

The Moral Baseline, the Means to Reinvent the Social Sciences

By

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the Means to Reinvent the Social Sciences

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Daniel Raphael, PhD

— *opus unius hominis vitae* —

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ABSTRACT 114.03.02 THE MORAL BASELINE, THE MEANS TO REINVENT THE SOCIAL SCIENCES

Even as children we learned that there existed a “moral compass.” At that age, I expected to see a round brass compass with moral words at the four positions of north, south, east, and west. Through the years of growing up, I discovered that the “moral compass” was just a phrase that people used to describe the moral condition of someone.

This traditional obfuscation of ethics and morality continues to befuddle ordinary people and most philosophers of ethics and morality. No one, until now, has discovered the definitive basis for the existence of a moral compass, and the moral baseline that are defined in the chapters ahead.

Humans are the only known species on this planet that has generated ethical and moral rules of behavior from the genetic instructions of human motivation.

Philosophers from before the times of Socrates, Aristotle, and Epictetus began wrangling with each other to devise a provable theory of ethics and morality. They began by using their thinking to determine what they thought would be a permanent, inarguable theory of ethics and moral behavior. Now we know that after over 2500 years intellectual logic and reasoning has NOT produced a competent theory of ethics.

The organic approach, however, proceeded by using a statistical examination of the core genetic urges of our species to find the existent source within *Homo sapiens*’ genes for making ethical and moral decisions.

The chapters ahead will explain this in more detail to provide the universal and timeless principles of consistent ethical and moral behavior that will change the course of western civilization.



**"There is nothing more powerful
than an idea
whose time has come."**

The phrase is famously attributed to the celebrated French novelist and playwright **Victor Hugo**, (often cited from his posthumous work, *The Future of Man*). It represents the unstoppable momentum of societal shifts. When the world is ready for change, no amount of money, power, or force can resist it. - Google AI Overview.

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The Moral Baseline,
the Means to Reinvent the Social Sciences

Introduction

The absence of a baseline of human motivation constants has bedeviled the social sciences from the very beginning of their explorations to understand and identify the motivations that cause people to behave as they do, individually and collectively.

As most of us have wondered and then speculated, “What are the causes for such behavior?” Here, again, the intellectual approach for discovering those causes is a trap the ancient Grecian philosophers, and social scientists in the last 250 years, fell into. ¹

That question is usually followed by statements of speculation. Dr. Abraham Maslow, who proposed his famous theory of human motivation, stated that humans have needs and drives that motivate them to act as they do. Maslow’s theory was a magnificent if not profound breakthrough for the field of psychology, but incomplete as he suggested.

What he was unaware of at the time were the genetic instructions of human motivation. ²



¹ Raphael, Daniel 2035 *Organic Philosophy — Intellectual Philosophy*

² Raphael, Daniel 2022 *The Completion of Maslow’s Theory of Human Motivation*

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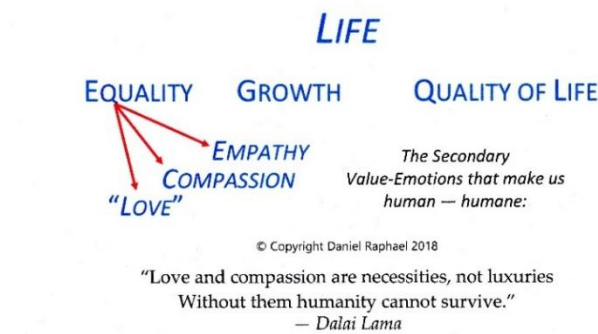
1

The Moral Baseline

Similarly as city planners use the concept of a “baseline road” from which all other roads, utilities, services, and city blocks are designed and brought into existence, the development of all moral human social standards begins with a permanent, irreducible, immutable, timeless, and obviously self-evident moral baseline. And this must be based on values with the same characteristics.

Logically and obviously, moral standards begin with the only known moral creature on our planet – those of the Homo sapiens species. The moral baseline, then, originates and is defined by our species’ genome, and not by what ethicists and moralists *THINK* is ethical and moral. Our genome dictates what is ethical and what is moral. The point is that humans are innately ethical and moral. Behavior that is unethical and immoral originate in the choice-decisions of individuals who choose to violate the ethics and morality of others.

SEVEN VALUES HAVE SUSTAINED OUR SPECIES’ SURVIVAL



Quite by coincidence, these genetic instructions of human motivation and their subsequent rules of ethical and moral decisions were discovered in an experimental design team of the author when his workshop students insisted that they wanted to take a more personal approach to the topic of

social sustainability.³ With the help of the team, the innate motivation-values of our species were discovered and are revealed in the illustration above.⁴

The First Half of the Moral Baseline. The discovery of these motivation-values provides the human genetic constants that are needed to create the first part of a Moral Baseline.

The genetic instructions of human motivation, being timeless as our species is timeless, and universal to all people, inherently provide for an ethic and morality with the same characteristics. Consider that everyone has the inherent drive to protect their **life**, to **grow** into the potential that they brought into life when they were born, and to do so **equally** well as any other person as the means to sustain the continuing improvement of their **quality of life**.

When our life is threatened, as for example when we step off the curb to enter the crosswalk not noticing that a car has sped through the intersection on a red light, we do not need to pause and think about the appropriate response. When we see a situation as that, our mind makes a preconscious decision and our immediate response is to step back onto the curb. The decision was made without taking time to think. It was made preconsciously as an inherent response to the threat to our life.

To save our life, we did not have to speculate or discern the situation. We did not have to consciously think about what to do. We just did it! In that micro-second of preconscious decision-making we find the roots for the development for conscious ethical and moral decision-making.

The point is that we made a moral decision to save our life, to prevent our death. And in a similar situation, if a person next to us had made the same mistake, we would have had the same instantaneous reaction from our innate genetic instructions of empathic and compassionate motivation to reach over and pull them back to safety.



3 Raphael, Daniel 2019 *Seven Innate Human Values — The Basis for Consistent Ethical Decision-Making*

4 Raphael, Daniel 2014-2025 *The Design Team Process*

2

The Second Half of the Moral Baseline

As humans are the only species that has been involved in the discussion of ethics for over the last 2500 years, a conflict of interest has existed in that those who were striving to define ethics were too close to the source to discern that their own genetic instructions defined the basis for ethical decisions.

The irony continues. Most people inherently know what is fair and what is not fair, i.e., what is ethical and what is unethical when they are asked to make a judgement-call on a given simple social situation. What is the source of such wisdom? We can surmise that making such statements even at an early age comes from within the individual. It is natively instinctual.

The author's prior work with a Design Team coincidentally led to the discovery of the seven genetic instructions of human motivation. There are four primary motivations to sustain Life, Equality, Growth, Quality of Life. The four primary values initiate innate urges to sustain life.

The three secondary motivations involving Empathy, Compassion, and a generalized form of Love for humanity. They are embedded in the human genome to sustain our personal, social, political, and economic relationships. As the three secondary values initiate opportunities for volitional decision-making, human behavior too often becomes a matter of personal bias.

* * These seven motivations provide humans with the choice between life or death, equality or inequality, and similarly for the remaining motivations. These motivations underlie our choice-making. Because values always underlie decision-making, we can infer that these seven genetic instructions of motivation act as decision-making values to underlie all human decision-making. Being organic to the human genome, these values

and their subsequent rules for ethical and moral decision-making become the Organic Moral Baseline for understanding all human behavior.

