innate, these values are timeless, immutable, and universal to all people.



[2] Raphael, Daniel 2016-2019 (See BIO for download PDF.)
[3] See Introduction END NOTES, page 11.

2. — that functional families give humanity the capability to initiate the evolution of organizational social existence of all organizations of all social institutions, businesses, and governments, for example.

3. — the necessity of using these innate seven values to create a universal, timeless, and immutable code of morality and ethic that are applicable to all people of all races, genders, cultures, ethnicities, and nationalities for all time.

4. — that democracy is the only form of governance that is founded on a set of values for decision-making that are synonymous with the seven values that have sustained the survival of our species.

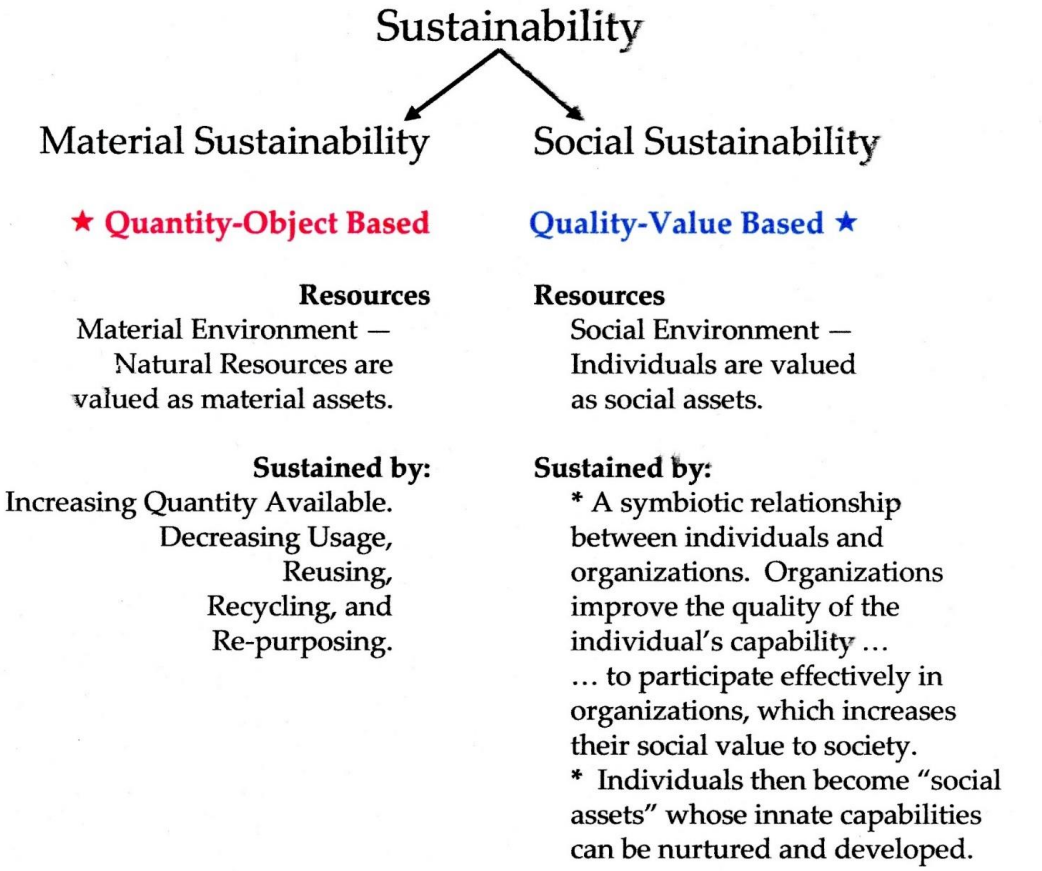
—

The four primary values in the illustration above, (Life, equality, growth, and quality of life), have been sufficient to sustain the survival of our species; but, the three secondary values, (empathy, compassion, and a generalized Love for humanity), are needed to sustain the organized social existence of our communities, societies, nations, and our global civilization. The three secondary values are value-emotions. They are states of being (noun) that add value to human existence, and they are also states of emotion (verb) as expressions of our inner reactions to situations that arouse them.

An interactive synergism occurs from the development of the four following points in this paper. 1) These seven values act as an integrated set of values. 2) Developing those values in a logic-sequence to produce an integrated ethic and morality. 3) Applying those values and ethics within a family and particularly in childrearing and parenting practices provides organizations with the child-becoming an adult who is socially competent, capable, and responsible. These same children-becoming adults will also provide organizations with ethically, morally, socially competent, capable, and responsible leaders and staff. 4) The capability for civilization to evolve begins with intentionally installing the seven values, ethics, and morality into the decision-making processes of each social institution; and, particularly into the democratic processes as the means to sustain a democratic civilization. The evolution of a civilization becomes probable when democratic nations become consciously adaptable to the social change of all social institutions.

Because *the original cause of social change* is initiated through the urging of the seven values and the individual's interpretation of those values, it is critical to the intentional development of social evolution, that the social change, values, ethics, and morality be consciously linked together.

The four primary values urge the individual to develop a yearning for satisfying their needs. As those needs are satisfied, the original four values then become interpreted again in a new set of needs. Social change occurs as millions experience their change of needs almost in synchrony. Only an ethic and morality that is fully grounded in the same values has the capability to guide the decision-making of millions of individuals to live together in social stability and peace.



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End Notes, Introduction.

> **Planetary management** also includes **managing** humanity's influence on **planetary-scale** processes. Effective **planetary management** aims to prevent destabilization of Earth's climate, protect biodiversity and maintain or improve human well-being.
>
> Planetary management - Wikipedia
> https://en.wikipedia.org/wiki/Planetary_management

This Wikipedia article naïvely fails to discern the distinctions of sustainability. Sustainability has two major elements to create a self-sustaining global civilization: Social Sustainability and Material Sustainability. See table next page.

If the primary concern is to sustain the material existence of the planet, then humans are the primary culprit for its material destruction. To remedy this ironic conflict, then humans must be taught how to make decisions that sustain the material existence of the planet but more importantly how to make decisions that sustain the *organized social existence* [4] of humanity.

The table below clarifies this distinction.

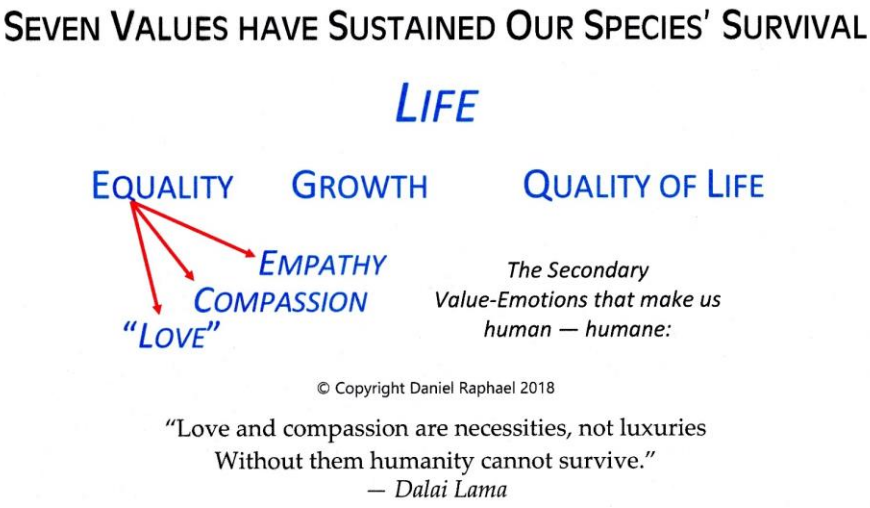
Social Sustainability
is a process and ideology
that integrates the disparate parts of society
into a congruent system.

