

Designing Civilization's New Era

Family Learning Centers For Sustainable Nations

By

Daniel Raphael, PhD

5

Application

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

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

Use this link for PDF copies of the 7 Books.

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Designing Civilization's New Era
Book #5 - Family Learning Centers for Sustainable Nations

Designing Civilization's New Era

Family Learning Centers For Sustainable Nations

Daniel Raphael, PhD

— *opus unius hominis vitae* —

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A UNIVERSAL INTRODUCTION for books 1 through 7.

The Principles of Creating a Self-Sustaining Civilization

The first three Books of the seven, provide the principles that will support their applications in any democratic nation. Each of the four remaining books describes how those principles are used in a specific application. These are very briefly described below. The full version of each book can be found in the author's Google website "Library" at:

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

To avoid duplication, each successive book uses an abbreviated explanation of the prior book's fundamental concepts. The individual books, however, can be read and studied individually. The holism to the seven books creates the opportunity to devise operational applications for adaptive, learning organizations to support self-sustaining democratic societies, and eventually the whole of civilization.

Book #1, *Seven Innate Human Values*, provides the foundation for the logic and reasoning of subsequent conceptual developments.

Book #2, *Making Sense of Ethics, A Universally Applicable Theory of Ethics, Morality, and Values*, uses those same values described in book #1 to create the timeless and universal rules of ethical and moral decision-making.

Book #3, *Societal Morality*, then builds upon the concepts of books one and two, to expand the definition of morality as a rational responsibility of individuals and organizations.

Book #4, *The Design Team Process*, is in contemporary terminology an "app" of the values, ethics, and morality described in earlier books to create a rational and logical local community process for the analysis and discernment of social, political, and economic issues that affect the local community.

Book #5, *Family Learning Centers for Sustainable Nations*, is also an app of the values, ethics, and morality described in earlier books to create rational and logical programs within local community learning centers. The intention is to teach and train those who want to have children, those who already have children, and those who have had children the basics of childcare and parenting from pre-conception through the age that the child leaves home. This program provides the long term means by which

a democratic society can bend the trajectory of its culture to become socially stable and eventually at peace. Children raised with this influence will eventually become the leaders, executives, and highly ethical and morally capable citizens of those nations and the organizational matrix of civilization. We can anticipate that the start-up phase of this program will probably take two generations to accomplish its embedment in a society.

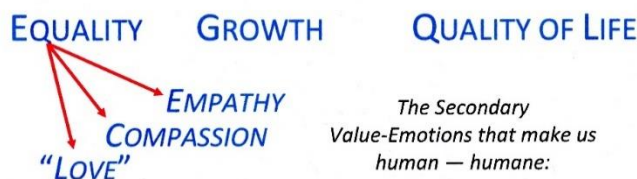
Book #6, *3 Stages of Democracy*, begins by recounting the 1200-year history of the development of democracy in western civilization. The trend of that development has been toward more and more direct participation of citizens in their own governance. Current communication technologies will continue this trend which is what Book #6 describes.

Book #7, *Conclusions*, provides each book's conclusions in a compendium of conclusions. The overriding conclusion is that the times and circumstances of the great many social, political, and economic problems, international conflicts of various dimensions, and the long term change of global consciousness are all vectors that are coming to a nexus of immense, profound, change in our civilization. What better way to correct the spontaneous development of our civilization that came into existence 20,000 years ago, approximately, without a plan and intention for its existence, development, or what it must do to sustain its own survival, let along its thriving existence now for over 8 billion people? Now surely is a very good time, for future generations, to design and create an intentional civilization, and give it future purpose and meaning for existence.