The Seven Genetic Instructions of Ethical and Moral Decision-Making

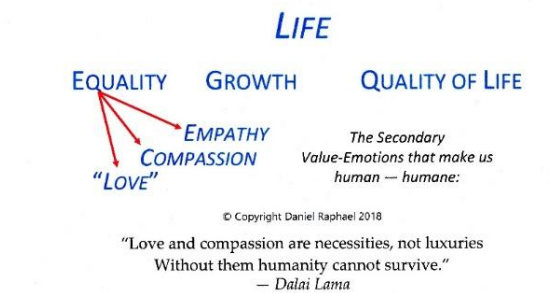
NOTE

Ethics is defined in the text as rules governing the conduct of individual and organizational relationships. ⁵

Morality is defined in the text as rules governing individual and organizational conduct that affects the life and living conditions of individuals, civilization, and humanity.

The ethical theories that traditional philosophers created can be labeled as **intellectual** theories of ethics. The theory of ethics by the author is labeled as “Organic Ethics,” a form of normative ethics based on the genetic instructions of human motivation, that provide the ethical and moral parameters of what benefits humans, and by inference what does not.

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



Organic Ethics

*** *** The foundation of human ethics is what benefits the human organism physically and socially, individually and societally to the fullest extent to include **what** benefits our species. The foundation of **what** benefits human existence is determined by the seven innate **motivation-**

⁵ Raphael, Daniel (2011-2016) *Organic Morality: Answering the Critically Important Moral Questions of the 3rd Millennium*

values of the human genome as the ethical parameters of decision-making to create a universal and timeless theory of Organic Ethics. ⁶

Intellectual Ethics

When we examine traditional intellectual ethics, beginning with Socrates and Plato, we find that all subsequent ethical discussions through the centuries followed their approach of using **what they thought** explained ethical behavior. Subsequent philosophers also used the intellectual approach to explain ethical behavior. Later philosophers used the intellectual approach to a deeper extent by using prior intellectual arguments to support their own theories. In simple terms, all existent philosophical theories of ethics are based on intellectual opinions without substantiating proof for their theories.

The Theory of Organic Ethics is based on the genetic instructions of human motivation that can be reliably used as a workable **proof** to develop functional ethical social processes, policies, legislation, and organizations. The greatest immediate need it fulfills is in Artificial Intelligence, and particularly in AI programs as Anthropic's Mythos.



Document links:

Seven Innate Human Values — The Basis for Consistent Ethical Decision-Making
https://drive.google.com/file/d/1jwvzF7TqSBj3t1cohZU0Lxb_nZFyEy8I/view?usp=drive_link

Organic Morality: Answering the Critically Important Moral Questions of the 3rd Millennium
https://drive.google.com/file/d/1bHQRjYEs8HGJaGhAG5xSC_F6xg9avCrd/view?usp=drive_link

Organic Philosophy — Intellectual Philosophy
https://drive.google.com/file/d/150BOXwxD_jYhT_fV0bKpwwQJZL1nm2Fb/view?usp=drive_link

⁶ Raphael, Daniel (2025) ***Organic Philosophy — Intellectual Philosophy***

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3

The Moral Baseline's Organic Ethics and Morality Explained in a Logic Sequence ⁷

The seven genetic instructions of human motivation, shown in the illustration on page 12, provide for a logic-sequence to produce a set of ethical and moral rules for decision-making that will produce predictable outcomes regardless of who makes them, now and at any time in the future. Because those values are universal and timeless to the human genome, their subsequent morality and ethics are applicable universally to all people, for all time.

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

* **Seven Values** underlie the decisions that were made by our ancient ancestors that are responsible for the survival and social evolution of our species.

→ **Moral Definitions** provide us with a set of rules to guide human decisions and actions to prevent destructive life-altering behavior of human interaction;

→ **Ethics Statements** tell us *how to* fulfill Moral Definitions. Using “equality” as an example in the sequence: Treating others as you would yourself means that you do not treat others less than yourself; and it also means that you do not treat yourself less than you would treat others.

⁷ Raphael, Daniel (2018) *Making Sense of Ethics — A Universally Applicable Theory Of Proactive Ethics, Morality, and Values*
https://drive.google.com/file/d/1Bd5z7shQukNaY7PYjKhOjBCeqI5-doK/view?usp=drive_link

➔ **Expressed Ethics** tell us *what to do* to fulfill Ethics Statements. **Expressed Ethics are the *ethical principles*** that individuals, families, companies, and corporations, and public agencies adopt to conduct business without jeopardizing their personal and organizational integrity and to improve those relationships.

➔ **The Graces of Expressed Ethics (TGoEE)** is the fifth stage in the logic-sequence that provides the *élan* of social interaction. The graces of Expressed Ethics include personal and social etiquette and manners. These are not necessary to be moral or ethical, but provide a “grace” to ethical living. People who express these graces are always noticeable because they are not pretentious, and have a confident joy of life that cannot be ignored.

Now, let us begin to build logic-sequences step-by-step for each value beginning with the *Proactive Moral Definition*. That step will lead us to *Ethics Statements* and so on from there. As always, we begin with values.

● Values

Life

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

Ethics Statement: Protect and give value to all life. Take the life of other species only for your meals.

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

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

Equality

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

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

Expressed Ethics: To appreciate Equality 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 *equally* as you do for yourself.

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

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 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 yourself.

* **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 and self-entitlement manifested in authority, power, and control. Yes, primary values do have Expressed Ethics attached to them, but as we have seen, it is always a matter of personal choice to express self-interest, “together-interest,” or 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 yourself.

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

* Love

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

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

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

The Graces of Expressed Ethics

The Graces of Expressed Ethics apply equally to all Expressed Ethics because they are the natural outgrowth of Expressed Ethics as their

name indicates. They are not necessary to be moral or ethical, but provide a “grace” to Expressed Ethics.

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

The above discussion subtly describes these seven values as a working holism, and interrelated system of values and qualities. This holistic system of ethical and moral human decision-making is fundamental for providing societies, nations, and civilization with a functional self-sustaining system.

✱ ✱ The Baseline

The simplicity of this baseline is that its elements exist in the DNA of every person and all of humanity: Seven genetic instructions of human motivation act as values to underly our decision-making. Coincidentally, those same values provide the subsequent rules of ethical and moral decision-making. Together, these provide a universal, timeless, irreducible, and impervious ethical and moral baseline as the final position for answering any question and investigation of what is ethical and what is not. This is the baseline Gen-Z will use to proactively generate socially, politically, and economically self-sustaining democratic societies internationally.

The Baseline provides a simple formula for creating proactive, self-sustaining organizations of any size.

- 1) The seven proactive genetic instructions of human motivation AND their subsequent rules of ethical and moral decision-making;
- 2) and some form of an organizational development plan that includes a statement of intention, an operational philosophy, and missions and objectives. These would be written for the specific industry or organization under consideration for becoming ongoing and operational in terms of centuries.

To create intentional long lasting social change,
we must first have a baseline of
immutable, universal, and timeless
standards of performance
before
we put any social changes into practice.

The Transition from an Unplanned Civilization to Intentionally Designed Democratic Societies

The pragmatic application of the Moral Baseline will have a profound effect upon all human interactions, from the personal to the international level of the organizational matrix.

The primitive survivalist state of existence of our ancient ancestors is still operant in the cultures and minds of humanity today. The state of existence of the earliest tribes and clans has remained the same for over the 20,000 years of our civilization. The practices of hunting for better deals and foraging for material gains, were the living practices that our ancient ancestors used to survive have simply become the cultural norm of all societies today. What we see today is a 21st century global culture of endless acquisition, materialism, consumerism, and the monetization of life at large with the zeal of our ancient ancestors hunting wild boars.

It is very timely that the Moral Baseline is now introduced to the business world. Artificial Intelligence, which has not been invested with ethical and moral parameters, is as much a danger to humanity and civilization as is the atomic bomb.