[4] NOTE: "Organized social existence" begins when individuals form organizations for some specific reason within communities and societies. i.e., the existence of communities and societies is dependent on organizations and the people who make decisions within them.

The 1st *FOUNDATION*
Seven Innate Human Values

From the Introduction. 1. — Homo sapiens are embedded with seven innate values that underlie human decision-making that have sustained the survival of our species for over 200,000 years.

Those values became known over the course of seven years, from 2007-2014 through a serendipitous series of unexpected developments. [5]



The Characteristics of Seven Human Values

These values have specific characteristics related to their presence in all members of the Homo sapiens species past and present.

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 leads

[5] Raphael, Daniel 2019 *Seven Innate Human Values, The Basis for Consistent Ethical Decision-Making.* See author's BIO for download link.

us to identify these values from the behaviors of prior civilizations, cultures, and nations;

Universal, meaning that they exist in all humans of every race, gender, ethic group, culture, nationality, and in every person who ever lived, is alive now, and those who will be born in millennia to come. Archeological and present evidence identifies these values as being 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, 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 are proven to be the only basic values that are common to all humans;

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

Descriptions of the Four Primary Values

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

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

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

The key to understanding INequality is *awareness*. If a creature is not aware of being treated UNequally, then individually INequality does not

exist for that creature. Behavioral laboratory experiments have proven that an awareness of UNequal treatment is exhibited in most mammals, particularly primates; and, very evident in humans.

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

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

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

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

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

Social comparison is not related to improving one's quality of life. To choose to trade-up from your one-year old Buick to buy a Bugatti sedan; or, to buy an 8,000 square foot home when the two of you were living quite well in your 3,000 square foot home is a matter of personal choice

that was initiated by a person's ego needs. Bigger and/or more expensive does not equate to a "better" quality of life.

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

Descriptions of the Three Secondary Values

From the illustration, the three secondary values have their origin in the primary value Equality. They are values and represent emotional states that are abbreviated as "value-emotions."

Equality → *Empathy, Compassion, and Love*

The value-emotions of empathy and compassion are more evolved and refined forms of the primary value *equality*. We know when equality is out of balance when the secondary value-emotion of ***empathy*** motivates us to "feel" or put our self [6] in the place of another person and sense what that is like, whether that is in anguish or in joy. When we feel empathy for others, the value-emotion ***compassion*** motivates us to reach out to the other person and assist them in their situation. When empathy and compassion are combined, and we feel that equally for everyone, then we say that we have a *love for all humanity* — the capacity to care for another person or all of humanity, as we do for our self.

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

[6] "self" as a single word is identified in this paper as our self-identity. It is distinguished from "myself," "ourselves," and similar usages to indicate the inner personality identity.

going to the distressed person and try to console them in one way or another. This too seems innate.

The combination of empathy and compassion expressed as a generalized love for humanity seems to be innate only to humans. Those people who do express a generalized love for humanity see themselves as a member of the larger population of human civilization. They empathically know that they are one of that larger population, and that the differences of race, skin color, culture, ethnicity, gender, and national affiliation are external. The identification is within each person, that we are all of one species, Homo sapiens, with a common history of struggle and overcoming.

The awareness of situations in which a person struggles, as we personally have struggled, lends to a developed self-awareness as we empathically place ourselves in the other person's life in that moment. Although empathy and compassion are innate value-emotions to everyone, their presence can be aroused when those value-emotions are accurately modelled by others. The innate value-emotions of empathy and compassion always lie latent within each individual and can be strengthened. It then becomes a personal decision to act on empathy to compassionately to aid the other person.

Fortunately, as we mature and received guidance from more mature individuals, we can begin to expand our consciousness of empathy and compassion to include our self without being self-centered. The evolution of a maturing intra-personal relationship is the beginning of our personal social maturity and evolution so that we can become far more effective as individuals and with others.

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

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

The 2nd *FOUNDATION*
Functional Families

From the Introduction. 2. — functional families give humanity the capability to initiate the evolution of organized social existence in all democratic nations through their social institutions and all related and associated organizations that can extend eventually to the whole of civilization.

The Relationship of Families and Societies

Families are the foundation of all societies and civilizations. As the family goes, so goes society. Yet, we also know that as society goes, so goes the family. In the language of social sustainability, there is a symbiotic relationship between families and societies. Sometimes this is a positive relationship and sometimes it is forgotten and left by the wayside of social change. One part of the intention for this paper is to present and provide the means for families to become the primary influences for the social evolution of democratic societies to become socially sustainable and to transcend the long failed history of cultures, societies, nations, and civilizations. [7]

- Families can exist quite well without societies, nations, or civilizations.
- Societies and nations cannot exist without the presence of families as the source of future generations of leaders, innovators, and decision-makers.
- Values underlie all decision-making.
- An integrated, holistic set of values already exists that underlies the decision-making that has sustained our species' biologic survival.

[7] Raphael, Daniel 2019 *Centers for Sustainable Families and the Millennium Families Program.* See author's BIO for download link.

● Those same values offer societies, and the organizations that support societies and nations, the capability of also becoming sustainable — socially sustainable.

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

● The social mechanism for generating functional, healthy families is Centers for Sustainable Families in all local communities, similarly as there are public education schools in every community.

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

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

● The permanent presence of Centers in local communities will give democratic nations and societies the capability to transcend the limitations of all prior societies.

● The presence of Centers will require democratic nations to form a national intention to become socially sustainable. Such an intention must be preceded by a vision for that future, and succeeded by an operational philosophy, and a set of conscious, intentional strategic missions that bring those nations into a socially sustainable future.

● An intentional agenda of public social policies that promote social evolution through families via a national network of local community Centers would go far to develop democratic societies that become sustainably stable and prosperous.

These conclusions recognize that the holism of social existence can only come into existence to create a sustainable future when the values that have sustained our species, and their subsequent ethic and morality, are introduced to children in their earliest ages.

Best Parenting and Child Rearing Practices For the Formation of Positive Selfhood

The formation of a socially sustainable democracy begins with the best parenting and child rearing practices as the foundation for forming the positive selfhood of the child who will eventually become socially competent, capable, responsible, and confident. The functional family is the source of all future generations of all executives, leaders of culture, and those capable individuals who support the ethical and moral functioning of the organizations that sustain our societies.

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 in their life. The following seven criteria provide parents with the universal and timeless standards of effective parenting and child rearing that will support the child's life in wonderful and unexpected ways. Understanding and knowing what to do as a parent to develop these attributes in their children is at the heart of effective parenting and child rearing practices. Effectively, these parenting practices begin during pregnancy and continue throughout the duration of the child's life.

The Seven Universal Criteria for the Formation of Positive Selfhood. This section asks the question, "What best practices of parenting and child rearing enculturate these criteria in the child-becoming-adult?"

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

The Identifying Evidence of Positive Selfhood.
When the child consistently receives these 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* in their existence.