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SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL

LIFE



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

— Dalai Lama

ABSTRACT **Family Learning Centers**

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

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

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

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

The essence of this paper lies in Chapter 2, "***The Formation of Positive Selfhood and Best Parenting Practices.***"



Designing Civilization's New Era A Seven-Book of

- #100 #1 Seven Innate Human Values
- #100 #2 Making Sense of Ethics
- #100 #3 Societal Morality
- #100 #4 The Design Team Process
- #100 #5 Family Learning Centers for Sustainable Nations
- #100 #6 3 Stages of Democracy
- #100 #7 Seven Conclusions for Designing Civilization's New Era



Family Learning Centers for Sustainable Nations

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

Designing Civilization's New Era

Book #5 - Family Learning Centers for Sustainable Nations

Introduction

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

- In the course of over 40 years of developing the concepts of my writings I have not found any materials that similarly engage the holism of human existence and then offer a holistic means that addresses the ills of organized human social existence from the family level to the national level and further onto the international level of democratic nations. Doing so requires a new social institution that has not existed before, and will become as ubiquitous as physical schools of public education in all school districts in all democratic nations. To fulfill that plan will create a completely new industry in 13,588 public school districts with over 132,000 public and private schools just in the United States. ¹

The fundamental justification and rationale for doing so is that the existence of functional families is more basic to sustain the existence of functional democratic societies than basic education. The necessity of both is obvious! The social institutions of the family and education are fundamental to all thriving nations. The only contemporary difference is that until now there has been no effort to educate individuals in the fundamentals of establishing and maintaining sustainable families.

¹ Source: [nces.ed.gov](https://nces.ed.gov/ipeds/data/ipedsdatacenter/datacenter.asp) National Center for Education Statistics. Number of schools and school districts by locale code and state, 2009-10. (Table 98.)

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

About the Book

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

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

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

* Throughout all of human history, *until now*, there has never been identified a timeless and universal set of values that could become the standard for validating moral and ethical decision-making and behavior.

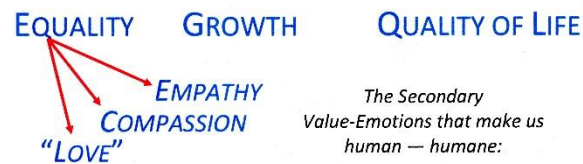
Book #1 discusses these values in detail; and book #2 applies those values as the validating rules underlying ethical and moral decision-making.

As you can see in the illustration below, the three secondary values of empathy, compassion, and a generalized love for humanity are the applications for all childcare and parenting skills.



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Designing Civilization's New Era

Book #5 - Family Learning Centers for Sustainable Nations

1

The Relationship of Families and Societies

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

This illustration concerns relationships between the societal players.



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

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

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

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

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

—

Radical Reductionist Conclusions

- Families are the foundation of all societies and civilizations. As the family goes, so goes society. Yet, we also know that as society goes, so goes the family. In the language of social sustainability, there is a symbiotic relationship between families and societies. The functionality of that symbiotic relationship is best facilitated by an evolving and humane democratic process. It should never be forgotten that families are the fundamental social institution of all evolutionary stages of democracy.
- Families can exist quite well without societies, nations, or civilizations. They existed long before the first villages came into existence where nomadic people settled.
- Societies and nations cannot continue to exist without the presence of families as the source of future generations of leaders, innovators, and decision-makers.
- Values underlie all decision-making.
- An integrated, holistic set of values already exists in the human genome that underlies the decision-making that has sustained our species’ biologic survival.
- Those same values offer organizations the same capability of also becoming sustainable — socially sustainable.

- For societies and nations to achieve that stage of sustainability, organizations within each of the three organizational pillars must actively implement policies that support the family to produce the leaders, innovators, and decision-makers who have the competence to support the transcendent interests of their communities, societies, civilization, and nations.
- The skills of successful parenting are known that enculturate and socialize children to become socially responsible and competent adults. *Teaching these skills and knowledge is as necessary for the development of social stability and peace as language and mathematic skills are necessary for the development of commercial, governmental, and economic progress and growth.*
- Effective parenting skills are eventually lost over generations without a conscious and intentional effort to sustain and improve those skills. The Center's permanent presence is necessary so that parenting skills are reinforced and improved with each new generation of children, who eventually become parents.
- The continuing presence of a Learning Center in each and every school district in every democratic nation would give democratic nations and societies the capability to transcend the limitations of all prior societies.