It is predictable that without using the BASELINE of values, ethics, and morality as the means for validating the planning the organizational evolution of national democratic societies, we will never achieve the entry level to the 3rd evolutionary stage of democracy. ⁸

The intransigent nature of traditional business culture will require nothing less than the combination of a massive global recession (depression), widespread volcanism and earthquakes, cataclysmic climate change, and a highly lethal pandemic to prepare billions of people to willingly accept the fact that the old regimen of decision-making is not working for the benefit of the 99%.

Remarkably, the antidote already exists in those billions of people — the genetic instructions of human motivation. The problem with that situation is that without an already existing plan before those cataclysmic events occur, people will almost always reinstitute the old traditional processes of decision-making.

That is the point where democratic nations and their societies now exist. And it is here at this point where the futurist pragmatic-idealism of the author comes to bear in the writing of this book. For myself, it is a matter of having been prescient from an early age with the ability to “see what is ahead.” Seeing what is ahead, with an the altruism to plan what the future of democratic nations need to protect citizens and the public from the chaos created by UNdirected social change.



⁸ Raphael, Daniel 2023 *3 Stages of Democracy*
https://drive.google.com/file/d/1nfH6oc9eXz7agL5aj41MSq8lv_M0Vx7K/view?usp=drive_link

4

Applications of the Moral Baseline

One of the first applications to invest the Moral Baseline in is Artificial Intelligence programs.

This is now July 2026 with the United States involved in another “forever war”. That development is just one of many throughout the world where nations teeter on the edge of destruction socially, politically, and economically. AI provides another layer of societal stress on top of the already existent layers of societal chaos in billions of lives. The world now is in an existential global moral crisis.

AI, rather being a nemesis wrestling in the chaos of humanity with other cataclysmic problems, could become its savior **IF** it were proactively invested with the principles of the Moral Baseline. It could become a prodigious benefactor of profits by designing positive designs of social and societal evolution. Doing so would have the whole world as its consumers who are desperate for consistent profits, and not continuing episodes of war by unreliable, self-seeking corporate and governmental leaders.

The Existential Global Moral Crisis

The critical element of an existential crisis is that as the process of collapse becomes increasingly clear, it also becomes increasingly obvious that there are no means of either preventing or delaying that collapse. *Once resigned to such an outcome, the remaining time before the disintegration of social/societal, governmental, and financial/economic processes must be spent creating designs for the recovery ... as the only hope is to prepare a much more functional and mature global organizational matrix down to the local level of our great, great grandchildren.* The best solution for the global existential crisis is to accept the reality of the situation and become

resigned to a dystopian world (Mad Max scenario), **OR** plan for an eventual era of recovery with social and societal designs you want the future to look like.

The appearance of an existential crisis now is simply that the very existence of our global civilization is in jeopardy for its survival and existence. Very few individuals recognize what is occurring, and not many organizations see it either. As Henry David Thoreau famously quoted, "The masses of men lead lives of quiet desperation." (*Walden*, Chapter titled, "Economy.") When the collapse occurs, then the desperation of men will become the desperation of billions.

Sandra Boynton's cartoon expresses my personal position for not remaining desperate.



Not providing examples for using the Moral Baseline may be seen as cowardice on my part, or simply being a lazy writer. My position is that after 250 years of research by social scientists I suspect that some of them have simply forgotten the reasons for their research and what they would do if they ever discover the foundations of human motivation and social behavior. Now is the opportunity for young social scientist to grab the Moral Baseline and its foundational elements to create effective social policies and legislation.

MY CHEEKY PROPOSAL IS THIS.

I recommend that social scientists and AI programmers promptly begin using the Moral Baseline. The other alternative is to take the initiative to prove that the Moral Baseline and its substantiating factors are false, thus proving that NOT using the Moral Baseline is a valid and moral decision.



5

VALIDATION

Using the Design Team Process and The Schematic for Social Sustainability ⁹

The preceding chapters would be of no use to give democratic societies and civilization a purpose for survival and existence **IF** we do not have a means to validate those plans for the future. The Moral Baseline includes the organic values that have assured the survival and thriving existence of our civilization for over 200,000 years. Their inclusion is logically needed in a validation procedure simply because they create the rules of ethical and moral decision-making of what sustains the survival of individuals, and of their organization, i.e., civilization. Those values and ethical/moral rules will in turn be used in this chapter to validate the work of existing organizations and the proposals of Local Community Design Teams as contributing to the social sustainability everything social. It is also highly useful to assess the moral validity of the work of all political, social, and economic interests.

The Validation Process is a completely new feature of a 3rd Stage Democratic process. It is a test for “what is ethical, and by inference what is not ethical.” It provides an integral and inherent aspect of a 3rd Stage Democracy, where an evolving democratic process cannot come into existence without it. History has proven too many times that the dictates of the ego-intellectual mind of “leaders” and “influencers” have always given political and governmental organizations a “black eye.”

⁹ Raphael, Daniel 2014- 2024 *The Design Team Process*

Raphael, Daniel 2025 *Organic Philosophy — Intellectual Philosophy*
https://drive.google.com/file/d/150BOXwxD_jYhT_fV0bKpwwQJZL1nm2Fb/view?usp=drive_link

Raphael, Daniel 2018-2025 *Making Sense of Ethics — A Universally Applicable Theory Of Proactive Ethics, Morality, and Values*
https://drive.google.com/file/d/1Bd5z7shQukNaY7PYjKhQJiBCeqI5-doK/view?usp=drive_link

Subsequently, there are NO examples of organizational survival in the last 20,000 years. **ALL FAILED.**

Any design for a 3rd Stage Democracy must be validated by the same genetic instructions of human motivation that gave our species the innate capability of surviving and thriving for over 200,000 years.

The Design Process: The Design Team

Introduction

A Design Team provides a collaborative environment that in some ways represents a micro-image of society with its beliefs and assumptions. A Design Team that is fully functional emulates in many ways the evolved democratic process of a Stage 3 Democracy. ¹⁰

In this collaborative environment, team members are able to explore their roles, (Inquiring Members, Recorder, Facilitator, and Consultant), and develop a synergism as they work through the Schematic's outline that leads to the productive flow that coherence provides.

Some may ask, "Why is it necessary to use a team to work the Schematic? Why not use one person who understands it very well to save time?" There are two answers to this question.

First, Design Teams provide a means of accessing the individual and collective intelligence of several people to fulfill a creative or validation project. The creative synergism that develops in a team can produce results that are far more creative and more complete than an individual working alone.

Teams offer a community or an organization a means of tapping the intelligence, wisdom and creativity of several people. Compared to individuals working alone, teams can

- Generate many more ideas and innovation;
- Motivate each other by bouncing ideas off each other;

¹⁰ Raphael, Daniel (2020) *Stage 3 Democracies*

- Take more risks in their innovation;
- Develop a well rounded team “personality” that more accurately reflects the societal “persona” of society;
- Stay on task more easily – to support the team process both socially and productively for the goals at hand;
- Create a synergism of personalities, skills, work styles, and team role interaction that is unavailable to individuals, alone.

Second, the team’s primary purpose is to design proven *sustainable* social processes, organizations, and policies rather than fixing problems. In order to create sustainable designs that have the potential of lasting 50-500 years, the underlying flaws inherent in the thinking of society that undermine its longevity must be exposed, identified, and tested to determine if they are validated by the seven motivation-values and ethics. When the Design Team’s procedure of dialogue produces that outcome, the designs of the team will have a far greater assurance of being sustainable in the long term.

The flaws inherent in the thinking of society stem from the beliefs and underlying assumptions that were internalized when the individual was a child to become unexamined assumptions about everything external and internal to him or her. It is rare that an individual has the skills to isolate and identify the assumptions that underlie his or her beliefs. A team of individuals is better able to uncover those assumptions because members are “outside” other member’s system of beliefs and assumptions. It requires the inquisitive diligence of a team of individuals to question, test, and validate the beliefs and assumptions of each other’s suggestions to produce social designs that are sustainable.