These are the necessary attributes for adults to form friendships and long enduring relationships.

Seven Spheres of Innate Human Potential
The above twelve factors make it possible for the child to explore their potential in the seven spheres of human existence and growth:

- Physical
- Mental
- Emotional
- Intellectual
- Social
- Cultural
- And, spiritual.

The parent's responsibilities to the child's future as an adult is to teach and train the child so that the Seven Universal Criteria for the Formation of Positive Selfhood become ingrained attributes of the child. Self-confidence is essential for the child to explore their seven spheres of human potential. Doing so will support the child's interests in the world around them, their positive intra-personal relationship, and the confidence to support their curiosity to do so on their own.

Best Practices

Though the Seven Criteria for the Formation of Positive Selfhood are universal to all people, some cultures have their own cultural brand of "best practices" for developing these criteria in their children. Understanding those cultural differences is an essential perspective of effective Centers for Sustainable Families.

To fulfill the work of the Centers, the first step is to discover the universal best cultural practices of parenting and child rearing for training

parents-to-be, parents, children, and grandparents what to do and when to develop those wonderful attributes in children. *The duty of best practices research is to capture culturally specific best practices into training modules for each significant learning era of a child's life.*

The intention to research and discover the best practices of parenting and child rearing is to ensure that universal training and educational programs will produce children who grow up to become socially responsible, capable, and competent adults. Those same children will eventually become the most capable to occupy positions of social, political, and economic responsibility for the benefit of current and future generations.

Conclusions

If we are to create a culture change that provides for the safe social evolution of democratic societies, humbly it must 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 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 applying the criteria of best practices of child rearing and parenting. Among every generation of children around the world there are many who have become well adjusted, functionally social, contented, and curious from having been raised by caring and loving parents who somehow knew how to raise their children that way. I truly believe the wisdom of sound cultural child rearing and parenting practices already exists but simply needs to be discovered, collected, organized, collated, and made assertively available in each local community in Centers for Sustainable Families.

Perhaps the most convincing evidence of successful child rearing and parenting skills is in the lives of well adjusted adults in the hundreds of cultures around the world waiting to be revealed in field research and surveys of social science research studies. A search for that wisdom would also include almost two centuries of social science research,

including the work of Margaret Meade whose early research of Indigenous cultures sets an example for our research today.

Discovering and validating the best practices of child rearing and 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 those best practices would help new parents in all nations raise their children without guessing or assuming they already knew.

Applying the best practices of validated parenting and childrearing practices is an essential place to start to reverse the social disintegration and moral degeneration of our families, communities, and societies, while improving the capability of larger numbers of people to become significant contributors to society. The results would bring about social justice, social equity, the common good, and "what is fair" without governmental intervention or governmental programs. Doing so will benefit all people equally for this and all future generations of democratic societies.

The 3rd *FOUNDATION*
The Ethic and Moral Logic-Sequence Of the Seven Values

From the Introduction. 3. — the innate seven values provide the means to create a universal, timeless, and immutable code of morality and ethics that becomes, therefore, universal to all people of all races, genders, cultures, ethnicities, and nationalities.

This third foundation is based on a logic-sequence of the seven universal values that produces a set ethical and moral rules for decision-making to produce decisions that are predictable regardless of who makes them, now or at any time in the future. [8]

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

- **Seven 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;
- **The Graces of Expressed Ethics** are the states of being that smooth social interaction.

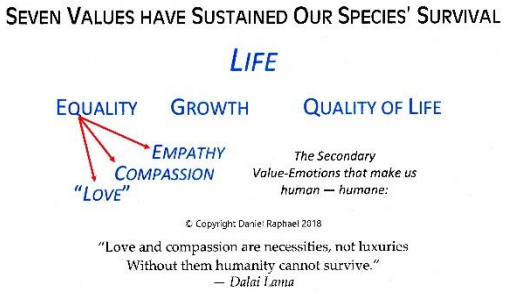
[8] Raphael, Daniel 2019 *Making Sense of Ethics, A Unique, Unified Normative Theory of Ethics, Morality, and Values* See author's BIO for download link.

A Brief Review of the Seven Innate Values

Life is the Ultimate Value.

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

Empathy, Compassion, and a generalized "Love" for humanity are the humanitarian values that make it possible to sustain social existence.



The "rules" for social existence are the morality and ethics that develop out of the logical relationship of the seven values and their mutual characteristics. That relationship is expressed in the logic-sequence.

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

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 (Buddhist). 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 for only a very few of many possible examples. These are not necessary to be moral or ethical, but provide a "grace" to ethical living.

Equality

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

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

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

Growth

Proactive Moral Definition: Make decisions and take 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.

All *Expressed Ethics* demonstrate "other-interest" contrasted to self-interest. "Other-interest" Expressed Ethics are typical of the secondary value-emotions. Self-interest is much more typical of primary values. We see the prevalence of this in the US culture with its great "me-ism" of self-centered arrogance manifested as authority, power, and control. Yes, primary values do have Expressed Ethics attached to them, but as we have seen, it is always a matter of personal choice of expressing self-interest, a little of both, or predominately other-interest. Neither is "good" or "bad." "Other-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 your self.

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

*** "Love"**

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

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

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

The Graces of Expressed Ethics

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

An example based on the primary value **Growth.**

Proactive Moral Definitions tell us to make decisions and take action for improving the quality of life and unleashing the potential of others as you would for your self. The Ethics Statement tell us **how to** "Assist others to grow into their innate potential just as you would for your self." The

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

An Early Conclusion

The central theme of the first three chapters revolves around several commonalities.

* The only actors of decision-making in the world are people, individually or whether they act as decision-makers in/for organizations. Even artificial intelligence programs are totally dependent upon people for their decision-making skills of their program designs and coding.
* Seven innate values in all people.
* The "rules of social interaction" based on those values.
* Families.

The unspoken conclusion of the first three chapters is this: interpersonal conflicts, whether expressed by individuals or by organizations of individuals are due to 1) an unconscious (assumed) acceptance that all families know how to raise children to become competent, capable, and responsible adults; and 2), the lack of any rules for the "play" of interpersonal relationships. Think of #2 as trying to golf, play checkers, Go, Mah-Jongg, poker, or any other "game" that represents life in some way ***without*** an accepted set of "rules of play."

The situation of #2 is how individuals involved in politics participate in the "play" of the democratic process. It is called "the political process" where there are no rules. Imagine two powerful adversaries who challenge each other to a win-lose game of arm wrestling without any rules. In that situation, almost anything could happen to give a player the advantage of "winning." In simple terms to describe the current "game of democracy" in the United States and other developed democracies, it is much like what militarists call a "VUCA" situation, i.e., Volatile, Uncertain, Complex, and Ambiguous. The outcomes are not predictable.

The 4th *FOUNDATION*
Democracy

From the Introduction — 4. Democracy is the only form of governance that is founded on a set of values for decision-making that are synonymous with the seven values that have sustained the survival of our species.

Once people become consciously aware the seven innate values are innate to them, their reaction is usually one of amazement because those values then seem self-evident. The same self-evident nature of those values are the echoed in the famous sentence in the United States Declaration of Independence, ***"We hold these truths (values) to be self-evident, that all [people] are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."***

It is because of those values that people have a natural affinity for democratic forms of governance — the underlying values for both are very familiar to citizens everywhere, whether they live in a democratic nation or not.