These are the criteria that will define the holism of sustainable social existence; and, these are built upon the four primary values that have sustained the survival of our species for over 8,000 generations. Yet, it is the three secondary values that offer the possibility that the organizational structures of communities and society can become self-sustaining. (See illustration, page 13.) But, in order for families, cities, states, and nations to become socially sustainable, the subsequent morality and ethics that emanate from these seven values must be applied in all decision-making at all levels of human existence. Only then can our nations become socially sustainable and transcend 20,000 years of failed organizations.



Designing Civilization's New Era

Book #5 - Family Learning Centers for Sustainable Nations

2

The Formation of Positive Selfhood and Best Parenting Practices

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

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

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

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

² Raphael, Daniel 2020. *Making Sense of Ethics — A Universally Applicable Theory Of Proactive Ethics, Morality, and Values* Downloadable PDF copies are available at the author's Google website: <https://sites.google.com/view/danielraphael/free-downloads>

Seven Universal Criteria for the Formation of Positive Selfhood

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

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

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

Attributes of Positive Selfhood

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

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

Seven Spheres of Innate Human Potential

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

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

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

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

The Nine Universal Family Roles

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

Mother	Father	Child
Wife	Husband	Sibling
Woman	Man	Girl/Boy

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

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

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

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

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

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

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

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

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

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

The Whole Person —

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

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

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

The primary value "Equality" is the source for the three secondary value-emotions values, (see illustration, page 4). We know when equality is out of balance because of the secondary value-emotion of *empathy* – to "feel" or put our self in the place of another person and sense what that is like, whether that is in anguish or in joy. When we feel empathy for others, we want to act in *compassion*, to reach out to the other person and assist them in their situation. When empathy and compassion are

combined and we feel that equally for everyone, then we say that we have a “*Love*” for all humanity — the capacity to equally care for another person or all of humanity, as we would for ourself.

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

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

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

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

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

The steps are not so obvious. First, the observation of a situation that may or may not involve inequality; second, the empathy-response (actually this is a comparison in the mind of the observer of what is ethical and

moral in this situation and what is not); third, the moral/ethical discernment that it is a situation of inequality; and, fourth, the decision to act on the impulse of empathy *in compassion* by extending aid or assistance to the victim in distress or some type of difficulty.

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

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

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

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

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

The evidence of successful parenting will become apparent as the child-becoming-adult more frequently makes accurate decisions on their own. It should be accomplished with teaching children how to make good decisions that are accompanied with appropriate motivation, inspiration, appraisal, and praise by parents. These motivations will help the child understand what they discerned correctly to make that decision, or what was in error. That appraisal is not about the child being “good or bad,” “right or wrong,” but for the child to see “what works,” or “doesn’t work,” for that situation.³ Understanding the necessity of ethical and moral action is an added attribute that fully complements positive selfhood. Morality is essential to sustain the lives of others, while ethics is

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

essential to sustain all relationships, including their own intra-personal relationship.⁴ Being able to discern the outcomes of moral and ethical decisions, versus immoral and unethical decisions, and then to act appropriately is the acme of the socialized person with a positive selfhood.

Foundations for Strategic Leadership Begin in the Family

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

- 1) The Seven Universal Criteria for the Formation of Positive Selfhood;
- 2) Attributes of Positive Selfhood;
- 3) Seven Spheres of Innate Human Potential;
- 4) The Nine Universal Family Roles;
- 5) Becoming a Whole Person;
- 6) Moral and Ethical Decision-Making that Reflects the Fullness of Positive Selfhood; and,
- 7) Foundations for Leadership

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

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

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

The assumption that has been made in this paper is that when parents demonstrate acceptance, appreciation, recognition, validation, worthiness,

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

and deservingness, and are applied consistently over time, the result in the child will be in the form of positive self-identity, positive self-worth, and positive self-image. These three factors of positive selfhood, plus the acceptance of moral and ethical decision-making provide the child/adult, as a potential leader, with the self-confidence to move forward in their life.

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

Formal leadership training for individuals has usually started with older children, young adults, and then early adults. The weakest link in the historical culture of such leadership training is that it has almost always had to accept the social preparation, or lack thereof, of new recruits. Families, the source of all leaders, vary from being highly moral, ethical, functional, and socially responsible, to those that are barely functional.