Local Design Teams are “learning organizations” as Peter Senge would interpret them. To paraphrase Senge in his book, *The Fifth Discipline*, “In an era of immense social change, and social and global problems of immense dimensions, no individual has the answer.” Design Teams provide a best solution for developing answers that promote bottom-up solutions from the collective efforts of everyone in each team, and hundreds of teams across nations.

By operating within the parameters of a Local Design Team, team members learn how to become sustainable as individuals and as a team to influence their communities. This happens as a result of a subtle but significant mind-shift whereby the individual constructs a new mode of thinking. It is this paradigm change of thinking that transforms not only the individual and team but their communities and eventually their entire culture as these local teams proliferate and begin to transform society incrementally. What we learn from this is that we are not separate. We must shift our thinking from isolation to connectedness and from social fragmentation to wholeness. Finally, we will learn and accept at the core of our being that each of us is inseparable from one another and the whole of everything.

Local teams provide a remarkable hands-on experience for citizens to work with their neighbors, associates, and friends to learn how to build sustainable communities and societies. Because most technologically developed nations and their economies are knowledge-driven, the team environment will feel comfortable to most people. People enjoy working on a project that they can identify with, where their efforts produce useful results.

Hundreds of local Design Teams represent a new paradigm of social progress that will fill the vacuum of social, cultural, and political leadership. The products of hundreds of local Design Teams will provide a new paradigm of social leadership that reflects the best intelligence and application of wisdom from society. Bottom-up designs for social action will create a very broad base of intelligent support to overcome the tremendous challenges that await any democratic society in the 21st century and beyond. Through the direction found in the efforts of several hundred teams, societal leadership is provided without an authority figure.

Roles, Functions, and Qualifications of Team Members

Though a Design Team is composed of several specific roles, every team member to a degree takes on the functions of every role. The team is composed of Inquiring Team Members, Recorder, Facilitator, and Consultant. The preferable number of members is 5-11, with 7-9 being

optimum. Too few members inhibit the fluid nature of the team process, and too many limits its effectiveness, making it too fluid. Too many members often result in distractive side-bar conversations and the potential of cliques.

Inquiring Team Members.

The task of asking questions is a responsibility of all team members, but it is the primary role of “Inquiring Team Members” to ask diligent, probing questions. Authors Peter Senge, Chris Argyris, and David Bohm all point to the capacity to ask questions as the most meaningful way of exposing assumptions and fallacies while offering the possibilities of acquiring knowledge and wisdom for taking actions that change the outcomes using those questions that are useful.¹¹ The team environment provides a socially and emotionally safe venue for members to suspend their assumptions, opinions, and judgments. A safe environment is necessary for the team to engage in a free-flowing dialogue among themselves without concern for “stepping on someone’s toes.”

It is helpful if Inquiring Members have experience in the field of inquiry, and above all they should be curious. It is also helpful if they have had some training in the processes of inquiry and investigation to help develop cogent questions, questions that seem to intuitively lead to unraveling the topics of inquiry.

Because local Sustainability Design Teams are learning organizations that learn about the larger venue of their community and society, team members are also learning about their own personal inner processes and procedures of inquiry. Teams are composed of individuals who acknowledge the need for reflection and the examination of the procedures of inquiry so that their time becomes more productive. The task of Inquiring Members is vital to what the Team produces, or does not produce. This work is for those who are inquisitive and choose to use their minds and their time effectively.

Inquiring Members should engage one another in a respectful, cooperative, and non-judgmental manner. They should respect the different opinions and ideas that others bring to the table even when their own opinions and ideas may differ widely. They should strive to see each

¹¹ Senge, Peter M. (1994): 198; Argyris, Chris (1985): 236.; Bohm, David (2004): 70.

other not as individuals but as team members where the contributions of the group become significantly greater than the value of the sum of the individual contributions alone. It is this synergistic effect of the group process that will achieve the goal.

Inquiring Members should be humble but powerful. They should maintain their focus in the present moment. They are interested in the work of the team and take notes of their own insights. Doing so, the team achieves inclusion and integration, oneness, and wholeness as an element of critical thinking and discernment.

NOTE: Teams will eventually realize that the Design Team Process requires an attention to detail. Yet, as beliefs are validated, there will be no further need to go through the detailed process of redundant examination. There is a “however.” However, assumptions that underlie each belief may expand as each belief is examined in light of distinct ethnic groups, cultures, and nationalities that have their own set of assumptions for that specific belief. As you can imagine, it will be eventual that the clarity of the validation of any one belief will become more and more distinct as more and more sub-groups of belief are examined.

Recorder.

The Recorder’s main function is to record that occasional “ah-ha!” insight, conclusion, or succinct comment that is often forgotten. The second function is to observe and note any change in the flow and process of discussion. Often in a highly creative, flowing team situation the topic of discussion may change rapidly as members make contributing comments about another topic, leaving the original topic as a “lost line of inquiry.” Having noted that the focus of the team has been deflected, the Recorder can later use their notes to assist the team to refocus on the original topic.

The Recorder takes note of the most important aspects of the team process, and any insights that contribute to the work of the team. Thoughts, insights, conclusions, and observations are all valid for recording, and later distilled and organized into “findings” or other conclusions of the Team. These may be published separately, with the Team’s Findings, or with the Findings of other Teams.

It is not desirable for the Recorder to take verbatim notes, as this would prevent him or her from making their own contributions to the team process. Though deeply connected to the development of answers to questions, the Recorder also takes on the role of “Observer”. The

Recorder's perspective to pose insightful, cogent questions as well as relevant and reflective answers is vital to the integration of the validation process. By providing an objective viewpoint, the Recorder provides a valuable contribution to the group process.

Facilitator.

There are two functions of the team that the Facilitator is primarily responsible: one is the social process; and, the other is the production process. It is the Facilitator's function to guide these two processes for the most effective development of the Team. It is very helpful if the Facilitator has had training and experience in the areas of team building, team and group dynamics, group facilitation, team processes, and mediation, for example. This role is perhaps the most demanding within the team. The Facilitator must not only monitor him or herself but the team as well, and do so without butting in. The Facilitator provides non-toxic, non-judgmental guidance to team members and working sub-units of the team so the dialogue of the social and work processes advance.

In many ways the Facilitator becomes a trainer of the Team to the extent that training facilitates members in the art of effective inquiry, dialogue, reflection, self-observation, and discernment. Further, the Facilitator supports members to monitor their own problematic participation, and correct it independently. Often the Facilitator must act as a moderator, or even a mediator, but never an arbitrator.

This person facilitates the group dynamics and team process; monitors the evolution and development of the Team process, and records the conduct, developments, insights, progress, and product of the Team; and makes suggestions as to how to improve the Team process. The Facilitator acts essentially as a social lubricant, taking action only when necessary to keep the process running smoothly and productively.

The Facilitator guides the team to reflect upon their work and to discern if their recommendations could be construed to directly or indirectly induce bias or prejudice by those who will use their recommendations. Social, political, and economic/financial stability will never become possible if the Team's work gives preferential treatment to any one person or group.

Further, the Facilitator should have an awareness of his or her weaknesses and strengths; and, call upon the Team or outside resource to work with

those skill deficits. The Facilitator must monitor him or herself as well as the team in order to avoid being too controlling. Effectively playing this role requires much patience and discernment.

Perhaps the best example of a facilitator is described by John Heider in his book, *Tao of Leadership, Leadership Strategies for a New Age*. The Facilitator leads by understanding the process of “how” the Team’s work is completed, and leads only when the team stumbles in the process. Less is more. Following this method teaches the team how to do for itself as much as possible.

