

How to Save the World: Developing a Social Movement toward Personal Evolution

Bernard Phillips^{1*} and Thomas J. Savage²

¹Dept. of Sociology, Boston University.

²Master of Divinity and Master of Sacred Theology" at Boston University

*Corresponding Author
Bernard Phillips

Dept. of Sociology,
Boston University.

Article History

Received: 15.05.2025
Accepted: 07.06.2025
Published: 26.06.2025

Abstract: The basic idea guiding this paper was stated in the book we published with several contributors in 2024, *Creating Life Before Death: Before Disaster Strikes the Ship of State*: "It is the further development of the individual that is the basis for the continued evolution of society. Attention must be paid to the individual's awesome possibilities for continuing to grow intellectually, emotionally, and in problem-solving abilities throughout life (page 3)." We begin with an **Introduction to a Sociology Course**, just published by the American Sociological Association, which summarizes our basic ideas. Those ideas discuss the very long-term **evolution of consciousness** that began with the origin of life itself. We are confident that this is indeed possible for three reasons, to be presented in the 3 Sections to follow that course introduction: **Quotations** from individuals throughout history pointing in this direction; **Our Own Personal Experiences** in undergoing evolutionary transformations; and **Our Academic Backgrounds & Relevant Publications**. The next Section, **Mindfulness and Kaizen**, is the first of two actual procedures for carrying ever further one's **evolution of consciousness**, with a focus on **internal phenomena**. It is one of two procedures the two of us have been using to move in a developmental direction. We see these patterns of personal behavior as ways in which anyone and everyone can learn to move in an evolutionary direction. The following Section, **Evolutionary Perception and Interaction**, is the second procedure we are employing in our everyday lives. Our emphasis here is on our **evolution of consciousness** which centers on **external phenomena**, including nonliving and living things as well as other people. It is the continuing reinforcement the individual can achieve throughout everyday life that makes *kaizen* possible. For it is that reinforcement which enables people to gain ever greater self confidence about their ability to fulfill their incredible potentials. In our final Section, **How to Save the World**, we present our vision of developing an effective social movement toward personal evolution. It is based on the widespread development of the **evolution of consciousness** to solve personal and world problems. For it is this development which can enable ever more of us to understand both the awesome potentials of every single human being as well as the procedures which can fulfill those potentials. And it is this development which can be achieved by a social movement toward personal evolution that is based on what has been learned from an analysis of the effective social movements of the past.

Keywords: personal evolution, mindfulness, *kaizen*, evolutionary perception, interaction, social movement, consciousness.

Cite this article:

Phillips, B., and Savage, T. J., (2025). How to Save the World: Developing a Social Movement toward Personal Evolution. *ISAR Journal of Arts, Humanities and Social Sciences*, 3(6), 90-102.

Introduction to a Sociology Course

It is no wonder that Mills's *The Sociological Imagination* was rated by the members of the International Sociological Association as the second most influential book for sociologists published during the entire 20th century, just behind Weber's *Economy and Society period*. For Mills not only reached paradigmatically up to the fundamental bureaucratic assumptions behind our entire way of life, yielding insight into what Weber saw as the iron cage of bureaucracy. He equally envisioned nothing less than an alternative way of life, based on the individual's development of a sociological imagination. Just as he was his own man, he saw the rest of us as fully capable of moving toward the Enlightenment dream of reason and freedom.

By so doing, in his short life he anticipated Alvin Gouldner's idea of a "reflexive sociology" where the sociologist examines his own life no less than that of others. By moving far up and down language's ladder of abstraction, Mills also pointed toward Kuhn's understanding of the paradigms or fundamental assumptions within a science, and Korzybski's general semantics movement. In his critique of "grand theory" and "abstracted empiricism" Mills wrote: "The capacity to shuttle between levels of abstraction, with ease and with clarity, is a signal mark of the imaginative and systematic thinker."

What Mills pointed toward with his vision of a sociological imagination was an interdisciplinary science of human behavior in the hands of the individual. We can see this from his definition: "The sociological imagination . . . is the capacity to shift from one perspective to another—from the political to the psychological; from examination of a single family to comparative assessments of the national budgets of the world; from the theological school to the military establishment; from considerations of an oil industry to studies of contemporary poetry."

The developers of this syllabus have collectively many decades as teachers and scholars between them. We have included samples of course policies that seek to strike an appropriate balance in tone, content, and construction between being a "contract" between professor and students and an "invitation" to the course learning experience. The material and scholarship here bring together classical ideas with new cutting-edge applications of core disciplinary concepts, paradigm and the sociological imagination. We have also provided you with well-developed and integrated learning objectives/goals/outcomes for the course that are clearly stated and appropriate, supported with current scholarship for your students.

Finally, this unique course points the student toward this incredible breadth with its focus on intersectionality as well as on the integration of social science knowledge. It is broad enough to emphasize what has generally been excluded from the social sciences: a focus on fulfilling the potentials of the individual, including emotions no less than intellect and action. By so doing, the relevance of humanities is also considered. Still further, just as Mills centered on actions to address the problems of society, so will this course point toward solutions. Following an ancient Japanese proverb, "Vision without action is a daydream; action without vision is. nightmare."

From the perspective of this course, we can begin to understand the barriers to the fulfillment of the Enlightenment dream, whether illustrated by the immediate aftermath of the French Revolution,

the rise of Hitler, the Cold War, the failure of the countercultural movement of the 1960s, and the present-day rise of authoritarianism. We have failed to move beyond a bureaucratic way of life. Yet a paradigmatic approach to sociology can help us to understand this situation and provide us with an alternative, one that can indeed help us to move toward the dream of reason and freedom.

This is by no means to suggest that a fully developed interdisciplinary science of human behavior is at hand. We sociologists have a long-term project ahead of us, and our success is by no means guaranteed. Yet, this course will provide students with a road map for building on the efforts of the full range of sociologists who have preceded us. Our aim is nothing less than to fulfill the promise of sociology envisioned by our founders and advanced by Mills.

(Standlee, Alecea, Bernard Phillips, Andrew Plotkin, Arnold Sherman, and Charles Thorpe. June 6, 2025. "Paradigmatic Sociology: Toward an Interdisciplinary Science of Human Behavior." *TRAILS: Teaching Resources and Innovations Library for Sociology*. Washington DC: American Sociological Association)

Quotations

G. K. Chesterton: "It isn't that they can't see the solution. They can't see the problem."

Confucius: "It is man who can make the Way great, and not the Way that can make man great."

Ralph Waldo Emerson: "There is properly no history, only biography."

Bernard Phillips and Thomas J. Savage: "It is the further development of the individual that is the basis for the continued evolution of society."

John F. Kennedy: "Ask not what your country can do for you. Ask what you can do for your country."

Erich Fromm: "The failure of modern culture lies not in the fact that people are too selfish, but that they do not love themselves."

Jane Addams: "The cure for the ills of democracy is more democracy."

Albert Einstein: "The eternal mystery of the world is its comprehensibility."

George A. Kelly: "Might not the individual man . . . assume more of the stature of a scientist, ever seeking to predict and control the course of events with which he is involved?"

Isaac Newton: "If I have seen further it is by standing on the shoulders of giants."

Jane Addams: "A conception of Democracy not merely as a sentiment ["heart"] which desires the well-being of all men, nor yet as a creed ["head"] which believes in the essential dignity and equality of all men, but as that which affords a rule of living as well as a test of faith ["hand"]."

Charles Darwin: "The highest possible stage in moral culture is when we recognize that we ought to control our thoughts."

Following **G. K. Chesterton**, modern society is centering on symptoms of our basic problem, like authoritarianism, the

possibility of nuclear warfare or climate change. Actually, our fundamental problem is our bureaucratic way of life, with its **outward focus** on hierarchy, narrow specialization and personal conformity, by contrast with **personal evolution**.