Why Do People Form Democracies? [9]

Unfulfilled needs of citizens. People form democracies to become an extension of their self-determination to satisfy the motivating urge of the four primary values — to improve their quality of life, to grow into their innate potential equally as anyone else would or could through the living energies of their life. Only in a democracy do people have the freedom and liberty to express their self-determination. Only within a society that is governed by a functional democratic process can citizens individually and collectively satisfy those primal motivating forces.

[9] Raphael, Daniel (2016, 2019) *The Progressive's Handbook for Reframing Democratic Values.* See the author's BIO for the download link.

Revolutions, rebellions, revolts, and public demonstrations are evidence of a government that is dysfunctional and does not satisfy those primal needs.

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

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

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

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

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

Organic Democracy

There is an organic connection between a democracy and how it supports each individual to fulfill their pursuit of the four primary values. Democracies provide the nurturing social, political, and economic environment that encourages individuals to grow into their innate potential for making decisions that improve the quality of their life. When we gain an understanding of this organic connection, then we can appreciate how democratic cultures have become so personal to individuals, and collectively for the public.

The identification and personalization between the individual and democracy is intimately organic to each person. This connection is immediately evident when we hear words to the effect that not just their country but also their democracy have become *my country, my democracy.* The culture that grows out of such an intimate identification makes for a powerfully fierce population who will resist encroachment of their ability to fulfill their species-driven hierarchy of needs.

Three Stages of Evolving Democracies

In the 1,000 year history of the development of democracy in western civilization, several conclusions can be made. These are presented in the next three chapters as three stages of the evolving development of democracy in western civilization: Stage 1 begins when citizens are under monarchial or some form of totalitarian rule. Stage 2 begins with the revolution of those citizens to initiate the beginning of an independent, democratic state. As Stage 2 matures and has developed all of the possible "1 person, 1 vote" options, and then becomes an oligarchy, that signals the existential and moral necessity that Stage 3 must be initiated.

5
Stage 1 Democracies

The Emergence of Democracy under Monarchial Rule

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

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

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

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

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

The politician is king … until the people decide.

6
Stage 2 Democracies — The Feral State

Characteristics of Stage 2 Democracies

Stage 2 Democracies over time devolve into Feral State oligarchic forms of democracy that inhibit their natural evolution to Stage 3 Democracies through the self-interest of the oligarchs who are in positions of authority, control, and power, and who have the support of the 1% to do so for their own benefit.

The foremost distinguishing aspect of Stage 2 Democracies is that they are closed-end linear representative democratic process, ***not a system****.* Second, they do not have an *embedded system* for learning from mistakes and successes. As such, they rely upon the short lives and shorter memories of those we elect to be wise enough not to repeat the mistakes of the past. Without embedded feedback practices, and a "library of wisdom," learning is impossible and permanently jeopardizes all conscious efforts of longevity, let alone social stability and social and political evolution.

- As a traditional organizational structure, this closed-end, linear process is hierarchical in nature, and related to the increase of power farther up the hierarchy. By itself, a hierarchy is neither good nor bad. Its effectiveness is determined by how well it can adapt and work to resolve public issues and effectively move communities, states, and nations into the future.

- As a hierarchy, the chain of authority is top-down, with laws and executive orders originating from governors and the president proceeding down to the level of citizens. This is in reality no different from the chain of authority of the king, a monarch, except that citizens elect those in the democratic chain of authority. All of this lends itself to a linear, authoritarian management process and pyramidal organizational structure, which makes it impossibly difficult for large hierarchies to produce effective local-level social programs. Citizen participation is limited to the vote, much like a simple electrical "on-off" switch. It never accesses the ongoing and

ever-present intelligence, wisdom, and knowledge of the voter, individually or collectively.

● Operationally, contemporary representative processes of democracy has been set up intentionally to guard against the domination of one person, political party, or interest. While this provides a system of checks and balances, it unfortunately also was designed to guard against the inclusion of the public. Considering the larger majority of the public in the 1700s was thought to be a rough and illiterate rabble, that was a reasonable design. But, given a highly educated, informed, and involved public of the 21st century, this older design is exclusionary and isolates the public from contributing qualitatively to their representation. As the capability of citizens to participate more effectively has risen, the quality of their representation has decreased alarmingly.

● When the above characteristics of Stage 2 Democracies are acknowledged and we add in the pernicious "me-ism" and "I'll get mine first" attitudes of our contemporary culture, it becomes clearer how state legislatures and Congress have become so embroiled in highly adversarial and competitive positioning. The adroit art of political compromise seems to have come to a miserable end.

● What we now see is gross evidence of linear thinking: adversarial-competitive, win-lose, with-us-or-against-us, either-or, us-them, us-or-them, our-way-or-the-highway, insiders-outsiders, and "winner takes all." These characteristics and attitudes lead to further separation and political isolation between political parties, and particularly from the public. The business of democratically managing the public's business has come to a sad and incompetent end.

● Being male dominated, Stage 2 Democracies are inherently masculine in nature with typically male-minded predispositions of linear, either-or thinking. This unbalanced thinking is further reinforced by the linearity of the subject-verb-object linguistics of the English language, which unfortunately makes it easier for women to accept what men tell them.

The Feral State of Stage 2 Democracies

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

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

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

Let us take an intuitive leap to further understand the underlying reasons for the formation of so many democratic nations in the last 250 years, and what has become of them. These underlying reasons eventually become the source for the development of Feral Stage 2 Democracies.

- The further assumption that becomes apparent is that the *ideals* of every form of democracy are in agreement and supported by the seven innate values of humans.

- In the early stage of a new democratic nation the ideals of democracy empower citizens to enjoy the benefits of liberty and freedom. The difficulties that develop from the incredible alignment of values is that those ideals eventually became hallowed ground, leaving little ground for political change that is in alignment with social change that necessitates the evolution of democratic processes and the democratic culture.

The eventual devolution to the Feral State comes about because there is no accompanying ethic or morality that emanate from those

seven values that are fundamental to the ideals of democracy. Over time, individual liberty and freedom have allowed some individuals to feel as though they are exempt from ethical and moral behavior, as there are no moral and ethical standards and responsibilities attached to those ideals.

The American form of democracy, with its proscriptive laws that forbid unethical and immoral behavior, has not been sufficient to ingrain its citizens with ethical and moral restraint. That development is a result from the naïve acceptance that political rights, liberties, and freedom are not clearly linked to the unequivocal, universal, and timeless *proactive* ethical and moral responsibilities attached to them. Without that conscious and intentional attachment, voluntary ethical and moral responsibility by citizens has allowed many citizens to become as irresponsible as the individual chooses.

● The result has been that without the ethic and morality that emanate from the seven values almost all democratic nations have devolved into "Feral Democracies," i.e., nations that have not evolved to incorporate the proactive morality and ethic that are inherent to those seven values and the ideals of democracy.

● A preliminary conclusion — feral democracies are those democracies that have not evolved with the social change of the populations of the public. Feral democracies come into existence as the natural over-use of the four primary innate values to assert *personal agendas* that violate the morality of the four primary values, and the ethics of the three secondary values. Because Stage 2 Democracies do not have a proactive "agenda" for the proactive moral and ethical conduct of citizens, those democracies remain immature and irresponsible. Stage 2 Democracies have not taken the moral high ground to develop a societal morality to protect the interests of all future generations. The existent, traditional morality surely is grossly inadequate to protect those future generations.