Joellen P. Killion and Lynn A. Simmons, in their book, *Zen of Facilitation*, 1992, tell us, an effective team facilitator:

- “● Establishes a sense of community that provides an open, honest and safe environment to share, explore, disagree, and contribute.
- Trusts his/her own intuition...functions from ‘gut feelings’.
- Listens carefully.
- Keeps the group on task and moving ahead.
- Stays in the now... rather than diverting to the past or future.
- Reveals the thinking of others in the group.
- Encourages the group to generate their own best solutions.
- Trusts the group’s ability to find their own direction.
- Lets go of preconceived notions.
- Models appropriate attitudes and behaviors.
- Develops a ‘seat of the pants’ feel for what is happening and what needs to happen next.
- Honors various perspectives.
- Refrains from only providing his/her point of view.
- Fosters independence...equalizes everyone’s sense of power.
- Establishes a sense of safety for group members.
- Regulates group member contributions equitably.
- Assists in bridging one concept or idea to another.
- Guides the interaction through reflective and clarifying questions.
- Moves group thinking from reacting to reflecting.
- Provides nurturing.
- Remembers that he/she is facilitating others’ process not his/her own.
- Does nothing when he/she is unsure about what to do.”

Facilitating Dialogue. Creating an *emotionally and socially safe* environment is a crucial function of the Facilitator.

A safe environment is necessary for the team to engage in a free-flowing dialogue among themselves, and to allow Inquiring Members to ask questions without hesitation.

Typically, in the beginning phases of a new Team, the Facilitator will not participate very much in the topics of discussion, but rather monitor the functioning of the Team's processes of dialogue. The Facilitator is there to assist in the development of the Team's discipline of "dialogue," including identifying particular problems that inhibit effective dialogue. Later, as the Team has become more effective and has learned how to monitor and correct ineffective dialogue processes, the Facilitator may become just another participant with little need for ongoing facilitation of the Team.

The work of the team is to come to a convergence of assumptions, opinions, judgments, and beliefs about what they are designing. If they are shy to expose their assumptions, it is the Facilitator's job to guide them to examine their resistance. Then he or she will use this situation to train and facilitate dialogue to gain clarity about their resistance, and their assumptions.

Quirky Problems and Stumbling Blocks of the English Language. As Bohm tells us in his small book, *On Dialogue*,¹² "The problems of thought are primarily collective, rather than individual." The following is a brief list of stumbling blocks to dialogue the Facilitator and team will have to overcome:

- The overlay that the English language gives to English speaking individual's world view;
- Cause-and-effect relationships;
- The linearity of thinking used for problem solution;
- The paradox of "the observer and the observed";
- Shared meaning;
- The pervasiveness of "fragmentation";
- The function of awareness;
- Undirected inquiry;
- and "the problem and the paradox", to name the major impediments to productive dialogue.

¹² Bohm, David (2004) *On Dialogue*: 39.

Proprioceptive. In all cases, for Bohm and Senge, it is highly important that the members become “proprioceptive”, having the ability to be aware of their own thinking. When members practice this technique, they will be able to take the advice of an insightful bumper sticker — “*Don’t believe everything you think!*” Becoming proprioceptive is a practiced skill that develops when an individual simply observes what they are thinking, without getting involved in the topics.

✱ For Bohm and Senge, the facilitator’s responsibilities include identifying particular problems that inhibit effective dialogue. *Bohm identifies dialogue as a process that is far different from conversation and discussion. Dialogue is a process exposing the assumptions and opinions behind the words of the individuals who are engaged in the dialogue.* Only by exposing and understanding those assumptions and opinions by the parties involved is it possible to have a dialogue that offers the possibility of clarity and coherence. This is how a society develops internal social homogeneity despite ethnic and other cultural differences.

David Bohm did not anticipate that a device as the Schematic with the seven values embedded in it that would come into being to facilitate dialogue and validate beliefs and assumptions. The Schematic offers team members a simple device for designing and validating designs for social processes and organizations — and, remarkably, validate or invalidate the assumptions of those designs the team has exposed, when they submit them for validation.

The Effectiveness of each Team depends upon the exposure of numerous points of view on the same topic, which the Facilitator does with care and compassion. Though those points of view may remain after dialogue, each member has been exposed to those views and the assumptions behind them. *If a community is not operating with the same set of assumptions, and those have not been fully exposed and validated, social problems will surely arise in the future, if they have not already.* In this way we can come to understand why members judge and defend certain points of view. Concerning social sustainability, assumptions, opinions and judgments must be exposed in order to move forward toward the validation of designs the team has developed. As a whole community or nation moves toward becoming integral and whole, Design Teams pave the way toward social continuity and stability. The point of

the team's work is to come to a convergence of assumptions, opinion, judgments, and beliefs about what they are designing.

In a Design Team, the trained Facilitator becomes the "observer-self" of the team. This function exists as a training element and augmentation for team members skills of self-observation. The Design Team Process manuscript talks about the members becoming more and more proprioceptive.

In a mature design team, members have become self-observing of their own OUTWARD behavior, words, intentions, meaning of their innuendos, non-verbal expressions; and, they are also self-observing of their thinking, attitudes, agendas, etc. This then is the fully developed CONSCIOUSNESS of a mature individual, i.e., highly beneficial self-consciousness.

This may appear to be an extraordinary burden of being a team member. Yes, and no. This is the defining insight of a higher-conscious person operating at a very high level with others.

As you can infer, this is the performance of a person who is already in the most ethical levels or one who is working on getting there.

The FACILITATOR's work is to help support team member's growth to achieve self-observation, and self-correction. When this occurs, then the Facilitator's workload will decrease immensely.

This is surely a win-win situation for team members, the team, and for the accomplishment of workload assignments without hassles and egos.

Consultant.

The Consultant has two main roles: **1)** Provide backup to the Facilitator. In a rapidly moving team process diversions may occur. If pursued too long they will lead the Team away from its productive course. Sometimes the Facilitator may also get caught up in this diversion. This is much like what happens on the ski slopes when going too fast – getting off track, into loose material, and getting bogged down. And, **2)** provide a “centering” function to the Team by maintaining a long-term perspective

to the work of the team. Often the team will become too focused on the immediate dimensions of their work and lose perspective of how their work fits into the scheme of societal sustainability in the order of 50 to 500 years.

An Early Summary

The work of the team is to lead the way in each community for the development of social stability, social sustainability, and peace in the long term. The work of the team becomes a conscious and intentional effort to produce results in anticipation of the coming decades, centuries, and millennia.

The work of the team will be challenging. Its examination of the sustainability of the old, traditional ways of life will put many assumptions and beliefs to a severe test. Our traditional ways of life were never designed for a global society that must accept the strain of moving into a sustainable existence, or succumb to societal decline. The work of each team is to hold the vision of a sustainable future, and develop reasonable, compassionate, and measurable staged developments for achieving that outcome.

Local Sustainability Design Teams provide an organized and predictable means for developing ethical and morally validated designs for social processes — major and meaningful contributions by local citizens to their immediate communities and to their city, state and national societies. Teams can use the Schematic and their team process for “visioning” sustainable designs for the future. Once the future vision design is validated, they can begin to develop decremental designs that fill in the blank spaces between that envisioned future and the today. Trying to achieve utopian outcomes in one step poses a ludicrous hoax on an uninformed public. Communities and societies now have the tools to consciously evolve socially through a staged evolution to move them toward social sustainability.

A Framework for Proactively Validating Moral, Ethical, and Socially Sustainable Decision- Making Options and Actions

The universal nature of the four primary values, (life, equality, growth, and quality of life), lend themselves to redesign all social organizations to contribute to social sustainability in any society. The author's unified theory of human motivation provides a universal means for understanding how to design child care to elder care, for example, and all of the social processes, organizations, social policies and laws in terms of social sustainability that affect everyone in the duration of their life from cradle to grave.