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

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

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

Among every generation of children around the world who have become adults, there are many who are well adjusted, functionally social and responsible, reasonably contented, and curious from having been raised

by caring and loving parents who somehow knew how to raise their children that way. I truly believe the wisdom of sound parenting practices already exists but simply needs to be discovered, collected, organized, collated, and made assertively available in every local community where Family Learning Centers for Sustainable Nations exist.

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

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

The first objective of these two research activities:

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

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

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

What is the “Human, Social Learning Continuum”?

The human, social continuum is created by the overlapping of generations from conception, childhood, adulthood, parenthood, and grandparenting by each new generation. This continuum is composed of numerous eras of human development. Because human development is capable at any time during a person's life, and in all seven areas of human development

(physical, mental, emotional, intellectual, cultural, social, and spiritual), human existence becomes a rich experience when these seven areas are explored and nurtured. While this may sound like an ideal situation, it is wholly possible to experience when parents understand their role as the most influential to develop the organic potential their child brought with them at birth.

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

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

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

The Human, Social Learning Continuum

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

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

The Human, Social Learning Continuum, In Detail

Pre-verbal

- Infants in utero
- Newborns
- Days-old
- Infants
- Pre-toddler
- Toddlers
- Children who are not yet verbal

Verbal Children and young adults

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

- Pre-adolescent
- Adolescent
- Pre-adult
- Young adult
- Adult before leaving home

Pre-couple adults

Couple adults

Pre-verbal

- Infants in utero
- Newborns
- Days-old
- Infants
- Pre-toddler
- Toddlers
- Children who are not yet verbal

Verbal Children and young adults

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

- Pre-adolescent
- Adolescent
- Pre-adult
- Young adult
- Adult before leaving home

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

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

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

Conclusions

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

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

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

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

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

The best place to reverse generational social disintegration and moral degeneration is in families that are prepared to raise children with positive selfhood. Children as these will provide the leadership needed so that larger numbers of people become significant contributors to society.

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



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

Dietrich Bonhoeffer

3

Organizational Development of Learning Centers

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

Vision

That all children grow up knowing how to raise and teach their own children to become socially capable, competent, and responsible members of society; and that those children also know how to raise and teach their own children to become socially capable, competent, and responsible members of society.

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

Intention

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

Operating Philosophy

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

Mission

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

Pedagogy

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

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

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

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

Validated Research Materials

Immediate Objectives.

1. The first objective contains two research activities: 1) to review social science research findings of the last two centuries for the “best practices” of child rearing, parenting, and family dynamics that produce contented, curious, competent, and socially responsible children who are ready to leave home and enter society on their own; 2) begin field research of present-time Indigenous Wisdom of best practices with the same goals.
2. The second objective is to develop training materials for each and every phase and era of human development from pre-conception through age 20 for use by parents-to-be, parents, grandparents, children, and on educational settings from diaper daycare through secondary education. These materials will be at their best when they apply the wisdom of the social sciences and Indigenous Wisdom in pragmatic, practical ways that can be understood by those who are literate and by those who learn by example.
3. Validated research materials will be received by the Research Projects Section of the Library of Sustaining Human Wisdom, Institute for Human Sustainability, ⁶ where it will be organized, catalogued, and made available online to the public, staff, clients, and Local Community Design and Validation Teams ⁷ for the projects they are working on. The Library then becomes the source for validated materials: societal-social, political-

⁶ Designed and planned but not existent, yet.

⁷ Ibid

governmental, financial-economic, and other genres of materials that have been validated before submission to the Library.

Delayed and Coincident Objectives, #1.

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

4. Materials will be copyrighted and published by the Institute for Human Sustainability and made available to parents, the public, educational institutions, and others.
5. These materials will be developed in various media formats including video games, home board games, children's story books, etc.
6. The topic matter of these publications will include all areas of interest for growing up and becoming a parent for raising socially competent and responsible children.
7. It will be interesting to follow the Indigenous research to see how it agrees or differs with the social science research of dozens of cultures for raising children to become effective and socially responsible adults.

Delayed and Coincident Objectives, #2.