Feral democracies are Stage 2 Democracies, (See Table, page 55.), that will eventually devolve into autocratic, authoritarian, even totalitarian regimes that are reminiscent of the decaying monarchies of the 18th and 19th centuries in order to maintain civil

order. The historic examples are the French monarchy, and the English monarchy in its relationship to its Colonies.

- Feral democracies are further exemplified by the increasingly ineffectual legislative branches that have succumbed to competitive, adversarial, and bitterly argumentative, position-holding between political parties. This, too, is a natural result of the four primary values being the dominant, overriding values of the democratic process.

- With a much weakened and ineffectual legislative branch, the dominating executive branch has the strategic and political advantage to set its own agenda ahead of legislatures and Congress. When that becomes the personal agenda of the president of that nation, then the nation in all regards is subject to the whimsical orders of that person, the acme of dysfunction in Stage 2 Feral Democracies.

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

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

7
Stage 2 Democracies — Inhibiting Factors

Factors that Inhibit Democratic Evolution

Stage 2 Democracies over time devolve into oligarchic forms of democracy that inhibit their natural evolution to Stage 3 Democracies through the self-interest of the oligarchs who are in positions of authority, power, and control and who have the support of the 1% to do so for their own benefit.

Stage 2 Democracies have always been designed with the best knowledge and wisdom of their founders. Through no fault of the founders, only after decades have certain design flaws become apparent. Pointing out those design flaws and oversights will help citizens design evolved Stage 3 Democracies.

A. Social Change

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

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

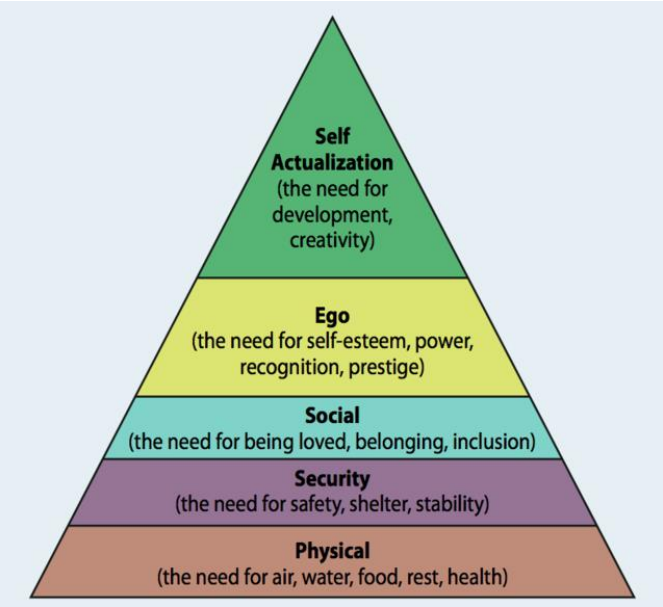
"Everything is fine." [10] It is not surprising that most people in mature democracies assume that "everything is fine." "Everything is fine" is *assumed* in the almost invisible slow creep of social change by most people who are easily distracted by the daily and immediate events in their personal life. Yet in only five decades, the macro-scale of social change in

[10] Bohm, David *On Dialogue* (2004): 68.

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

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

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



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

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

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

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

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

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

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B. ★★ Quantity-Object Based Interpretation of Equal
★★ Quality-Value Based Interpretation of Equal

There are several aspects of the feral state of the US democracy that are inhibiting its development and evolution. Overcoming those inhibiting aspects, which also exist in other democracies, whether emerging, developing, or mature, is primary for the development of an evolving civilization.

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

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

Until now, the word "equal" has been given only one interpretation. The historic interpretation of "equal" has been limited to a ***quantity-object based*** interpretation, (See Illustration, page 12). In this interpretation, and in view of the difference between *material* and *social sustainability*, citizens are valued no differently than so many tons of iron ore, board feet of timber, or a number of cattle. In this highly limiting definition of "equal," where each person, as a quantity of one, is as equal as any other person, even a monarch, as a quantity of one. Being created equal as a quantity of one, each person has an equally valid right to life, liberty, and the pursuit of happiness as the king. It is tragic that those ideals of democracy have been defined to the narrow limits of the quantitative interpretation.

The quantitative definition of equality was fulfilled to its inherent limits by the end of the 20th century with the passage of the last "equal rights"

legislation. The conclusion we can gain for quantitative voting rights progress from 1790 to 1965 is that the quantity-object based interpretation of *equal* in the *Declaration* has been explored to its fullest extent and completes Stage 2 of Democracy. [11]

Qualitative-Value Citizens. What we have not realized for the last 243 years is that a *quality-value based interpretation* is as equally valid as the quantity-object interpretation. The error that has short-changed the social evolution of every democratic nation is that the word "equal" *assumes* the unspoken word "value" as a *quantity.*

It is painfully ironic that our democracy gives high value to individuals who express higher qualities to what they do, whether they are artists, comedians, skilled workers, accountants, judges, or teammates on a sports team. It is the quality of participation that gives people greater or lesser value, individually, in every other setting of life. Why not also in the democratic processes of governance?

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

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

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

A brief conclusion. Because the first interpretation deals only with quantities, it can only be taken to its quantitative limit where everyone enjoys equal representation. Regardless of race, gender, religion or

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

property ownership everyone today is represented equally, i.e., one person, one vote. By 1965 the quantitative criterion of equal representation had nearly been fulfilled. The fullest outcome of the quantitative definition had been expressed. We are now at a dead end with it.

One set of outcomes. The great difficulty of using only one interpretation is that it allows for only one set of outcomes. Using both interpretations would allow two outcomes to come into being. The difference of possibilities by empowering both definitions is much like the difference between having 88 musicians in an orchestra simultaneously playing or not playing one note on their instrument louder or quieter. Compare that to 88 musicians playing a full range of notes with all the variations that orchestral music is capable. When we think of citizens voting or not voting, compared to adding the quality of their participation to democratic processes in local, state, and national venues, then it becomes very clear there is a striking and dramatic difference the two interpretations provide. Which would you prefer?

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

Teachers' salaries in public education are a particularly egregious example even though they mold the minds of the next generations of our citizens. The measure of a teacher's competence has almost always been in the form of years and tenure, an easily quantifiable measurement. The educational achievement of students is measured in terms of years completed, rather than the quality of accomplishment within those years.

If our American social institutions were invested with quality interpretations, salaries would be commensurate to the value teachers add to the quality of our children's education. Teachers who inspire students to excel and who produce outstanding students would earn more than teachers who do not. This is only one of dozens of examples of the quantity interpretation that has caused our public education systems to be identified as mediocre, or less.

C. Paternalism

Stage 2 Democracies are also paternalistic, a continuation of the paternalism of the monarchy that governed the Colonies until the British were beaten back to their homeland. Even though women have been elected to state legislatures, governorships, and to congress the political process and democratic processes are male dominated and masculine in nature.

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

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

In the early stages of an evolving democratic society, democratic paternalism is an advantage until the public has become better educated, more informed, and is technologically capable of ongoing "dialogue" with their public executives. If that paternalism does not yield to more frequent public participation as that society matures, the relationship

between government and the public begins to take on a familiar, adolescent, and discordant "parent-child" interaction.