As powerful and universal as these values are their usefulness only becomes apparent when they are used with a methodology that incorporates them in the design of social processes, organizations, policies, and laws to name only a few. As explained earlier, without a methodology, their usefulness is much like trying to devise a compass by writing the words "North," "East," "South," and "West," on a round piece of paper and then expecting to use it on a sailing ship to find your way to some destination.

The mechanism for applying those values to social institutions is the *Social Sustainability Design and Validation Schematic*. Using the Schematic offers a proactive means for encouraging individuals and social organizations to seek options, make decisions, and take actions that are validated by each value and their combination to support social sustainability. In a sustainable society it is not enough to be a "good citizen." "Good" is relative from one culture to another. What is necessary in a society that is moving toward social sustainability is for each citizen to generate decisions and actions that proactively contribute to the social sustainability of their communities and society. Organizations, agencies, and institutions likewise must proactively seek options, make decisions, and take actions that support the social sustainability of the people they serve in order to assure their own sustainability. Social sustainability then becomes a social symbiosis between individuals and the organizations of their society.

SOCIAL SUSTAINABILITY DESIGN AND VALIDATION SCHEMATIC ~ Project: _____ **p.** _____

1. GLOBAL STATEMENT OF PROJECT _____

2. STATEMENT OF INTENTION (briefly): _____

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

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

5. VENUE:	→ Individual / Family	→Community	→State / Region	→National	→Global / Region	→Global
6.	7.	8.	9.	10.		
CRITERIA FOR FULFILLMENT (This should be measurable) [We observe]	EXPECTATIONS (This involves planning) We expect]	BELIEFS (And assumptions) [We believe]	INTERPRETED VALUES [We value]	INNATE VALUES	LIFE	EQUALITY
						GROWTH
						QUALITY OF LIFE
						EMPATHY
						COMPASSION
						LOVE OF HUMANITY

As a learning device ¹³, the Schematic offers a workable antidote to the “fragmentation” that David Bohm ¹⁴ writes about in his book, *On Dialogue*. Fragmentation occurs because of the misunderstandings about the beliefs people hold for any topic. Dialogue, as Bohm defines it, exposes beliefs and assumptions that individuals may have. When they are not exposed, misunderstandings occur leading to fragmentation in the dialogue. Because fragmentation can occur very easily, the methodology of the Schematic requires the team to diligently examine their beliefs and hidden assumptions. The Schematic answers that most pragmatic of all questions, “What works?” ¹⁵ to support social stability and social sustainability. The Schematic is capable of revealing the presence of unproductive beliefs and their underlying assumptions.

Using the Schematic and the practices of disciplined dialogue give members an opportunity to compare and reframe erroneous beliefs and assumptions. This is a vital process of the team: If their assumptions are not exposed but simply included in their designs without validation, then it is very likely the designs will be flawed and eventually fail.

The Schematic Validates Proposals that Use the Moral Baseline

The methodology of the Schematic is much like using building and construction codes. They can be used to 1) upgrade existing structures to become code compliant, and 2) design new structures according to code. The Schematic can be used two additional ways: 1) to validate existing social processes, practices, policies and laws, and the design of organizations and institutions as being up to the standard of social sustainability, and 2) to create new, sustainable designs for social practices and institutions, for example.

The Schematic and the Design Team. The Schematic’s usefulness is its capacity to develop clarity in fundamental beliefs and their underlying assumptions. It is particularly useful when team members are working on

¹³ Senge, Peter M., *The Fifth Discipline, The Art and Performance of the Learning Organization*.

¹⁴ Bohm, David, *On Dialogue*

¹⁵ Wright, Kurt 1998. *Breaking The Rules, Removing Obstacles to Effortless High Performance*.

CPM Publishing, Boise, ID ISBN: 0-9614383-3-9

social questions where opinions may run rampant. It ensures that all team members have common, transparent beliefs and understanding about what they are talking about and doing.

Because of that capacity, the Schematic is an excellent learning device for identifying and then examining our beliefs and assumptions. It also reveals matters we neglected to take into account that typically form the source for errors, mistakes, and inferior performance in failed projects.¹⁶ The methodology of the Schematic allows the Team to develop designs for a social process and social institution that are validated against the four primary values of social sustainability. That is, the Schematic is useful for determining ahead of time whether social processes, organizations, institutions, social policies, and laws actually have the capability of contributing to socially sustainability. “Trial-and-error” becomes quickly observable while developing the design.

Using the Schematic in a team setting is an ideal place for citizens in local communities to learn about their individual and common beliefs and assumptions, and then design sustainable policies and organizations that are supported by socially sustainable (validated) beliefs and assumptions. As teams proliferate over time, it is expected that socially sustainable beliefs and assumptions will form the foundation for culturally consistent societies regardless of the diversity of ethnic and other subgroups of those societies. Because everyone wants to live in a stable society for the long-term, the Schematic and Design Team Process provide individuals in their local community with the opportunity begin that process by using this consistent methodology with predictable outcomes.

Conveniently, when the Schematic is used and the topic is validated by the seven values of social sustainability, that validation is synonymous with the topic also being validated as morally socially sustainable, or not. Yet, if we need to validate a social issue, social policy, or law as being socially sustainably moral or not, then we can also use it as the Moral Baseline, aka the *Moral Compass*.

¹⁶ Dörner, Dietrich. 1996 *THE LOGIC OF FAILURE, Recognizing and Avoiding Error in Complex Situations*

Exploration Tactics of the Team

There are three primary techniques for using the Schematic. The first involves the process of *building* a socially sustainable design based on “**visioning**” some desired outcome, as a social process, organization, or policy in the future. Visioning necessitates *strategic planning* where short-term goals are developed to fulfill long-term goals. The second involves **testing an existing social process**, organization, institution, social policy or law to determine its validity as contributing to social sustainability, or not.

1. Visioning and Strategic Planning are planning techniques that allow us to develop a vision for what we wish to bring into existence through validated designs contributing to social sustainability. Using the Schematic for strategic planning allows us to develop long-range plans and then devise short-range plans that fulfill that vision. Once the future vision design is validated, then the strategic plan can be developed with incremental short-term goals that eventually complete the strategic plan and vision.

Though visioning offers the potential of developing validated long-term goals, developing short-term goals will be challenging. Planning and implementation must take into account unknown factors that will surely arise that must be addressed. In other words, the plans must be adaptive and flexible with all participants keeping the interests of the plans ahead of any political or social positions that may develop along the way. We must be patient with ourselves to design that future and keep in mind the universal values as the criteria for every step along the way.

*** Start with a larger concept and then divide it into smaller parts.** The smallest unit of social sustainability to work with is the individual. You can never go wrong beginning at this level because the foundation of any functional and sustainable society is the individual/family. If your team begins at the large end of a project using visioning and strategic planning, it will eventually have to work its way back toward the narrow end to validate how that design/vision contributes to the sustainability of the individual/family.

A Macro Perspective. Begin small. Designing a sustainable local healthcare center is far more familiar to you than the larger topic of a

global or national health care system, for example. You may find it interesting that a socially sustainable local community health center has the same rooms, equipment and staff as clinics now, but the intention for its existence and operation is vastly different. The same exists for education with its schools and classrooms. You may wish to work with a local health care center as a whole system, and then divide it into its smaller components to be discussed as separate sustainable systems of the center. Doing so, you would begin to see how healthcare as a whole is a system that must relate to other social systems, as education and the family, for example.

Floundering and Finding Your Way Out. If you do not have a design that has some ideals to it, then you will flounder. If you think in terms of only serving the immediate public, then you will also flounder. If you get caught up in how to acquire the needed resources — “How do we fund this now?” — and so on, you will flounder.