To move away from that outward-oriented way of life, we can follow **Confucius, Emerson, Phillips/Savage and Kennedy** in order to center on our own personal development as a basis for solving world problems, and not only on external tasks.

Fromm and **Addams** help us to develop a vision of an evolutionary future for the human race, requiring the continuing development of all elements of the individual: “head,” “heart,” and “hand.” This requires a transformation of the individual so as to evolve in all three ways.

Einstein’s belief that we can learn to understand the universe includes insight into the nature of human behavior, an idea denied by a great many physical scientists,

Kelly is convinced that we all generally use the scientific method in our everyday behavior, and thus we are all scientists

Newton, building on Francis Bacon’s vision of taking all knowledge to be his province, emphasized the importance of integrating knowledge, building on what had been learned by his predecessors.

Addams’s vision of the next steps in the development of democracy centers on personal evolution, as portrayed in the film, “The Wizard of Oz,” and involves the development of “head” (the Scarecrow), “heart” (the Tin Man), and “hand” (the Lion).

Darwin’s focus on the centrality of our thought processes gives us a preview of the focus of this article, which will center on how we can make full use of the incredible power of our minds to act on Jane Addams vision of achieving continuing growth intellectually, emotionally, and in our ability to solve problems.

Our Own Personal Experiences

Bernard Phillips

Phillips, a New Yorker by birth, spent his early years in Apartment 4C of 1660 Crotona Park East in the Bronx, the youngest of three boys. His Jewish parents, Morris and Susan, were refugees from the Ukraine and Rumania, respectively, running their own Kosher butcher shop on Jennings Street, a marketing area not far from home.

Phillips recalls how he developed his avocation for tennis, starting at the stone ping-pong tables in Playground #5 in Crotona Park just outside his apartment building. After graduating to paddle tennis—much the same as present-day pickle-ball—he was taken under the wing of the Playground Superintendent and taught to play tennis at the courts in the park. He did well enough to join the varsity tennis team at the Bronx High School of Science and Columbia University, where he had earned a State Scholarship and had begun as a pre-medical student.

It was there that a team member suggested he audit the course of a new and most exciting sociology professor, C. Wright Mills, and that experience changed his life.

At the appointed time, Phillips climbed to the 2nd floor of Hamilton Hall and stepped into Mills’s classroom, where the entire class was standing at the huge windows overlooking the quad,

listening to the loud roar of a motorcycle. It was Mills in his riding gear, wearing his coonskin hat with its tail waving in the breeze.

In a few minutes, with we students barely having time to take our seats, Mills appeared and, in his booming voice, took up his lectures on what was to become his next book, *White Collar: The American Middle Classes* (1951). Little did we know that less than a decade later he would publish *The Sociological Imagination* (1959/2000), rated by the International Sociological Association as the 2nd most influential book for sociologists published during the entire 20th century.

What Mills had achieved was nothing less than moving toward integrating knowledge and a genuine science of human behavior, as he illustrated by this passage:

The sociological imagination...is the capacity to shift from one perspective to another—from the political to the psychological; from examination of a single family to comparative assessment of the national budgets of the world; from the theological school to the military establishment; from considerations of an oil industry to studies of contemporary poetry (7).

Mills changed Phillips’s life! This influenced him to avoid becoming what his mother would say is “a real doctor.” Phillips proceeded to embark on his own sociological journey, illustrated by his publications and academic background outlined below, after those of his colleague, Tom Savage. It was his chance meeting with Savage, while they were both waiting for Barnes & Noble to open its doors, that enabled Phillips to broaden his scope beyond the academic world and beyond a focus on the individual. Their recent book—*Creating Life Before Death: Before Disaster Strikes the Ship of State* (2024)—written with the help of several colleagues, summed up much of what Phillips had written over many years, and what Savage had written as a result of his own experiences.

To illustrate Phillips’s previous work, there is his *The Invisible Crisis of Contemporary Society* (2007/2016), joint with Louis C. Johnston, former Medical Director and Director of Medical Education at Grant Hospital in Chicago. They develop an understanding of just why modern societies have somehow turned away from its long-term movement toward increasing democracy with their present turn toward dictatorship.

This movement toward authoritarianism stems from an increasing gap between what people want and are able to get — their “aspirations-fulfillment gap” which has increased dramatically as the result of our “revolution of rising aspirations.” **That revolution is in turn linked to our continuing technological revolution, and accompanied by advertising of the many products now available.** The Buddha, some 2500 years ago, saw such a gap between wants and fulfillment as the central problem of the human race. Our increasing gap in turn leads to frustration which, in turn, is followed by aggression of all kinds.

Yet most of the 33 authors discussed in this book point to a solution which points in the same direction as does this paper, namely, movement away from our stratified or bureaucratic way of life and toward an interactive or democratic pattern of behavior. Of course, this is much easier said than done.

Creating Life Before Death (2024) has been followed by fifteen articles by the two of us along with colleagues, with the most recent seven outlined after Phillips's resume, and all but one with the title, "How to Save the World." They point to achieving the difficult task of changing one's lifetime of conforming to our hierarchical and highly specialized way of life and moving toward an evolutionary pattern of behavior. We see the present article as carrying forward that vision.

It was only after Phillips's wife passed some five months ago that he learned how to complete that vision with the help of Savage's counseling. For he had to learn to move further out from his narrow academic orientation and open up to the centrality of social relationships for us humans, just as Savage helped him to do so. The result is the inclusion within this paper of two sections: **"Mindfulness and Kaizen"** and **"Evolutionary Perception and Interaction."** Pursued over time and with a great deal of personal commitment, they can help any and all of us to move beyond our bureaucratic way of life and toward evolutionary behavior.

Beyond such a personal transformation, those two procedures are the basis for the development of a social movement toward personal evolution which can fulfill the vision of the 1960s and 1970s countercultural movement, as outlined by Charles A. Reich in *The Greening of America* (1970/1995). Reich described the movement in these words:

There is a revolution coming. It will not be like revolutions of the past. It will originate with the individual and with culture, and it will change the political structure as its final act. It will not require violence to succeed, and it cannot be successfully resisted by violence (2).

Given the host of highly threatening problem now confronting the world, how can we possibly return to the optimism within Reich's statement? Let us not forget the failure of the counterculture to actually fulfill its vision, as stated by Reich.

In Reich's 2nd edition of *Greening*, published in 1995, Reich added a preface where he saw two problems which explained the counterculture's failure to achieve its goals, granting that it did succeed in helping to spawn a variety of democratic movements that are most relevant in our own day: (1) The counterculture underestimated the power of the forces opposing it, and (2) It failed to develop a comprehensive theory of how to fulfill its goals.

From our own perspective, given the knowledge we've developed over the 30 years since that 2nd edition was published, those two problems can be solved by the approach we've taken in this paper. We see the combination of **"Mindfulness and Kaizen"** and **"Evolutionary Perception and Interaction"**—to be explained subsequently—as solving these twin problems. For the forces opposing the counterculture resided within the individuals within the counterculture, given what they failed to understand: their lifelong and deep commitment to a bureaucratic way of life. As for a theory of how to fulfill countercultural goals, we see that same combination of two evolutionary procedures as adequate to this task.

Thus, we stand with Reich's 1970 description in boldface of the coming power of a countercultural revolution. A new countercultural revolution will be based on a social movement toward personal evolution. It will build on the interdisciplinary

knowledge of human behavior we now have at hand. And it will carry forward the long-term movement of societies toward an ever more democratic way of life as well as toward the solution of contemporary personal and societal problems.

Thomas J. Savage

Savage's chance meeting with Phillips at Barnes & Noble opened up a new career for him as both an author and an activist deeply involved in a new social movement aimed at solving world problems.