D. Parentalism

The relationship between citizens and their representative democratic government is too uncomfortably similar to that of a parental relationship with children. When the parent makes all the decisions for the child without ever consulting the child concerning any matter whether minuscule or life-changing, the child will become resentful and hostile because the child has come to feel that they are not of equal importance to the parent. This becomes particularly egregious as the child matures. Similarly, well-educated and informed citizens of mature democracies have come to resent the interference of their government.

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

Dependency relationship. Today, there is a lack of reality in the relationship between those who govern and those who are governed. Said another way, there is a definite sense of being out of touch in the relationship between the governing and the governed because the public is so much better educated and informed than their patriotic forefathers and foremothers of the 1700s through the 1900s. This is particularly unhealthy because it has led to a dependency relationship between much of the public and government.

E. The Failure to Adapt

Discern This Closely

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

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

- Not one was founded with an *intention* to become sustainable. Not one was *designed* to become sustainable, either materially or socially. All took for granted *(assumed)* their nation would perpetuate itself into the distant future.

- Most importantly, all failed because they were not designed as "learning organizations." Learning is the result of our urge to *grow* to improve our *quality of life,* individually and collectively. When organizations invoke the four primary values, (life, equality, growth, and quality of life), they will necessarily become learning organizations to adapt and *grow* into self-sustaining organizations.

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

- All historic organizations failed to learn to adapt to changing conditions.

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

Of all the forms of government, only democracy has the *potential to* ***adapt*** *to the organic nature of those it governs*. All other forms of governance are static and ultimately UNsustainable. Yet, democracy is not a "one size fits all" type of governance. Because of the nature of those it serves, democracies must emulate the adaptability of our species to become

adaptable democracies, which lays the potential to become democratically sustainable for many centuries.

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

Only an organizational system that has double-loop learning processes [12] designed into it is capable of incorporating feedback processes so that the organization, its executives, and citizens learn from their collective mistakes and from their successes. When these adaptive learning processes are designed into a representative democratic system, with a focused long-term local-to-national vision and intention, then that democracy will adapt, survive, exist, and perhaps achieve social stability and peace.

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

F. Single-Loop Learning.

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

Double-loop learning is described as generative learning that focuses on transformational change that changes the status quo. Double-loop

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[12] Argyris, Chris., & Schön, D. (1996) *Organizational Learning II,* Addison Wesley, Reading, MA.
Argyris, Chris, Robert Putnam, Diana McClain Smith (1985) *Action Science, Concepts, Methods, and Skills for Research and Intervention* Jossey-Bass Publishers, San Francisco
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learning uses feedback from past actions to question assumptions underlying current views. When considering feedback, managers and professionals need to ask not only the reasons for their current actions, but what to do next and even more importantly, why alternative actions are not to be implemented.

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

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

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

- Said another way, organizations, and governments are not adaptable because their form, functions, option-development, choice-making and decision-making processes were *artificially* formalized and structured, which prevents the organization from adapting to social change that is *organic* to the people they serve.

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

Conclusions

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

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

What is needed, particularly for all citizens in every democratic nation in order to sustain the greatness of their nation into the future, are the *quality-value based interpretations* of the words "equal" and "life" in the *Declaration*. To initiate that evolutionary step in the culture of democracies, those words must be applied just as *pragmatically* as the first interpretation has been applied. Pragmatically, what is needed is a national and international organizational *system* that facilitates and improves the quality of citizen participation in all Stage 2 Democracies. Doing so will provide many positive developments to sustain democratic nations as Stage 3 Democracies.

8
Stage 3 Democracies

Comparing the Characteristics of Stage 2 Democracies to Stage 3 Democracies

2nd Stage Democracy	3rd Stage Democracy
Artificial design – Linear Functions	Organic design — System Functions
Paternalistic, authoritarian	Protective, participatory
Hierarchical and Male dominated	Team oriented
Head centered	Heart and Head centered
Linear thinking	Creative, parallel, discerning
Intellectual	Intuitive, empathic, compassionate
Opaque	Transparent
Rigid, inflexible, arbitrary	Adaptive
Reactionary	Proactive
Political ideology and traditional morality that are inconsistent, arbitrary, and atomistic.	Socially Sustainable ideology and morality that are consistent, integrated, and holistic.
Type I, Learning Organizations	Type II, Learning Organizations

Graphic Differences Between Stage 2 Democracies and Stage 3 Democracies

The 3rd Stage of Democracy is to the 2nd Stage
As democracy was to the monarchy.
The 3rd Stage of Democracy is to the 2nd Stage
As smart phones are to rotary dial phones.
The 3rd Stage of Democracy is to the 2nd Stage
As Windows 10 and iOS 12.4 are to DOS,
And as digital technologies are to analog technologies.

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

Today, the seven innate values of our species are known and will provide the ultimate criteria for consciously choosing them in our personal and organizational decision-making to sustain our families and democracies into the centuries ahead;
and that empower us to consciously and deliberately advance the social evolution and maturity of the democratic process, not by trial and error, but by the conscious intention to use them for deciding what is best for all democratic citizens for all time.

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

Characteristics of Stage 3 Democracies.

Where Stage 2 Democracies provide for quantitative equal representation of citizens, Stage 3 Democracies will increase the *quality-value* of each citizen's representation *by improving the quality of their participation in the democratic process.*

- Stage 3 Democracies offer citizens the potential of collective leadership as they move toward a sustainable future using their collective intelligence. No leader has the answers for our difficult future, but answers will emerge from citizen's collective intelligent participation.

- Two systems will support the old linear public representative form of democracy **AND** offer a "holistic democracy," meaning that they would give equal access to every citizen who wishes to participate from wherever they are at any moment, and engage any topic in the spectrum of public topics and issues.

- The 3rd Stage will be very familiar to Latin citizens, who are strongly oriented to the maintenance and sustainability of family culture, *la familia!* This is an essential aspect for preparing new generations to participate in the larger family of sustainable communities, and society as a whole.

- Stage 3 Democracies will feel comfortable and empowering to women because it is highly inclusive, nurturing, and seeks to share power. Inclusiveness allows and accepts the exceptions, without succumbing to them, and seeks acceptance of diversity to provide social congruence. It seeks to bring out the best in individuals, and asks them to provide the same for the good of themselves as well as their community. Sustainable lifestyles are intrinsic to the nurturing, mothering spirit of women, and offers the best of the feminine capacity for empathy, compassion, tolerance, and understanding with the masculine predisposition to take action.

- A Stage 3 Democracy is non-traditional. It balances the "left-brained" culture of mainstream American society with the best that "right-brained" Cultural Creatives [13] and women in general have to offer. The values and creative processes should feel very familiar and comfortable to Millennials.

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

Whatever We Re-Design Must …

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

1) …be compatible with the Constitutional framework of our nation, and offer an inventive means of linking the values of the Constitution with the innate, sustaining values of our species;

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

2) …recover the quality-value relationship that citizens had with their congressional public executives before it vanished after the Apportionment Act of 1911;

The Apportionment Act of 1911

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

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

[3,000 ÷ 735,000 = 0.0040]; {100% – 0.0040 = 99.9960% }

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

3) …become a democratic evolutionary development to bridge the democratic tragedy the Apportionment Act created; and,

4) …offer an inventive way to engage contemporary technologies to give citizens an ongoing and continuous means of offering their collective intelligence (think in terms of "knowledge workers" in high tech industries) to create a "trend" of intelligent consensus to share with public executives.