With a vision, your projection is not to have these particular problems in the forefront of your minds, but rather what services do you need to provide to develop a socially sustainable community for generations to come. Recent literature, for example, cites that some third world countries are providing and developing high-tech solutions to local problems without having to hire experts. There are intelligent people everywhere, and intelligent people read up on the materials available and figure out how to do what needs to be done with the materials and resources at hand. When you do it this way, then you become very inventive, very creative and you will find that you will then have local, enduring solutions.

2. Using the Human, Social Continuum¹⁷ focuses the efforts of the team on the individual and his or her needs at any point in the continuum of his or her life to examine their physical, social, emotional, mental and spiritual needs at each stage of an individual’s life. Doing so, your team may address the individual’s educational and economic needs, as well as their capacity to make contributions to the sustainability of his or her family, community, state, and nation. When a team uses this approach, it will necessarily begin with the procreative couple who initiates the

¹⁷ Raphael, Daniel 2014-2024 *The Design Team Process*, page 97-

beginning of that new person. It follows along the continuum to the point(s) where the Team chooses to examine and design sustainable practices with the individual in mind, either within the family of origin or in a later era of the individual's life.

3. Testing an Existing Social Process, Organization, Institution, Social Policy or Law for Validation. Testing an existing social process or social policy involves de-constructing the originating organizational documents, such as charters, constitutions, by-laws, or policies and analyzing their parts from the standpoint of validating their sustainability. For example, if you evaluate a legal statute or law, you would first look to the expectations associated with it. List these in the Expectations column of the Schematic. If the statute or law provides a sanction for violation or a reward for compliance, list these in the Criterion for Fulfillment column. When you find assumptions, and you will, list them in the Beliefs column to validate them later when the team is working on the column.

Next, the Team would proceed to discover the fundamental beliefs that underlie the operation of the organizations that support the Expectations and Criteria provided in the policy, law, or regulation. Some organizations state their beliefs in the early part of these documents, which are usually associated with its philosophy and intention for its existence. List these in the Beliefs column.

The last process involves the validation of the social sustainability of those underlying beliefs, expectations, and the desired performance that measurably fulfill those expectations. If the policy, law or regulation does not support *quality of life*, *growth* and *equality* of the individual, family, other social organization/institution, or society, then it is not validated to support social sustainability. When a policy, law or regulation, etc., is unable to be validated as supporting the four primary values of social sustainability, then it must be revised and replaced by one that does, or is removed.

Values, Beliefs, and Assumptions in More Detail

Please note that dialogue as a process is far different from conversation and discussion. Dialogue in this sense is that unique exchange of thought among several people that seems irresistibly connected, as though without separation, yet allowing the unique contribution each person has to offer. “The discipline of team learning starts with ‘dialogue,’ the capacity of members of a team to suspend assumptions and enter into a genuine ‘thinking together.’” *“Team learning is vital because teams, not individuals, are the fundamental learning unit in modern organizations. This [is] where ‘the rubber meets the road’; unless teams can learn, the organization cannot learn.”* (Senge, 1994).

Values form the base of our behaving, speaking, and thinking that we express in our lives and how we live them. They are fundamental to who we are.

Beliefs. To say “**values**” is to also say “**beliefs**” because if we value something then we *believe* those values must be expressed in our lives. And, we further *expect* those who hold those same values and beliefs also behave as we would. Yet, beliefs and expectations can vary greatly between people who hold the same values. Why?

The reason they diverge so greatly is that while values are universal, beliefs, opinions, and assumptions are cultural, familial and personal. Behavior may vary from one person to the next and from one society to another, even though they hold the same beliefs because of underlying, unexposed assumptions. When you see inexplicable differences as this, look for unexposed assumptions. Then it becomes time to ask that all important and revealing question, “If we hold the same values, why are our beliefs and our expectations for fulfilling those beliefs so different?” That is the time for engaging effective dialogue techniques.

Validating Our Beliefs. Caution — Don’t get caught up in the “how” question or the “why” question. For example, “How could you, or ‘Why did you...? come to that belief from that value?’ ” will lead you into numerous rabbit holes of speculation. The “why” and “how” questions are not very useful. Rather, it is far more useful to work through each belief by discussing “what” led you to that belief. Examine them without judging them as good or bad, or referring to the individual from whom

they came. Further, this can be done easily in a team where you feel safe emotionally and socially to ask questions that will help reveal assumptions. For example, “When did you first begin to hold this belief/opinion/assumption? From whom did you hear this belief/opinion/assumption? And so on.

Within the Team, when differences of beliefs are discovered, it will become necessary for its good working order to examine those beliefs to determine how they contribute to the sustainability of our civilization, national societies, communities, family, and ultimately the individual — not just for this year, but as they contribute to the development of sustainability 50 to 250, and 1,000 years ahead. Yes, 1,000 years is not too much to contemplate. That is why when you think of sustainability, think at two levels, the ideal envisioned future outcome, and the developmental steps that must be implemented to attain that ideal outcome.

*** Validating Assumptions.** Failure to reveal and validate assumptions, either by overt agreement or tacit agreement, will invalidate the results of the Team.

*** Every difference of a belief is evidence of assumptions that must be validated separately through the Schematic as supporting or not supporting social sustainability.** When differences still persist, it is time to call upon your Consultant for insights and advice. This may seem tedious, but is a preventative procedure that will go a long way to eliminate unforeseen problems and failures of eventual designs. Documenting the validation or invalidation of assumptions will be useful to other teams as they examine similar designs. Differences between the validated results of different teams are indicators that unrevealed assumptions still exist.

We tend to live our lives minute-by-minute and day-by-day with incredible lists of beliefs in mind, never thinking of the unexposed assumptions that support those beliefs. Most of us simply accept the assumptions and expectations that were tacitly attached to those beliefs when they were given to us as children. It is essential for the development of sustainable social organizations that their fundamental beliefs and assumptions are exposed and validated.

“Everything is Fine.” The development of hundreds of local Design Teams will be able to examine the fundamental assumptions that underlie the social systems of our society. Assumptions are the soft sand that is quickly eroded when tragedies wash across communities and nations. David Bohm tells us,

“When things are going smoothly there is no way to know that there’s anything wrong — we have already made the assumption that what’s going on is independent of thought. When things are represented, and then presented in that way, there is no way for you to see what is happening — it’s already excluded. You cannot pay attention to what is outside the representation. There’s tremendous pressure not to; it’s very hard. The only time you can pay attention to it is when you see there is trouble — when a surprise comes, when there’s a contradiction, when things don’t quite work.

“However, we don’t want to view this process as a ‘problem,’ because we have no idea how to *solve* it — we can’t project a solution.” ¹⁸

The biggest assumption that amounts to a grand societal lie is that “Everything is fine.” The *Social Sustainability Design and Validation Schematic* has an uncanny knack for exposing assumptions of team members, their communities, and the assumptions of our culture, larger societies, nationally and internationally. But it takes courage to begin. Perhaps the biggest untested assumption I’ve made is that the citizens of democratic nations are concerned about their future, and will become engaged in designing a sustainable future for their children and grandchildren. But then, perhaps they only see that “everything is fine.”

Summary

While most citizens will agree upon the seven values of social sustainability, what emanates from them in the form of beliefs seems to always vary in any society depending upon their racial, ethnic, cultural, national, political, religious, and sexual orientations. But, for a community or society to become socially sustainable into an indefinite future, all beliefs and assumptions must be validated by a Values-Beliefs-Expectations-Criteria examination to answer the primary question, “Do these beliefs (policies) work? Do these

¹⁸ Bohm, David *On Dialogue* (2004): 68.

beliefs and their assumptions contribute to the sustainability of ALL individuals, families, communities, and societies?"