His entire background pointed in this direction. His parents had no interest in raising him, and he was left alone even while in diapers to build his own life, a most unusual situation which might well have led to disaster. Yet the following passage from the recent book by Bernie and Tom, *Creating Life Before Death: Before Disaster Strikes the Ship of State* (2024), illustrates Tom's enormous self-confidence even at the age of seven:

A volunteer Sunday school teacher had just told his class the story of the Israelites' escape from Egypt. At the Red Sea, Moses had parted the waters, and the Jews all went safely through. But when Pharaoh with his army and chariots followed in hot pursuit, Moses closed the waters over them.

At that point, Tom jumped up and yelled, "What happened to the horses? Surely God didn't drown the horses!" The poor teacher, sputtering, could offer no defense. Tom would not calm down, for he believed in an all-powerful and all-righteous God, and he would not tolerate a teacher who dared to stray from those beliefs. The result, however, was that Tom became perhaps the first kid ever to be kicked out of Sunday school.

Tom had uncovered three key components of our bureaucratic way of life: Patterns of (1) persisting hierarchy, (2) personal conformity to the powers that be, and (3) narrow specialization without integrating knowledge.

What Tom also achieved with his outburst was nothing less than illustrating how to confront effectively that way of life: He dared to (1) question authority, (2) develop his own understanding, and (3) move beyond the simplicity or narrowness of the ideas of authorities, as illustrated by the good-evil biblical story.

Savage's religious background led him to Boston University's School of Theology, where Phillips was teaching sociology right next door in the College of Liberal Arts. Martin Luther King had matriculated in the same school. It was there that he became a Minister, and it was in the Belmont church, not far away, where he served as Associate Minister and was Ordained. The Belmont church was unique in that 60 percent of its congregation had one or more graduate degrees from Harvard or M.I.T. He finally settled in Sarasota, after work in Wisconsin. During a near-riot there, he was accused of knowing nothing about the real world which police must confront from one day to the next. At the time, he explained this confrontation as merely the result of heightened emotions.

Ten years later Tom found himself in the front row of the Police Academy in Sarasota, preparing for his training as a Sheriff's Deputy. But this role in the Sheriff's Department was quickly enlarged. In his second year he rushed into the Sheriff's office, saying he was shocked to find that the Sheriff had no

educational programs in the County schools. The Sheriff urged Tom to create programs ranging from Kindergarten to the 6th grade. **Which he did!**

Three years later Tom was again in the Sheriff's office. He had found that too few Deputies had to cover far too large an area of the County. Tom now proposed a unique program which he called Citizen Patrol. This required individuals volunteering to patrol their neighborhoods in their own cars, but armed with genuine Police Radios. Such a program had never been proposed, let alone established, in the entire state of Florida.

The Sheriff himself did not believe such a program would work. One year later, with over 4,000 active participants, he admitted that he had been sorta wrong. The program received statewide recognition. It was so successful that Tom's Captain came to him and said, "Forget about writing this up, for I plan to do so myself, which he did and received a Master's Degree for Tom's program. Such is the bureaucratic way of the world.

When Tom had become Minister at the Sarasota Unitarian Church, he started with an active membership of some 90 souls. When he left eight years later, the Church membership stood at 265. His meetings had been helped by his experiences traveling to over 90 countries over a 40-year period. He brought that knowledge, coupled with an understanding of the situation in the United States, to the Church membership by conducting over 35 seminars.

Tom must have known more about C. Wright Mills than he has revealed, for he too arrived at the Church in a motorcycle, a big Kawasaki 900 loudly announcing his appearance. Upon leaving the Church, Tom followed his dream of motoring from Sarasota to California and back, despite the fact that his mother had warned him not to dare enter the state on his motorcycle

Tom's stint in the Sheriff's Department only rarely required him to go to Court to help prosecute an offender. Given his background as an Ordained Minister with two Master's Degrees—let alone his YMCA swim certificate—defense attorneys were most anxious to settle their cases out of court in a plea-bargaining situation.

After 23 years in the Sheriff's Department, Reverend Fuzz retired with the rank of Lieutenant.

In his new career as an author and activist, Tom worked hand-in-glove with Bernie, moving toward what may appear to be an impossible dream: fulfilling the vision of those in the counterculture of the 1960s and 1970s. Is it indeed possible for the two of them, joined with a small group of sociologists and others, to achieve what the counterculture failed to accomplish?

They well understood the enormous problem of people's lifetime of conforming to a bureaucratic way of life which teaches all of us that we are very limited beings, just as we learn to believe in the myth of our limited IQ's. We have learned to look up to and worship the rich, the famous, and the supposedly powerful, and to look down at ourselves and our supposed limitations. And we have lacked any champion to teach us otherwise.

However, this dynamic duo has somehow learned to chart a different course for themselves and the human race. For the interdisciplinary knowledge they have developed along with their colleagues is exactly what the countercultural movement lacked in its efforts to change themselves and society. Their response to the

question of whether they can fulfill the aims of the counterculture is a resounding **YES**, as illustrated by the titles of their many articles: **"How to Save the World."**

Published Knowledge

Publications and Academic Background of Thomas J. Savage and Other Relevant Publications

Addams, J. (1902). *Democracy and Social Ethics*. Champaign: University of Illinois Press.

Arendt, H. (1963/1977). *Eichmann in Jerusalem: A Report on the Banality of Evil*. New York: Penguin Books.

Blish, J. (1976). "Catspaw" and "Where No Man Has Gone Before," *The Star Trek Reader*. New York: E. P. Dutton & Co., 276-322.

Boorstin, D. (1961). *The Image: A Guide to Pseudo-Events in America*. New York: Harper & Row.

Busch, L. (1974). "Macrosocial Change in Historical Perspective: An Analysis of Epochs." Unpublished doctoral dissertation, Ithaca, New York: Cornell University.

Busch, L. (1976). "A Tentative Guide to Constructing the Future: Self-Conscious Millenarianism," *Sociological Practice* 1 (27-39).

Conrad, Joseph. (2000). *Lord Jim*. Peterborough, Ontario: Broadmen Press.6

Deming, W. E. (2000). *The New Economics for Industry, Government, Education*, 2nd ed. Cambridge, Mass.: MIT Press.

Dewey, J. (1920/1948). *Reconstruction in Philosophy*. Boston: Beacon Press.

Durkheim, E. (1897/1951). *Suicide*. New York: Free Press.

Frauley, J., Ed. (2021). *The Routledge International Handbook of C. Wright Mills Studies*. London and New York: Routledge.

Fromm, E. (1947/1976). *Man for Himself: An Inquiry into the Psychology of Ethics*. New York: Holt, Rinehart & Winston.

Fuller, R. W. (2006). *All Rise*. San Francisco: Berrett-Koehler.

Fuller, R. W. (2003). *Somebodies and Nobodies*. Gabriola Island, Canada: New Society Publishers.

Gould, S. J. (1981). *The Mismeasure of Man*. New York: Norton.

Gouldner, A. W. (1970). *The Coming Crisis of Western Sociology*. New York: Basic Books.

Habermas, Jurgen (1981). *The Theory of Communicative Action*, Vols. 1 and 2. Boston: Beacon Press.

Hayakawa, S. I. *Language in Thought and Action*. New York: Harcourt, Brace & World.

Horney, K. (1972). *The Neurotic Personality of Our Time*. New York: Norton.

Kelly, G. A. (1963). *A Theory of Personality*. New York: W. W. Norton.

Kerr, K. (2009). *Postmodern Cowboy: C. Wright Mills and a New 21st Century Sociology*. Boulder, London: Paradigm Publishers.