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

Designing Stage 3 Democracies

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

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

1. The fulfillment of the first and second intention of the founders of the United States democracy are fulfilled: a) The Revolutionary Colonists successfully pushed the authority of the British monarch back to his homeland; b) to create a sovereign democratic nation.

2. The direct connection between the values stated in the Declaration of Independence and the seven values of Homo sapiens.

3. There already exist long term democratic processes in place that have produced a social, political, and economic culture of democracy that will lend itself to the public's acceptance of a Stage 3 Democracy; and the qualitative interpretation of the word "equal."

4. The First Amendment provides the context for the development of Stage 3 Democracies and the qualitative interpretation of the word "equal."

5. The Internet is already in place to connect all democratic nations in parallel for similar democratic developments.

6. There is a history and culture of local citizens meeting together to discuss and promote legislation…

7. … and share their views, perspectives, opinions, and preferences with their elected and appointed public executives.

"What is right? What Works?"

One book that has been highly influential for examining Stage 2 Democracies is *"Breaking the Rules"*[14] by Kurt Wright. Wright's book is eminently practical because he asks several questions to lead the readers to intuitively pragmatic answers. 1) "What's right?" [The word "right" is interchangeable with the word "works" to become, "What works?"] 2) "What makes it right/work?" 3) "What would be ideally right/workable?" 4) "What's not yet quite right/workable?" And, 5) "What resources can I find to make it right/work?"

★★ This process moves our inquiry from "fixing problems" to *creating solutions*. The problems within Feral State Democracies are removed by creating their transforming as Stage 3 Democracies.

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

Upgrading Democracies to Type II, Double Loop Learning Organizations

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

If citizens choose the values and ethical principles necessary to stabilize democratic processes and to push their agendas forward, then they will

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

become deeply involved in the social, political, and economic structural architecture of designing and implementing sustaining democratic practices in all realms of functional democracies. [15] Such a role will need to prepare the public to accept greater public responsibilities than historically "leaving it up politicians."

Embedding double-loop learning processes is a unique *organizational development* that increases the effectiveness, functioning, and longevity of democratic societies, governments, and economies. The proposal seeks to redirect social, political, and economic change that will create positive culture change by incorporating the *seven values* into *organizational structures* in daily decision-making processes. The hypothesis is that doing so will give organizations the same degree of survivability as our species. By extension of the hypothesis, using those values will produce a cultural change of beliefs about the survival and existence of individuals, families, communities, and nations. Best of all, doing so will turn organizations and governments into type II learning organizations. [16]

To paraphrase Peter Senge [17], when organizations begin to use these seven values, we could predict, as he suggests, that the decision-making processes of democracies will change, and that change will cause a change in behavior of citizens and leaders. We could go further and even predict that citizens and leaders will begin to *think* in terms of the integrated systems of democracy and social sustainability, and *behave* accordingly.

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

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

[16] Argyris, Chris. 1985. *Action Science, Concepts, Methods, and Skills for Research and Intervention.*

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

9
Conclusions

To evolve, which is the antidote for destructive social change, any community, national society, or global civilization must willingly accept positive social, political, economic, and cultural change. In the case of our contemporary civilization, a few requirements will have to be in place:

- An intention to consciously accept the original causes of societal change to intentionally create constructive social, political, and economic change that empowers organized social existence to not only survive but also to thrive;

- An understanding by the public and their Stage 2 governments that constructive social evolution requires them to recognize the need for social evolution; and, that they evolve contemporaneously. This will be very uncomfortable for established Stage 2 governmental bodies to accept because of the evolving expression of the infinite potential that lies within each individual, who seeks to continuously express their needs for an ever improving quality of life.

★ Seen this way, *organizational social existence that is not evolving is the limiting factor for the development of social stability and peace.*

- Organized social existence always presents a compromise between citizens who seek a continuing means to improve their quality of life and the *control* by government to inhibit that evolving expression. As most Feral Stage 2 Democracies exist, there is no ongoing dialogue between the government and citizens. Social change of the public is dynamic and ongoing, but the government is frozen in time from when it was founded. Currently, Feral Stage 2 Democracies provide a somewhat tolerable state of co-existence between the rights of self-determination of citizens and the advent of a police state.

- In a situation as this citizens being well educated and informed, truly know what is best for their governance: freedoms and liberties that do not infringe of the rights, freedoms, and liberties of

others. *Confounding this non-existent dialogue is that the public does not have a legitimate means for their expressions of co-responsible management in the democratic process and political process.*

("Legitimate" — In alignment with the Constitution and Amendments.)

Insights from these Conclusions

- From a Planetary Manager's view point, when we examine the whole of the planet there are only two commonalities — that which is of people, and that which is not of people.

- The commonality that differentiates people from all other animals, that we know of, is consciousness – self-awareness.

- The commonalities of all people include ongoing decision-making and being unconsciously aware of the seven innate values of that decision-making. Though unaware of the values directing human decision-making until now, these values have sustained Homo sapiens' survival for over 200,000 years.

- Now that these values are known, and a self-awareness of them operating in our daily decision-making, we can consciously use them to sustain the survival of human civilization. The object from planetary management's perspective is to consciously guide the development and evolution of democratic governance so that humanity can sustain the survival of its organized social existence.

What this means is that using our awareness of the reasons for the failure of all organized social existence, we can glean the lessons of history from those failures to develop a much needed collective wisdom. Then, we can apply that wisdom to transcend the failure of organized social existence! No nation, society, or civilization has ever transcended its early beginnings. Stage 3 democracies will.

- Obviously, we will need to have a plan for our vision and intentions. Again, we will need to look at the commonalities of humanity, which begins with the seven values AND their subsequent ethic and morality. These values are constantly operating in every single human every hour of every day of all the days of their individual life.

● ***LIFE*** is the ultimate primary value that energizes every individual to express their "right of self-determination." This motivating energy is what gives very young strong-minded children their willfulness that is particularly evident as early as age two or younger.

This innate willful nature continues into adulthood to motivate people to engage in developments as the destruction of the Berlin Wall, "the Arab Spring," "Occupy Wall Street," the now, (late July 2019), the protest demonstrations that have become more and more violent in Hong Kong. These are all in the foreground with the background filled with the motivation for the American Revolution, French Revolution, and the revolutions of the late 1840s, and many dozens more still very much in mind.

By a large population, those revolutions, revolts, rebellions, and demonstrations clearly project a message that the values of the authority, (government, or regime), are not synchronous with the values of citizens, individually or collectively. Their actions provide a pragmatic statement by public that the decisions and actions of their elected or despotic leaders are contrary to the innate values, and hierarchy of needs of the public.

● The wisdom from the history of rebellion and revolution reveals a series of precursors that signal a needed change of government to ensure social stability and peace become the outcome of governmental, political, and economic leadership decision-making.

● In the case of over-mature Stage 2 Democracies as the United States, the UK, France, Germany and many other long established democracies, the precursors include the oligarchic environment of special interests, use of the democratic process for personal and corporate gain, special and forceful monied corporate lobbies that desecrate the hallowed final authority of the public.