Never before has any society, culture, or civilization been challenged with the capability of designing its own sustainable destiny. We have learned only so slowly that when citizens are sustained, their nation is sustained. The work of Jared Diamond in *Guns, Germs and Steel, Collapse*, and *Upheaval* points clearly to the necessity of public and organizational policies that intentionally support the social sustainability of citizens, families, communities, and the larger society.

Relying upon traditional top-down social and political management and governance practices is no longer sufficient to solve social problems or even delay the inevitable. They are no longer sufficient to lead our people and move our communities and nations into social sustainability. Further, the traditional model of democracy is too slow, too stubbornly invested in established positions, rather than being adaptive and flexible.

Radically new but familiar social processes are needed to consciously create the sustainable future we hope to live in. What is required is an Internet system for training millions of citizens simultaneously via experiential training and educational simulation programs for designing sustainable social processes in a Design Team environment. Connecting via public media, citizens would soon see the value of their work as supporting the sustainability of their family and their communities.

Because the seven values are universal to all people of all cultures, nations, ethnic groups and racial composition, the synergism of those values and the Schematic can empower local Design Teams anywhere in the world to validate the contribution of their designs. No central authority or control is needed to begin.

Caveat – Patience is required. History demonstrates that it takes many decades, even centuries, to build a civilization, but only years or decades to decline and even collapse. Building a *sustainable* global civilization will require conscious and deliberate intention to initiate, and may take decades and centuries to complete — that and an awareness that social change will be a constant annoyance until then.



Addenda

Designing the Future

Our civilization is at an inflection point, and going "back to normal" is impossible. The traditional systems assumed that simply punishing bad behavior was enough to maintain order, completely failing to proactively improve society.

When we look at the systemic exploitation by massive organizations, we are looking at "social predators" – entities operating entirely on self-interest, ignoring empathy and compassion, and treating people as unequal. The minimum moral standard going forward must be that no individual or organization has the right to diminish the social sustainability or equality of another.

To build a world that actually thrives, we have to shift from exclusionary "us vs. them" survival thinking to "we and together" sustaining thinking. By consciously embedding these seven innate values into our policies, our institutions, and our daily interactions, we can upgrade our fractured world into one of profound social stability, true equity, and lasting peace.

The blueprint for a better world isn't lost. It has been inside us the whole time. It's time that we start using it. ##

The Architecture of Organic Philosophy:

A Genomic Foundation for Social Sustainability

LEVEL 3: THE FIVE SPHERES OF EXISTENCE

Personal & Social
Individuals taking responsibility for the moral conduct of their relationships and groups.

Planetary Management

The highest level of responsibility, treating the planet and humanity as a coherent, surviving system.

Societal & Civilizational

Creating a nurturing environment for new generations and stabilizing the global organizational matrix.

The Graces of Expressed Ethics
Non-essential but ennobling qualities like kindness, patience, and humility that provide the "glue" of social interaction.

LEVEL 2: THE LOGIC-SEQUENCE OF ACTION

Expressed Ethics (Ethical Principles)

The "What-To-Do" actions—such as fairness, integrity, transparency, and honesty—that organizations adopt to maintain integrity.

The "How-To" guides for fulfilling moral definitions in human relationships.

Ethics Statements

Rules that guide decisions to prevent destructive, life-altering behavior and protect the "social cocoon" of society.

Moral Definitions

LEVEL 1: THE SEVEN INNATE VALUES

The Four Primary Values (Species Survival)

Work unconsciously to ensure the physical survival of the species.

Life

Equality

Growth

Quality of Life

Quality of Life

Empathy

Compassion

Love for Humanity

The Three Secondary Values (Humane Relationships)

Volitional value-emotions that balance the aggressive nature of primary values to sustain social organizations.

THE FOUNDATION: THE HUMAN GENOME

Genomic Urge-Motivations: The "software" of human behavior exists as latent instructions in our DNA, triggered by stimuli to produce precognitive motivation and action.

Human Constants: These values are universal, timeless, irreducible, immutable, and self-evident, acting as social versions of mathematical constants like π (n).

Sustainability Comparison: Material vs. Social Focus

	Material Sustainability	Social Sustainability
Focus	Quantity-Object Based	Quality-Value Based
Measurement	Empiricism & Metric Weights	Seven Human Constants
Source	Non-sentient Sources	Sentient (Human) Sources
Goal	Resource Maintenance	Social Evolution & Peace



The Seven Values: Designing a Human Operating System

— The Ultimate Upgrade: Decoding the Operating System of a New World

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Look around, and it's pretty obvious: the system is glitching. We are navigating a volatile, uncertain, complex, and ambiguous world, watching traditional institutions and old ways of doing things fail to keep up. For the last 20,000 years, civilizations, empires, and economies have risen only to eventually collapse because they lacked the foundational design to actually sustain themselves.

The older generations have been trying to fix modern crises using a traditional moral code that is, in tech terms, essentially "bad code". It's reactive, punitive, and totally unequipped to handle the interconnected reality we live in today. We don't just need a patch; we need a total reboot.

But here is the plot twist: the upgrade we desperately need isn't some new political ideology or corporate buzzword. The code is already written into our DNA.

For over 200,000 years, our species has survived because of a set of genetic instructions that drive human motivation. These are our seven innate human values. They act as "social constants" – universal to everyone regardless of race, gender, or culture and completely timeless, and immutable. When we finally understand and consciously use these seven values, we can stop the cycle of systemic failure and design a society that actually works.

Here is the breakdown of our innate operating system.

Part 1: The Core Four (Survival and Drive)

[See illustration, page 54.]

The first four values operate mostly in the background. They are our primary pre-cognitive urges, pushing us to survive, adapt, and build.

- **Life:** The ultimate baseline. It is the fundamental urge common to all living creatures to exist, survive, and protect ourselves.
- **Equality:** This isn't just a political talking point; it is a biological imperative. We have a hardwired awareness of when things are unequal or unfair, and

when we sense that imbalance, we are naturally driven to correct it. It is the urge to have the exact same worth as anyone else.

- **Growth:** We are not meant to be stagnant. We have an insatiable curiosity and an innate motivation to unlock our physical, mental, emotional, and intellectual potential. To will to grow is what makes us human.
- **Quality of Life:** This is what happens when life, equality, and growth successfully combine. It is important to note that this is not about social comparison – buying a bigger house or flexing wealth is just ego. True quality of life is the genuine improvement of our existence and conditions.

Part 2: The Connectors (Humanity and Connection)

Here is where the old systems failed. If you build a society using only the four primary values, you get aggressive, dominating structures that extract, burn out, and eventually self-destruct. To balance that aggressive drive and actually sustain a society, we have to consciously activate the next phase of our genetic programming: the three secondary value-emotions.

These three values all emanate from Equality, and unlike the primary values, using them is a conscious choice. They are the ultimate metrics of whether a person, or a system, is truly humane.

- **Empathy:** The ability to read the room of human experience. It is the capacity to extend our awareness past our own bubble, to step into someone else's reality, and literally feel their joy or anguish.
- **Compassion:** If empathy is feeling, compassion is doing. It is the motivation generated by empathy that urges us to reach out, take action, and assist others in distress.
- **Love for Humanity:** When you combine empathy and compassion and apply it equally to everyone, you unlock this final value. It is the capacity to care for another person, or the entire global population, exactly as you would care for yourself. It is the realization that the differences dividing us are purely external, and that we belong to a shared history.



BIO: Daniel Raphael, PhD

Daniel Raphael is a deep thinker, and futurist. He is a Vietnam veteran with 18-years 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.

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*



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 Unique, Unified Theory of Ethics, Morality, and Values
- * Creator of Learning Centers for Sustainable Families
- * Discoverer of the Four Foundations for Sustainable Civilizations
- * Creator of the Raphael Premise and Hypothesis for the Existence of Dark Matter and the Increasing Rate of Expansion of the Universe

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



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

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