- Knottnerus, J. D., & Phillips, B. (eds., 2009). Bureaucratic Culture and Escalating World Problems. Boulder, Colorado: Paradigm Publishers.
- Korzybski, Alfred. (1933). Science and Sanity. Garden City, New York: Country Life Press.
- Kuhn, T. S. (1962). The Structure of Scientific Revolutions. Chicago: Univ. of Chicago Press.
- Levin, J. (1968). "The Influence of Social Frame of Reference for Goal Fulfillment on Social Aggression." Unpublished doctoral dissertation, Boston, Mass.: Boston University.
- Mills, C. W. (1959/2000).The Sociological Imagination. New York: Oxford University Press.
- Mills, C. W. (1959/2000). The Sociological Imagination. New York: Oxford University Press.
- Mills, C. W. (1958). The Causes of World War Three. New York: Simon and Schuster.
- Mills, C. W. (1956/2000). The Power Elite. New York: Oxford University Press.
- Mills, C. W. (1948). The New Men of Power. New York: Harcourt, Brace & Company.
- Nisbett, R. E. (2009). Intelligence and How to Get It. New York: W. W. Norton.
- Pettigrew, T. F., & Tropp, L. R. (2006). "A Meta-analytic Test of Intergroup Contact Theory," Journal of Personality and Social Psychology, 90 (5), 751-783.
- Phillips, B. (2020). "Sociology's Next Steps? Fiftieth Anniversary of Gouldner's Vision and Sixtieth Anniversary of Mills' Vision," Contemporary Sociology, (49, 3), 226-229 (invited essay).
- Phillips, B. (2019)/ "Sociology's Next Steps?", Contemporary Sociology, (48, 4), 382-387 (invited Phillips, B. (2014). Unlock Your Infinite Potential: Language and the Scientific Method in Everyday Phillips, B. (2013). Manual for Personal Evolution: The Scientific Method in Everyday Life. New Delhi: Sanbun Publishers.
- Phillips, B., & Christner, D. (2012). Revolution in the Social Sciences. Lanham, Maryland: Lexington Phillips, B. (ed., 2007). Understanding Terrorism. Boulder, Colorado: Paradigm Publishers.
- Phillips, B. (2001). Beyond Sociology's Tower of Babel: Reconstructing the Scientific Method. New York: Aldine de Gruyter.
- Phillips, B. (1972). Worlds of the Future: Exercises in the Sociological Imagination. Columbus, Ohio: Charles E. Merrill.
- Phillips, B. (June 1964). "Expected Value Deprivation and Occupational Preference," Sociometry 27, 151-160.
- Phillips, B. (April 1957). "A Role Theory Approach to Adjustment in Old Age," American Phillips, B. (1956). A Role Theory Approach to Predicting Adjustment of the Aged in Two Communities.Unpublished doctoral dissertation, Ithaca, New York: Cornell University.
- Phillips, B., & Johnston, L. (2007). The Invisible Crisis of Contemporary Society. Boulder, Colorado:Phillips, B., Kincaid, H., and Scheff, T. J. (eds., 2002).Toward a Sociological Imagination: Bridging Specialized Fields. Lanham, Maryland: University Press of America.
- Phillips, B. (Ed.). (2007). Understanding Terrorism. Boulder, Colorado: Paradigm Publishers.
- Phillips, B. (1972).Worlds of the Future. Columbus, Ohio: Charles E. Merrill.
- Phillips, B. (Summer 1954). "When I Begin the Ancient Game of Chess." Different, 18. Phillips, B., and Johnston, L. C. (2007). The Invisible Crisis of Contemporary Society. New York and London: Paradigm Publishers.
- Phillips, B., Savage, T. J., Plotkin, A., Weiss, N. S., Spitzer, M. O., Sanseverino, S. M., & Porter, R. (2024). Creating Life Before Death: Before Disaster Strikes the Ship of State, 2nded. Sarasota, Florida: Imagination Publishing.
- Phillips, B., Savage, T. J., Plotkin, A., Sanseverino, S. M., Weiss, N. S. (June 2024). "Toward Personal and World Evolution: Addressing Our Double Crisis." ISAR J. of Arts, Humanities and Plotkin, A. (1977). "Toward the Measurement of Paradigms." Unpublished doctoral dissertation, Boston: Boston University.
- Polak, F. L. (1973). The Image of the Future. San Francisco: Jossey-Bass.
- Polak, F. L. (1961). The Image of the Future, 2 vols. Leyden: W. W. Sythoff.
- Polak, F. (1973). The Image of the Future. San Francisco: Jossey-Bass.
- Polak, F. (1961). The Image of the Future (2 vols.). Trans. E. Boulding. Leiden, The Netherlands: Sythoff.
- Reich, R. (2016). Saving Capitalism for the Many, Not the Few. New York: Vintage Books.
- Rosenthal, R., and Jacobsen, L. (1968). Pygmalion in the Classroom. New York: Holt, Rinehart and Winston.
- Schumacher, E. F. (1973). Small Is Beautiful. New York: Harper & Row. Wrong. New York: Knopf Doubleday.
- Simmel, G. (1903/1971). "Metropolis and Mental Life," in Georg Simmel on Individuality and Social Forms, Donald N. Levine (Ed.). Chicago: University of Chicago Press, 324-339.
- Sztompka, P. (1994). The Sociology of Social Change. Cambridge, Mass.: Blackwell Publishers.
- Turner, J. H. (2007). "The Social Psychology of Terrorism," in B. Phillips. (Ed.). Understanding Terrorism. Boulder, Colorado: Paradigm Publishers, 115-145.
- Turner, J. H. (2021). On Human Nature: The Biology and Sociology of What Made Us Human. Weber, Max (1958). The Protestant Ethic and the Spirit of Capitalism. New York: Charles Scribner's Sons.
- Van Vogt, A. E. (1948). The Players of Null-A. New York: Berkley Publishing.
- Weber, M. (1958). The Protestant Ethic and the Spirit of Capitalism.NewYork:Scribner.
- Wrong, D. H. (April 1961). "The Oversocialized Concept of Man in Modern Sociology." American Sociological Review.

Publications and Academic Background of Bernard Phillips and Other Relevant Publications

Our focus here is on the references within Phillips's resume period all of these publications were motivated by the focus of C. Wright Mills—following the vision of Isaac Newton and Frances Bacon—to integrate knowledge of human behavior. This contrasts sharply with the narrow specialization of social scientists throughout the academic world, illustrated by the 53 Sections of the American Sociological Association and 56 of the American Psychological Association,

Education: B.A., Columbia University (1952); M.A., Washington State University (1954); Ph.D., Cornell University (1956)

Academic Positions:

Univ. of North Carolina School of Public Health (1956-58), Research Asst. Professor Univ. of Illinois Dept. of Sociology (1958-61), Assistant Professor

Boston Univ. Dept. of Sociology (1961-98), Assistant Professor to Professor

Teaching: Introductory Sociology, Research Methods, Social Change, Social Disorganization, Sociology through Film, Sociological Theory, Social Problems

Research, Consulting, Editing, Publishing:

Universitet Skopje (Yugoslavia), Research Associate, summer 1963

Puerto Rico Dept. of Education, Research Consultant, summers 1967, 1968

Japan Center for Area Development, Tokyo, Visiting Scholar, summer 1969

Florida State University, Visiting Professor, summer 1970

Co-Founder of "Sociological Practice" Section of the American Sociological Association, 1975

Co-Founder and Co-Editor of *Sociological Practice* journal, 1976-77

University of Hawaii, Visiting Professor, summer 1983

Founder and Editor of Book Series for Aldine de Gruyter, "Sociological Imagination and Structural Change," 1995-2004:

Leo d'Anjou, *Social Movements and Cultural Change*, 1996 ; Frank Hearn, *Moral Order and Social Disorder* 1997; Pierre Moessinger, *The Paradox of Social Order*, 1999 ; Lawrence Busch, *The Eclipse of Morality*, 2000 ;David R. Maines, *The Faultline of Consciousness*, 2001; James Aho, *The Orifice as Sacrificial Site*, 2002; Dick Houtman, *Class and Politics in Contemporary Social Science*, 2003.