As a Stage 2 Democracy, in that highly uncomfortable situation, revolt, rebellion, and revolution will not motivate archaic, antiquarian, and regressive governmental authorities to evolve. Citizens can expect that they will "double-down" and focus their energies and resources to preserve their position(s) of authority, power, and control through police and the military to protect their base of power; and, will do so by initiating martial law.

This situation may deteriorate as evidenced by the public's growing dis-ease, and the government's early movements to protect its base of power, which as is the case in the United States, has already occurred. This precursor is gross evidence of the necessity for initiating plans to implement Stage 3 Democracies.

From the evidence gathered in the Conclusions, it is obvious the motivation of the seven values is definitely NOT going to go away no matter what type of government is in place. Until a form of government is designed to accommodate the values and motivation for self-determination by citizens, and collectively their public, that demonstrations, revolt, rebellion, and revolution will continue to create the failure of yet another nation, but this time it will be Stage 2 Democracies.

Design Requirements for Stage 3 Democracies

- Compatibility with the Constitution.
- Create solutions rather than trying to fix the problems of Stage 2 Democracies.
- Create designs that build upon those aspects of Stage 2 Democracies that are working.
- Offer citizens a new and regular, ongoing, and continuing means of involvement in local, state, national, and international democratic processes.
- Offer citizens the option of developing their own local community design and problem solving teams.
- Offer citizens a local means to collect their knowledge, wisdom, insights and solutions from those teams.
- Create an Internet online "library of wisdom" for collecting and organizing the knowledge, wisdom, solutions of teams, and citizen preferences regarding all topics of discovery from those teams.
- Offer an electronic means for individual citizens and local community design teams to collaborate with other team systems in all democratic nations in order to share their individual preferences; and, the collective wisdom of their local "design and problem solving team."

The Essential Components of Stage 3 Democracies

There are essential components of Stage 3 Democracies that will presage the self-sustaining organized social existence of democratic nations and the evolution of civilization.

The above statement is very bold, but consider the major common element of our civilization, all nations, societies, and cultures is people. Wherever people live, they bring with them the incessant urging and motivation of their right of self-determination to determine the fate of their lives individually and collectively. Until a form of government empowers and enables democratic citizens to actually become the operational authority, with the mandatory requirement that they assign themselves the concomitant responsibilities for the governance of themselves, there will be riots, revolts, rebellions, and revolutions.

- ***Local community design and validation teams*** would give citizens the capability to work together within a structured team setting of 5-11 team members with specific roles, following a procedural format. [18]

  Local community design and validation teams are not new to humanity's collective survival, existence, and prospering future. This development is as old as the beginnings of organized social existence of nations, whether they were hunting parties, tribal councils, tribal nations, or women's gathering groups. Each discussed a problem, proposed options for a solution, collective choice-making, a proposed choice to the group decision-maker, followed by action-implementation. In such groups, information is gathered, considered, wisdom and insights provided, and shared with the tribe and/or nation of tribes.

  In this way, the individual/family [19] has actively participated in their eventual future, and with the concomitant responsibility for the fate of their choices and actions.

- ***A facilitative, a-political, not-for-profit organization*** that acts as a facilitator, via the Internet, to collect citizen preferences concerning public issues and topics; train local community design

[18] Raphael, Daniel (2014, 2019) *The Design Team Process.*
[19] Raphael, Daniel 2019 *Centers for Sustainable Families and the Millennium Families Program.*

teams; gather the results from those teams; share the collected results in the form of statistical interpretations with citizen members and local teams, local, state, federal public executives and bodies, media, and with similar facilitator organizations in other democratic nations; and act to facilitate collaborative interaction between teams, whether local, state, federal, or in other democratic nations.

- An ***international library of sustaining human wisdom*** that would receive, identify, organize, categorize, collate, and store the collected data from every local team of every democratic nation that has a similar organization; and make this available online. This library would also become the nexus of online collaboration between individual citizens and local community design teams with all other individual citizens and local community design team systems in all democracies worldwide.

Summary

Lasting, sustaining solutions at the level of a global civilization are not forthcoming by going around, under, or over the problem. As sage philosophers have said, you must work *through* those problems.

We, of the early decades of the 21st Century, live in a very remarkable juncture of the past, with all of its decadence and baroque existence, and the possibility of a thriving, stable, and peaceful future. It is as though we have chosen, and have been chosen, to midwife the future successfully into the present. The alternative is to let the past miscarriage the future and abort the potential of all future generations to live in social, political, and economic stability and peace.

Much is asked from us who know what is to become, either way. You truly do not need to be prescient to see the halls of antiquarian authority becoming more and more incompetent and incapable of seeing any potential good of what is to become. They do not even see the potential of self-destruction. Yet, some of that power-base do see and, while there is time, they are getting all they can as a hoard against the inevitable decline of civilization. Not just western civilization, but this time this era will consume all of civilization.

It is time for the 99% to become the American (r)Evolutionaries of 2020. It is up to us. It is time for us to become self-empowering once again so that our democracies evolve by intentionally laying permanently strengthened foundations for sustainable democratic nations. Now let us empower ourselves, peacefully. With a Stage 3 Democracy in mind, we can now design and implement a democratic system that adds the sum of our numbers peacefully to initiate a future our children's great, great grandchildren will appreciate.

"Is democracy as we know it the
last improvement possible in government?
Is it not possible to take a step further towards the rights of man?
There will never be a free and enlightened State
until the State comes to recognize the individual as a
higher and independent power,
from which all its own power and authority is derived
and treats him accordingly."

Henry David Thoreau, "Essay On Civil Disobedience," 1846

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BIO: Daniel Raphael, PhD

Daniel Raphael is an independent original thinker who does not work for, associated or affiliated with any organization. He is a Viet Nam veteran with 18 years experience working in adult felony criminal corrections; father of three and grandfather of four children; former volunteer fireman, small business owner, inventor, and manufacturer of a household sewing machine product; self-taught theologian, ethicist, and holistic life coach; principal of Daniel Raphael Consulting since 2003; and an amazingly 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).
Arizona State University, Tempe, Arizona.
Master of Science in Education
(Educationally and Culturally Disadvantaged),
Western Oregon University, Monmouth, Oregon.
Doctor of Philosophy (Spiritual Metaphysics),
University of Metaphysics, Sedona, Arizona.
Masters Dissertation: *A Loving-God Theology*
Doctoral Dissertation: *A Pre-Creation Theology*

Writer, Author, Publisher

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Contact Information: Daniel Raphael, PhD
Daniel Raphael Consulting ● daniel.raphaelphd@gmail.com
Cell: +1 303 641 1115 ● PO Box 2408, Evergreen, CO 80437 USA

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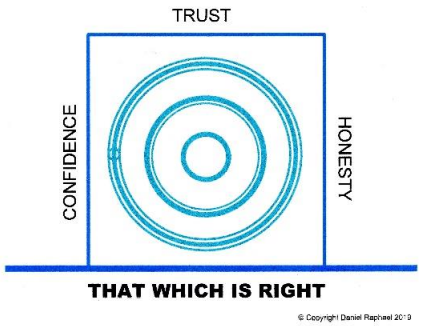
The task of the leader is to get his people
from where they are
to where they have not been.
The public does not fully understand
the world into which it is going.
Leaders must invoke an alchemy
of great vision.

Henry Kissinger