The first people to be trained using these new training materials will be the staff who will open the first Learning Center for Sustainable Nations. They will become the local community center trainers, counselors, mentors, and advisors who will then begin working with local community human resource agencies and informing them of our presence and the work that we do in the center.

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

Social Science Literary and Indigenous Wisdom Research

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

search the literature for the best practices for each of those developmental eras.

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

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

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

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

Public and Private Educational Settings. These materials will also be developed for suitable application in private and public educational settings from diaper-daycare through primary, secondary, and higher education venues. Further, consideration will be given to the development of university level academic degree programs for social

sustainability in the areas of the social-societal, political-governmental, financial-economic, (page 13), and ethics and morality.

Ethics Criteria for Validating the Best Practices of Parenting

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

Implicit and Explicit Outcomes For Best Practices and Ethics Training

IMPLICITLY. Intra-personally, the child growing up will develop a “good” inner dialogue; “good” self-image; “good” self-worth; and develop a positive world view where he or she has a “good” quality of life, and sees themselves as *equally* capable of growing into their innate potential as well as anyone else could. For an infant, a good quality of life is provided when they are fed when hungry, sleep when tired, cuddled when unsettled, have diapers changed when they are dirty or wet, and are spoken and sung to when they are with you, and so on. *The desired result is that the infant/child feels safe.*

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

EXPLICITLY. Adults who have grown up in such families will have the confidence and social competence to explore the world around them in all of its parameters. They will be ready to become “good” employees, friends, schoolmates, lovers, wives, husbands, parents, and grandparents. They will

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

understand and know how and why a family becomes a whole and integral social environment of its own, and how that family is an integral and contributing unit in a community of similar families.

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

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

Children who are exposed to low skill levels of parenting will usually in some way reflect that in their adult lives. The exception is when a young adult experiences some opportunity in which they can excel and learns how to counter the negation, abuse, or the neglect of their childhood; and gain a much more positive and constructive self-image and sense of self-worth. Adults have a moral responsibility to inform children, even young children, that they can become whatever they think they can become no matter what socio-economic circumstances they come from. Collectively, in communities and societies that predominantly have low or negative parenting skills, the result over time is the increase in abuse of others, self-abuse, violence, and escapism via drug use. In groups, it can be as explicit as racial, social, and economic violence.

Learning Center Programs

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

The second consideration is to replicate how and when children learn the culture of their family and about their own roles. Role playing in Learning Centers will become an important means of working the range

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

of instructional materials that are provided by the Center. Those who participate in the programs of the Centers, whether adult parents or children, will be exposed to a gradual process of socialization and enculturation by actually participating in the functions and roles of a family.

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

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



4

Epigenetics

Where Biologic Epigenetics Come into Play

Biologic epigenetics is no longer a theory but a well documented explanation of external influences upon a child before birth, after birth, and that continue after the child's early developmental era of growth which are "written" into the child's DNA.¹⁰ These influences affect the child unconsciously so that he or she behaves in ways throughout the remainder of their life that are consistent with those early influences. Some influences are positive to help the child in his or her adult life, and some are not.

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

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

¹⁰ For a very advanced understanding of epigenetics as it applies to child rearing, parenting, and the development of social stability and social sustainability see:

<https://www.youtube.com/watch?v=xI8lPQtQ6M>

social stability, social equity, social justice, “what is fair,” and the common good.

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

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

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

As mentioned in previous articles, the social history of all humankind, of every culture and civilization, is littered with failure after failure.¹¹ *None have survived functionally intact*, though evidence of their past glory remains. In the great arc of organized social existence, they seem to have risen out of nowhere, bloomed, crested, declined, collapsed, and disappeared into the archeological strata.

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

¹¹ Diamond, Jared 1997 *Guns, Germs and Steel — The Fate of Human Societies*. W.W. Norton Co., NY

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

Becoming more powerful, with bigger armies, dominating evermore cultures, and enjoying the prosperity of those times were sufficient evidence to consider anything else as absurd. Yet, our nations today are in the very same situation. The error of all past *and present* societies and civilizations is that they assume their existence is permanent, rather than planning for the possibility of their transcendence and seeing ways to assure that they become self-sustaining. It is not enough for individuals or nations to accept what is, but to aspire to what they can *become*. Because only in the present can the past be transcended, individuals and nations must devise an intention of what they aspire to and plan in order to transcend the present. Only with an intention, an operating philosophy, and a mission that are based on the seven innate values and their subsequent morality and ethics can that occur.