Founder and Director of the Sociological Imagination Group. Annual Meetings: 2000-2008. Edited Volumes:

Phillips, Bernard, Harold Kincaid and Thomas J. Scheff (eds.), *Toward a Sociological Imagination: Bridging Specialized Fields*. Lanham, Maryland: University Press of America, 2002 (Howard S. Becker, David W. Britt, Chanoch Jacobsen, James Carlton Kimberly, Harold Kincaid, Richard Lachmann, David R. Maines, Bernard Phillips, Suzanne M. Retzinger, Thomas J. Scheff)

Phillips, Bernard (ed.). *Understanding Terrorism: Building on The Sociological Imagination*. Boulder, Colorado: Paradigm Publishers, 2007 (Bernard Phillips, J. I. Bakker, Adam Rafalovich, Thomas J. Scheff, Jonathan H. Turner, Todd Powell-Williams, Sandro Segre)

Knottnerus, J. David, and Bernard Phillips (eds.), *Bureaucratic Culture and Escalating World Problems: Advancing the Sociological Imagination* Boulder, Colorado: Paradigm Publishers, 2009 (Bernard Phillips and J. David Knottnerus, Douglas Hartmann, Debbie V. S. Kasper, J. I. Bakker, J. David Knottnerus, Frank W. Elwell, Vince Montes, Thomas J. Scheff, Jason S. Ulsperger and J. David Knottnerus, Arlene Stein, Louis Kontos, Bernard Phillips and Louis Kontos, Bernard Phillips and J. David Knottnerus)

Founder and Editor of Book Series for Paradigm Publishers, "Advancing the Sociological Imagination," 2004-2014:

Thomas J. Scheff, *Goffman Unbound*, 2006; Keith Kerr, *Postmodern Cowboy*, 2008; Jean Van Delinder, *Struggles before Brown*, 2008; Kenneth A. Gould, David N. Pellow, and Allan Schnaiberg, *The Treadmill of Production*, 2008; J. David Knottnerus, *Ritual as a Missing Link within Sociology*, 2009

Books (Other Than Those Edited for the Sociological Imagination Group):

Social Research: Strategy and Tactics, New York: Macmillan: 1966, 1971, 1979 Translations: German, 1970; Italian, 1972; Portuguese, 1974.

Sociology: Social Structure and Change. New York: Macmillan, 1969.

Worlds of the Future: Exercises in the Sociological Imagination. Columbus, Ohio: Charles E. Merrill, 1972.

Sociology: From Concepts to Practice. New York: McGraw-Hill, 1979 Translation: Spanish, 1982

Sociological Research Methods: An Introduction. Homewood, Illinois: Dorsey Press, 1985.

Georg Simmel and Contemporary Sociology (Michael Kaern, Bernard Phillips and Robert S. Cohen, eds.). Dordrecht/Boston/London: Kluwer Academic Publishers, 1990.

Beyond Sociology's Tower of Babel: Reconstructing the Scientific Method. N. Y.: Aldine de Gruyter, 2001.

The Invisible Crisis of Contemporary Society: Reconstructing Sociology's Fundamental Assumptions (with Louis C Johnston). Boulder, Colorado: Paradigm Publishers, 2007.

Armageddon or Evolution? The Scientific Method and Escalating World Problems. Boulder, Colorado: Paradigm Publishers, 2009

Saving Society: Breaking Out of Our Bureaucratic Way of Life (with David Christner). Boulder, Colorado: Paradigm Publishers, 2011.

Revolution in the Social Sciences: Beyond Control Freaks, Conformity, and Tunnel Vision (with David Christner). Lanham, Maryland: Lexington Books, 2012.

Manual for Personal Evolution: The Scientific Method in Everyday Life. New Delhi: Sanbun Pub., 2013.

Personal Evolution through Film: Wizard of Oz, Star Trek, Wild Strawberries, and Wizard of Oz 2. New Delhi: Sanbun Publishers, 2014.

Unlock Your Infinite Potential: Language and the Scientific Method in Everyday Life. New Delhi: Sanbun Publishers, 2014.

Creating Life Before Death: Discover Your Amazing Self (with Thomas J. Savage, Andy Plotkin, Neil S. Weiss, and Max O. Spitzer). Champaign, Illinois: Common Ground Research Networks, 2020.

Creating Life Before Death: Before Disaster Strikes the Ship of State, 2nd edition (with Thomas J. Savage, Andy Plotkin, Neil S. Weiss, Max O. Spitzer, Sergio M. Sanseverino and Ray Porter). Sarasota, Florida: SociologicalImaginationPublishing.com, 2024.

Dissertations and Key Articles:

"A Cross-National Study of the Prediction of Attitudes from Social Class," Unpublished M.A. dissertation, Pullman, Washington: Washington State University, 1953.

"A Role Theory Approach to Predicting Adjustment of the Aged in Two Communities." Unpublished Ph.D. dissertation. Ithaca, New York: Cornell University, 1956.

"A Role Theory Approach to Adjustment in Old Age," *American Sociological Review* 22 (April 1957). 212-217.

"Expected Value Deprivation and Occupational Preference," *Sociometry* 27 (June 1964), 151-160.

"Paradigmatic Barriers to System Dynamics," *Proceedings of the International Conference on Cybernetics and Society*, October 8-10, 1980, Cambridge, Mass, 682-688.

"Toward a Reflexive Sociology," *The American Sociologist*, Summer 1988, 138-151.

"Sociology's Next Steps?", *Contemporary Sociology*, July, 2019 (48, 4), 382-387 (invited essay).

"Sociology's Next Steps? Fiftieth Anniversary of Gouldner's Vision and Sixtieth Anniversary of Mills's Vision," *Contemporary Sociology*, May, 2020 (49, 3), 226-229 (invited essay).

"Creating Life Before Death With a Vision for Action," in Jonathan Frauley (ed.), *Routledge International Handbook of C. Wright Mills Studies*, 2021, 301-312.

"Countering the Threats to Democracy," *Indiana Journal of Humanities and Social Sciences*, December, 2021 (2, 12), 64-71.

"Beyond Bureaucracy" (with Thomas S. Savage, Sergio Sanseverino, Andy Plotkin, and Neil S. Weiss). *ISAR Journal of Arts, Humanities and Social Sciences*, November, 2023, 1 (5), 29-39.

"Toward Personal and World Evolution: Addressing Our Double Crisis (with Thomas Savage, Andy Plotkin, Sergio Sanseverino, and Neil S. Weiss), *ISAR Journal of Arts, Humanities and Social Sciences*, 2(6), June, 2024, 1-10.

"My Academic Journey," *ISAR Journal of Arts, Humanities and Social Sciences*, 2(7), July, 2024, 30-39.

"Paradigmatic Sociology: Fulfilling the Vision of Auguste Comte," *ISAR Journal of Arts, Humanities and Social Sciences*, 2(8), August 2024, 13-20.

"Personal Evolution: A Paradigmatic Solution for Personal and World Problems," (with Thomas J. Savage, Andy Plotkin, Neil S. Weiss, Max O. Spitzer, Sergio M. Sanseverino and Ray Porter). *ISAR Journal of Arts, Humanities and Social Sciences*, 2(10), October 2024, 99-104.

"How to Save the World: Toward a New Social Movement—'Individual Evolution.'" *ISAR Journal of Arts, Humanities and Social Sciences*, 2(12), December 2024, 41-49.

"How to Save the World: Mounting an Evolutionary Social Movement," *ISAR Journal of Arts, Humanities and Social Sciences*, 3(4), April 2025, 83-90.

Recent Open Source Publications in *ISAR Journal of Arts, Humanities & Social Sciences* (Go to ISARpublisher.com, journal name, archive)

Bernard Phillips, Thomas J. Savage, Andy Plotkin, Neil S. Weiss, Max O. Spitzer, Sergio M. Sanseverino, and Ray Porter. 2024 2(10). 99-105. "PERSONAL EVOLUTION: A PARADIGMATIC SOLUTION FOR PERSONAL AND WORLD PROBLEMS" The central problem of the human race, following the Buddha; One's aspirations-fulfillment gap. Following *The Invisible Crisis of Contemporary Society*: that gap is increasing. We can reinforce ourselves by learning to employ "evolutionary perception." The result : increasing self-confidence which will yield ever more effective actions.

Bernard Phillips: 2024 2(12), 41-49, "HOW TO SAVE THE WORLD: TOWARD A NEW SOCIAL MOVEMENT—INDIVIDUAL EVOLUTION"

Bureaucratic way of life: hierarchy, narrow specialization, conformity—p. 4 Aspirations-fulfillment gap: Buddha, Durkheim,

Horney, Invisible Crisis book—p. 45. 'Evolutionary perception"—5 items, p. 46. "Evolutionary actions" 5 items, p. 46.

Preconditions & conditions for a successful image of the future—8 items, pp. 47-8.

Bernard Phillips:: 2025 3(4), 83-90. HOW TO SAVE THE WORLD: MOUNTING AN EVOLUTIONARY SOCIAL MOVEMENT

Democratic ideals of John Dewey & Jane Addams—p. 83

Phillips' poem: "When I Begin the Ancient Game of Chess"—p. 84

Stories about C. Wright Mills & his interdisciplinary book—p. 84

Mills' craftsmanship idea: We create ourselves along with our work—p. 85

Mindfulness & Kaizen: Keys to personal evolution & basis for integrating all concepts

Thomas J. Savage: 2025 3(4), 11-16. "HOW TO SAVE THE WORLD: ACTUALLY ACHIEVING PERSONAL EVOLUTION

Key figures in bibliography: Durkheim, Simmel, Weber, Addams, Dewey, Korzybski, Polak, Mills, Gouldner, Gould, Kelly, Phillips, Savage, Busch, Plotkin, Levin, Turner

Starting with stories instead of abstract social science ideas: more reader-friendly

The centrality of interaction: the basis for human development & problem-solving—p. 12

IQ or Intelligence Quotient is not a valid measure of native intelligence—p. 13

C. Wright Mills' The Sociological Imagination (1959/2000)—p. 13

Twelve key ideas within *Creating Life Before Death*, 2nd ed., 2024—p. 15

Sergio M. Sanseverino: 2025 3(4), 71-74. "HOW TO SAVE THE WORLD: A BETTER WORLD BEGINS WITH THE FULL POTENTIAL OF ONE"

Advice: 1. Reflect daily. 2. Ground in nature. 3. Educate your head. 4. Educate your heart. 5. Activate your hand. 6. Create rituals of meaning. 7. Join or build communities—Abstract & p.72

We are constructed from the materials of the universe—p. 71

Consciousness is the pinnacle of evolutionary design—p. 72

Conscious evolution is our responsibility. Scarcity is an illusion—p. 72

Andy Plotkin: 2025 3(5), 34-38. "HOW TO SAVE THE WORLD: HOW LEARNING TO USE THE BUREAUCRATIC PARADIGM AND ITS 3 CONDITIONS CAN SOLVE A PERSONAL PROBLEM & LEAD TO THE SOLUTION OF INTRACTABLE SOCIAL PROBLEMS"

Our "Bureaucratic Paradigm" is behind problems like war, aggression, poverty—34-35 The nature of paradigms: Gouldner, Pepper, Kuhn, Plotkin—p. 35

Three characteristics of the bureaucratic paradigm: dichotomy, values-fulfillment gap, outward orientation—p. 36

Solving a personal problem using awareness of the bureaucratic paradigm—pp. 36-37

Increasing interaction within bureaucracies can solve problems—p. 37

Thomas J. Savage: 2025 3(5), 1-7. "HOW TO SAVE THE WORLD: THE ALMOST COMPLETE STORY OF THOMAS J. SAVAGE" A detailed personal story of Tom's very early years and his parents' behavior—pp. 1-4

Tom illustrates an alternative to our bureaucratic paradigm—p. 4

Interaction is the name of the game throughout the universe—p. 5

Our human potentials: EI (Evolutionary Intelligence), EE (Evolutionary Emotions), and EC (Evolutionary Craftsmanship)—p. 5 Conditions for moving from a bureaucratic toward an evolutionary way of life—pp. 5-6

Mindfulness and Kaizen

Over the years 2020 through 2024, when *Creating Life Before Death* was born, the nagging question always remained:

Exactly how does any individual learn to continue to reinforce self as a basis for solving personal and world problems? The joke Phillips had was that Neil Weiss was acting like a bulldog, holding one of his legs between his teeth and would not let go until Phillips had solved the problem of how anyone can actually achieve continuing personal evolution.

The overriding importance of the ability of an individual to obtain personal reinforcement throughout his or her everyday life is linked by Phillips to his doctoral dissertation, and the subsequent publication of an article based on it in the *American Sociological Review* (April 1957, 212-217). For Phillips found that when older individuals developed a self-image as "middle-aged" versus "old," based on such reinforcement, they became far more well-adjusted to their situation throughout their everyday lives.

It was a sequence of three articles published in late 2024 and early 2025, soon after the publication of *Creating Life Before Death* in 2024, that prepared the way for the clearer understanding in this paper, enabling Weiss to finally let go of Phillips's leg. All three were published in the *ISAR Journal of Arts, Humanities and Social Sciences*: **(1)** 2(10), "Personal Evolution: A Paradigmatic Solution for Personal and World Problems"; **(2)** 2(12), "How to Save the World: Toward A New Social Movement—'Individual Evolution'", and **(3)** 3(4) "How to Save the World: Mounting an Evolutionary Social Movement."

Yet sociologists reading this article should be aware of the tremendous resistance of the sociological community to the idea of the importance of personal development or evolution as well as the need for their paying close attention to this phenomenon in order to understand human behavior. For example, Phillips received not a single response to two invited essays Phillips published in *Contemporary Sociology* (July 2019 and May 2020), where Phillips pleaded with readers to emphasize the importance and potential powers of the individual.

However, just as the work of Georg Simmel was ignored by Talcott Parsons, so have sociologists continued to follow Parsons's lead, despite mounting evidence that he made a huge mistake. The theoretical approaches of symbolic interactionism, exchange theory and ethnomethodology all alert us to pay close attention to the behavior of the individual. Sociologists have also succeeded in ignoring George C. Homans's Presidential address, "Bringing Men Back In" (*ASR*, December 1964, 809 -818), and Dennis H. Wrong's article, "The Oversocialized Conception of Man in Modern Sociology" (*ASR*, April 1961, 183-191). As I see it, such behavior illustrates nothing less than the failure of sociologists to follow the scientific method.

Centering now on the procedures of **mindfulness** and **kaizen**, I begin by noting that these ideas have originated in Eastern societies, thus helping us to pay attention to a wide range of ideas about human behavior. "**Mindfulness**," which is similar to the widespread practice of meditation, has its roots in the ideas of the Buddha, developed over 2000 years ago. Although meditation is ordinarily practiced for a limited

"**Kaizen**" is a Japanese word meaning "continuing improvement." Discussed in *Creating Life Before Death*, it was important in the successful efforts to rebuild the Japanese economy after World War II. Our approach is to apply **kaizen** to the full range of one's everyday behavior, versus restricting this idea to one's behavior in the workplace.

Personal illustrations by Phillips may help to clarify these ideas. While driving his car, he attempts to remain completely aware of the momentary situation in which he finds himself. His emphasis is on the dangers involved in driving, such as a momentary stop by the car in front of him, the existence of the cars behind and alongside of him, the importance of making sure he is free to change lanes when he wants to do so, his speed in relation to the posted signs about the speed limit, and the traffic signals ahead of him. Thus, he strives to be continually **mindful** of his overall situation.