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

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

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

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

In this example the influence of computer and Internet technologies came into existence unconsciously and unintentionally and particularly without any awareness of the consequences they would have upon all societies and cultures globally.

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

Learning Centers for Sustainable Nations, Epigenetics, and Social Transcendence

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

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



5

Nation-Building, Family-Building, and Community-Building – *An Example*

Social Evolution with Conscious Intention

Nation Building

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

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

Under the current political circumstances in both nations, and others, that historic course correction can only begin in and with the family to create the inertia of conscious social evolution with the conscious intention to sustain an improving quality of life for everyone. That course correction begins with the acceptance that social change ¹² will occur, but now it will occur with an intention to create sustaining democratic nations.

¹² Raphael, Daniel 2019 *Sustainable Civilizations, A General Critical Theory Based on the Innate Values of Homo sapiens — An Introduction to Planetary Management* p 27-37

Family Building

The similarities between South Africa and the United States emanate from deep within both societies — from societal and familial dysfunction. In South Africa one of the intentions of apartheid was to destroy the function of families — removing the capability of the next generation to pass on and instruct children to give them the capability of establishing functional families, the enculturation of family and community culture, socialization, loyalty, and the pride of family and their ethnic origins. This destruction occurred rather rapidly during the era before and during apartheid policies. In the United States, it has occurred slowly as a process of devolution caused by rapid social change, industrialization, increased self-interest, and later the emphasis of materialism as a measurement of “success.”

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

THE BAD NEWS: There are no quick-fix solutions to these common problems of democratic societies, their governance, and the transformation of family dynamics. There are no existent social programs, private, governmental, or corporate to resolve this situation. And, failing to take remedial action will only exacerbate the current decline of both nations, with only the prospect that social, political, and economic devolution will continue.

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

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

industry in 18,000 public school districts with over 98,000 public schools, and that is just in the United States.

The fundamental justification and rationale for doing so is that the existence of functional families is more basic to sustain the existence of functional democratic societies than basic education. The necessity of both is obvious! The social institutions of the family and education are fundamental to all thriving nations. The only contemporary difference is that until now there has been no effort to educate individuals in the fundamentals of establishing and maintaining sustainable families.

Community Building

The missing element for creating functional, operational, and ongoing communities is the existence of Local Community Design and Validation Teams.¹³ These Teams act as facilitators between the needs and wisdom of families and communities, and their state or national democratic processes and political processes.

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

The benefits are immense for families, communities, and democratic nations. Such a process is the next development in the evolution of the democratic process to effectively connect the public (the ultimate authority for the establishment and conduct of their government) with their representation in that process. That development would be (r)evolutionary in the most peaceful definition. It would move mature democratic nations from Stage 2 Democracies to Stage 3 Democracies as evolved expressions of the freedoms of speech and the press.¹⁴

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



¹³ Raphael, Daniel 2019 *The Design Team Process*.

¹⁴ Raphael, Daniel 2019 *Foundations for an Evolving Civilization*. Esp. "The Fourth Foundation," beginning on page 35.

BIO: Daniel Raphael, PhD

Daniel Raphael is an independent, original deep thinker, and futurist. He is a Vietnam veteran with 18-years of experience working in adult felony criminal corrections; father of three and grandfather of five children; former volunteer fireman, small business owner, inventor, and manufacturer of a household sewing machine product; self-taught theologian, ethicist, and holistic life coach; principal of Daniel Raphael Consulting since 2003; and a remarkably unsuccessful self-published author of numerous books, papers, and articles. Daniel enjoys public speaking and has taught numerous classes and workshops nationally and internationally.

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Doctor of Philosophy (Spiritual Metaphysics),

University of Metaphysics, Sedona, Arizona.