Granting the continuing existence of such awareness, he is free to have a conversation with a passenger. But he limits his attention to that conversation so that it does not interfere with that **mindfulness**. And if his driving situation requires eliminating that conversation altogether, he will do so. By no means will he make or respond to a phone call while driving, as that would take up too much of his awareness of his driving situation. And if any sign emerged indicating that the car was not performing as it should, he would pull over and investigate what has happened.

Such **mindfulness** is analogous to what U.S. Marines learn when they are out on patrol, namely, continuing awareness of their overall situation, and continuing readiness to act immediately whenever their situation requires such action. Savage's uncle, who was a Captain in the Marines, taught him that behavior, which anyone can learn to use in everyday life. And Savage in turn taught it to Phillips. Of course, civilian life does not require the readiness to take deadly actions or defend against such behavior, although we all have much to learn from the **mindfulness** that the Marines learn/

None of this has to do with the phenomenon of **kaizen**, which has to do with improvement of one's behavior. For example, Phillips came to realize that he needed to learn to pay more attention to the cars behind him and alongside of him when planning to change lanes. As a result, he worked toward changing a former habit of devoting less time than he should have to assessing that situation. He realized that doing this only once in a while was insufficient to establish a new habit and eliminate his previous habit. As a result, he continued to work toward developing a new habit, requiring his taking more time to assess his situation before changing lanes. And he also worked toward developing an additional habit, namely, changing lanes less frequently.

None of this should mean that people should become so obsessed with continuing improvement of their behavior that they can no longer relax and gain satisfaction from what they are doing. One might enjoy the driving experience without any attention to **kaizen**. Such attention is needed only when one becomes aware of a problem in one's behavior that can be corrected by changing that behavior.

Granting that one can become satisfied with one's driving ability and no longer push for further improvement, one might become interested in far more than a single improvement with respect to other kinds of behavior. For example, one might learn to read or speak a new language, learn proficiency in a trade, learn an academic discipline like a physical, biological or social science, develop one's musical or artistic abilities, develop one's ability as a public speaker, or learn a new skill like chess or bridge.

The problem we face with achieving **mindfulness** and **kaizen** in all of the above situations is that we remain victims of a

bureaucratic way of life that emphasizes hierarchy, narrow specialization with little integration of knowledge, and personal conformity, as illustrated by Savage's experience as a seven-year-old. What we require is nothing less than movement toward a new way of life which makes full use of our human capacities, namely, an evolutionary way of life.

It is the procedures of **evolutionary perception** and **interaction** which can enable the individual to abandon the limitations enforced by our present patterns of behavior and learn to fulfill our potentials as human beings. By so doing, our efforts at **mindfulness** and **kaizen** can yield continuing improvement. In other words, without these additional procedures of **evolutionary perception** and **interaction**, our present bureaucratic way of life places powerful restrictions on our capacity to engage in **kaizen**, no matter how hard we try to improve. Those restrictions are man-made, by contrast with our innate capacity for **kaizen** throughout our everyday lives.

However, we can learn to change that restrictive way of life and, as a result, fulfill our evolutionary potentials. One way to accomplish this is to develop a social movement emphasizing personal evolution. Such a movement could in turn enable us to engage in the process of **evolutionary perception** and **evolutionary interaction**. We are presently capable of learning to learn this process. This next Section will focus on how anyone and everyone can achieve that learning and, as a result, fulfill the human potential of continuing personal and world evolution.

Evolutionary Perception and Interaction

Life's Edge: The Search for What It Means to Be Alive (2021), by the eminent biologist Carl Zimmer, presents this quote on the nature of life, based on a NASA meeting in 1992: "**Life is a self-sustained chemical system capable of undergoing Darwinian evolution.**" This understanding no longer emphasizes a description of how life is. Instead, it centers on a mechanistic approach to how life works.

From this perspective, what we all should be learning is how to undergo Darwinian evolution within our own lives, versus simply seeing such evolution as we do now: a long-term process that has led to our present biological nature, with nothing to do with our present education. It is exactly here that the process of **evolutionary perception** and **interaction** can help us. For they point directly toward how we can proceed, within our everyday behavior, to achieve Darwinian evolution.

A key to this understanding is the idea that such evolution is based on reinforcement, just as Giraffes with long necks—versus those with short necks—manage to survive when the foliage from trees disappears at lower levels. For they continue to be reinforced by their ability to reach that foliage, by contrast with the short-necked giraffes, and they survive and multiply as a result. Of course, humans can experience reinforcement in multiple ways, such as from encouragement by others, by feeling good about achieving our own goals, or by learning to reverse a negative view of ourselves as the result of deeper understanding.

However, there is an additional way of gaining reinforcement, one which has to do with **Evolutionary Perception and Evolutionary Interaction**. When one looks at the stars, the sun, the earth, the trees, or the birds flying overhead, one can come to see them as illustrating the evolution of the universe, and one can come to see oneself as the jewel of the universe. For we

humans are the only entities throughout the entire known universe that can continue to learn, develop increasing self-confidence, and as a result solve increasingly difficult problems. In other words, we can learn to make use of our momentary perceptions in one situation after another to gain ever more power to solve personal and world problems.

Phillips experienced the beginnings of this idea when he wrote his doctoral dissertation at Cornell, analyzing interviews with over 500 individuals who were over 60 years of age. Those who identified themselves as “middle-aged” proved to be far better adjusted than those who saw themselves as “old” or “elderly,” even if they had lost their spouses or their jobs or they were chronologically older. We can all learn to develop an ever more positive self-image, paralleling what those individuals had achieved by identifying as middle-aged, as the result of learning to reinforce ourselves by means of **Evolutionary Perception**.

And we can then build on that increasingly confident self-image to engage in solving personal and world problems through **Interaction**. For example, we can interact with others and help them to learn what we have learned, so that they can develop their own self-confidence and self-images. Further, we can learn to solve personal and world problems to an increasing extent. And **Evolutionary Interaction** can even extend to one’s internal interaction among one’s thoughts, feelings and actions.

Such **Evolutionary Interaction** can enable the individual to continue to solve increasingly difficult problems, as called for by an emphasis on *kaizen* or continuing improvement. The focus of **Evolutionary Interaction**, by contrast, is on external interaction such as relationships with others, where *kaizen* is oriented to more personal experiences. In both cases, however, one can move toward solving ever more difficult problems.

The power of the ideas of **Evolutionary Perception** and **Evolutionary Interaction** derive from the fact that they take into account not just the history of the human race, or even the history of life on our planet, but the entire history of the known universe. And they apply that history to our own momentary experiences of perception and interaction. The result is a huge focus on an interdisciplinary approach to understanding, for physical, biological, social and personality structures are all taken into account.

This approach is possible only within a universe which is itself interactive, for no phenomenon within our universe can be completely isolated from the rest of the universe. Interaction is the name of the game within our universe, even if it takes billions of years for that interaction to occur. We see that interaction within our own behavior in countless ways, illustrated by our breathing, eating, eliminating, talking, walking, seeing, hearing, and writing.

The concept of **Evolutionary Interaction** can answer the questions Bernie asked when he wrote this poem just before entering Cornell to study for a doctoral degree in sociology:

When I begin the ancient game of chess

When I begin the ancient game of chess

Commanding knights and pawns in bitter strife,

I wonder at the thought that I possess:

How is it with the greater game of life?

Am I a wooden piece which someone moves,

A means to satisfy another’s ends?

Do I advance, retreat, in patterned grooves,

A creature of commands another sends?

Perhaps I am a player in the game,

And force the moves of countless other souls

To seek my own fulfillment, fortune, fame,

Ignoring in my quest their secret goals.