Masters Dissertation: *A Loving-God Theology*

Doctoral Dissertation: *A Pre-Creation Theology*



Achievements

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

Writer, Author, Publisher

- (1992) The Development of Public Policy and the Next Step of Democracy for the 21st Century
- (1992) Developing A Personal, Loving-God Theology
- (1999) Sacred Relationships, A Guide to Authentic Loving, Origin Press
- (2000) I AM WHO I AM, I AM LOVE
- (2002) What Was God Thinking?!, Infinity Press ISBN 0-9712663-0-1 or from the author.
- (2007) Global Sustainability and Planetary Management
- (2014) Healing a Broken World, Origin Press
- (2014, 2019) The Design Team Process
- (2015) Social Sustainability HANDBOOK for Community-Builders, Infinity Press. (O.O.P.)
- (2016, 2019) The Progressive's Handbook for Reframing Democratic Values
- (2011-2016) Organic Morality: Answering the Critically Important Moral Questions of the 3rd Millennium
- (2017) Designing Socially Sustainable Democratic Societies
- (2017) A Theology for New Thought Spirituality
- (2017) God For All Religions — Re-Inventing Christianity and the Christian Church
Creating Socially Sustainable Systems of Belief and Organization
- (2017) God For All Children, and Grandchildren
- (2017-2022) Family Learning Centers for Sustainable Nations
- (2018) The Values God Gave Us

Designing Civilization's New Era

Book #5 - Family Learning Centers for Sustainable Nations

- (2018) UNDERSTANDING Social Sustainability
- (2017) Pour Comprendre la Viabilité Sociale
- (2017) Entendiendo La Sostenibilidad Social
- (2018) Making Sense of Ethics — A Universally Applicable Theory Of Proactive Ethics, Morality, and Values
- (2018) Answering the Moral and Ethical Confusion of Uninvited Immigrants
- (2018) Restoring the Greatness of Democratic Nations — A Radically Conservative and Liberal Approach
- (2018) Artificial Intelligence, A Protocol for Setting Moral and Ethical Operational Standards
- (2019) Sustainable Civilizations, *A General Critical Theory* Based on the Innate Values of Homo Sapiens
- (2019) Seven Innate Human Values — The Basis for Consistent Ethical Decision-Making
- (2019) Foundations for an Evolving Civilization
- (2019) Thought Adjuster and the Conscious Mind
- (2019) The Raphael Premise and Hypothesis for the Existence of Dark Matter and the Increasing Rate of Expansion of the Universe
- (2020) Quantum Spiritual Metaphysics
- (2020) A Feminine Theology for Islam and Catholicism
- (2020) PEACE and the Underlying Logic of Innate Human Goodness
- (2020) Stage 3 Democracies
- (2020) Societal Morality
- (2021) The Logic of Values-Based Inquiry for Decision-Making
- (2021) Progressive Politics, Democracy, and Human Motivation
- (2021) Feminine Leadership for Stage 3 Democracies
- (2021) Reinvention of the Social Sciences
- (2022) Democracy - Planning for Recovery BEFORE the Coming Collapse - A Book of Hope
- (2022) Manifesto for Designing Self-Sustaining Democratic Societies
- (2022) Organic Philosophy
- (2022) ABORTION — The Perfect Moral Storm
- (2022) Democracy ALERT!
- (2022) The Evolving Roles of Democratic Government
- (2022) Consciousness of the New Era
- (2022) Organic Human Motivation
- (2022) The Human Holism
- (2022) The Completion of Maslow's Theory of Human Motivation
- (2022) Peace and The Human Holism
- (2023) 3 Stages of Democracy
- (2023) Consciousness Values Mind
- (2023) Three Epochs of Civilization
- (2023) FACILITATORS
- (2023) Strategic Planning for Artificial Intelligence
- (2023) The Logic of Truth in Artificial Intelligence
- (2023) Artificial Intelligence — Transcendence
- (2023) The Quantum Bridge of Consciousness
- (2023) Strategic Social Leadership
- (2024) Humanity and Civilization as a Coherent System
- (2024) Mind, Consciousness, and the Quantum Field
- (2024) Human Motivation and the Quantum Field

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All referenced books by the author can be found at

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

There are approximately 40 PDF documents available as
FREE downloads.