The castle falls, the knights remain en pris [exposed],

Besiegers there are none the eye can see

(*Different*, Summer 1954, 18).

In response to the question of whether or not we are moved by invisible and external forces, the ideas of **Evolutionary Perception** and **Evolutionary Interaction** point to oneself, rather than external phenomena, as the originator of the world’s most powerful forces. For these ideas teach us that we can learn to develop ever greater understanding, self-confidence, and ability to solve problems by learning to perceive self and world from an evolutionary perspective. It is we who can decide whether or not the castle falls, whether we advance or retreat, and whether or not we ignore the secret goals of others.

Tom’s poem, “The Leaf,” appearing near the end of *Creating Life Before Death*, is equally relevant for gaining insight into the evolutionary process. For it “suggests how we all have the potential to gift our wealth of experiences to the next generation”:

Here am I

Once supple smooth, alive

Now rigid, coarse, dying

Soon to drift quietly to the ground where expectant seedlings

Greedily award my life-giving death. Those gentle breezes who

Yesterday fondly caressed me

Now would rip me

From my mother’s limbs, sending me

Tumbling down to be trodden under foot

Raked, piled, leaped upon in childhood’s delight

Gathered and burned

The wind will aid a few in escape

But all such evasion an illusion

For the decree is quite simple. New leaves from old.

Now, it is my turn

Behold, I am coming

Let all the earth rejoice.

How to Save the World

Bernie's book, *Personal Evolution through Film: Wizard of Oz, Star Trek, Wild Strawberries, and Wizard of Oz 2* (2014), gives us a metaphorical vision of how to solve world problems. Within the 1939 film with Judy Garland, "The Wizard of Oz," the Wizard teaches the Scarecrow, Tin Man and Cowardly Lion that they are just as good as anyone else. *Wizard of Oz 2* carries that democratic idea a step further. For he teaches them to embark on a continuation of the yellow brick road moving beyond Emerald City and pointing in an evolutionary direction. The story continues:

No sooner had the four of them set out on the yellow brick road leading beyond Emerald City than they were beset by the Winged Monkeys of the Wicked Witch of the South. Only the monkeys were not trying to tie them up and bring them to the Witch. Instead, they were bringing baskets of fruit, television sets, smartphones, computers, whiskey, wine, drugs, jewelry, designer clothing, and the keys to a Mercedes-Benz.

But just as they started to eat the fruit, put on the clothing, turn on the TV sets, take pictures and start texting with the smartphones, put on the jewelry and surf the internet on the computers, Glinda—the Good Witch of the North—appeared. She said, "Stop what you're doing! This is the way the Wicked Witch of the South enslaved the Munchkins! I'm going to show you where the Witch is taking you if you continue to do what you're doing. I will show you your future."

Then the Good Witch waved her wand, and a large screen appeared in front of Dorothy and her friends. They stopped what they were doing and watched the film that appeared on the screen. What they saw was a picture of themselves lying on couches and surrounded by Munchkins who were also lying down. There were tables everywhere filled with varieties of desserts: chocolate cakes, ice cream cones, muffins, cupcakes, jars of M & M's, cream puffs, fruit tarts, and lollipops. And large plates were filled with food from all over the world. Dorothy and her friends looked much different, for they had all gained a huge amount of weight and were now obese. In fact, Dorothy was so obese that when she tried to rise out of her couch she couldn't make it and fell to the ground.

"Is this the future you want?" Glinda asked. "No!" they replied in unison, , , Immediately, they all left the goodies that the Winged Monkeys had brought, including the keys to the Mercedes-Benz, and moved back on the yellow brick road . . .

Dorothy had the last word as they all continued to travel on the yellow brick road: "I once sang a song about wishing to be somewhere over the rainbow. Now I feel that the yellow brick road lies over the rainbow. The yellow brick road is my new home" . . . Then she burst into song:

"Today I've wished upon a star,
And look at how the clouds are far behind me,
I'm way above the chimney tops,
Far from all those fancy shops,
That's where you'll find me.

Birds fly over the rainbow,

If they can, then so can I!"

(2014, New Delhi: Sanbun Publishers, 187-188, 190)

Let us turn now away from the above metaphorical approach to solving world problems to what we see as the very best approach to doing so: Lawrence Busch's article, "*A Tentative Guide to Constructing the Future*" (*Sociological Practice* Vol. 1, No. 1, Spring, 1976, 27-39). The article was based on Busch's doctoral dissertation ("Macrosocial Change in Historical Perspective, Cornell University, 1974), which in turn centered on a volume book (1961) by the Dutch sociologist and futurist, Fred L. Polak, *The Image of the Future*, Leyden: A. W. Sythoff, followed by a 1-volume translation (1973, San Francisco: Jossey-Bass). Busch later became President of America's Rural Sociological Society.

Polak, a well-known futurist, had unearthed the characteristics of successful social movements throughout the entire history of Western society. His efforts, based on a lifetime of study, emphasized an interdisciplinary approach to understanding basic changes in society as a whole.

Busch states a precondition for a successful image of the future: "A crisis must be widely perceived in the existing order," for the crisis is the felt problem that an alternative image of the future is put forward to solve, just as the scientific method starts with a problem and then is oriented to solving it. Here, then, is Busch's list of the 7 characteristics of a successful image of the future:

- 1. An image of the future must be holistic if it is to achieve wide-spread acceptance**
- 2. A successful image of the future must provide the promise of the resolution of the anomalies and contradictions of the existing order**
- 3. The future must be constructed in the present, not the future**
- 4. A successful image of the future must provide an escape from the existing order, but it must find that escape within the existing order itself**
- 4. A successful image of the future must provide an operationalizable methodology for the individual**
- 5. All successful images of the future are structured**
- 6. A meaningful image of the future must involve the mundane (29-35).**

Let us note that the precondition for a successful image of the future—namely, a widely perceived crisis within the existing order—does in fact exist at this time in history.

As for #1, holism, our own interdisciplinary approach qualifies.

Busch elaborates on #2, indicating the broad approach that we follow: "On a societal level, a new image of the future must include the promise of solving in concert the problems of environmental decay, maldistribution of food and resources, overly powerful military machines, authoritarianism in the workplace, sexism, and racism. Only by providing a method for resolving all these problems simultaneously can a new image of the future be successful today."

As for #3 and #4, a successful image of the future must be meaningful to individuals, luted on their concern with problems presently existing and problems involved in their present-day experiences, not problems existing at some future time and in some future place.

Concerning #5, our own approach emphasizes the overriding importance of the individual in the solution of societal problems. Let us note as well the emphasis on the individual within the countercultural movement.

As for #6 on structure, that is exactly what the countercultural movement lacked. And it is exactly what we have achieved to an extent with our book and our many articles. Of course, we still have a long way to go.

With respect to #7on mundane behavior, this is exactly what we emphasize when we write about the extension of *kaizen* to one's momentary behavior throughout one's everyday life. That includes our patterns of perception no less than our actions. Apparently, our own approach to changing the world meshes with Polak's and Busch's vision.

Can we indeed develop a social movement that can actually accomplish what the countercultural movement failed to achieve, a movement toward personal evolution We ar absolutely convinced that this is possible, given the knowledge that we presently possess, given the commitment and achievements of our group numbering a dozen individuals, and given the tools presently available, like the internet and the mass media.

We end this article with the countercultural vision on the cover of Charles A. Reich's *The Greening of America*, a vision which we are able to fulfill at this time in history:

THERE IS A REVOLUTION COMING. IT WILL NOT BE LIKE REVOLUTIONS OF THE PAST. IT WILL ORIGINATE WITH THE INDIVIDUAL AND WITH CULTURE, AND IT WILL CHANGE THE POLITICAL STRUCTURE AS ITS FINAL ACT. IT WILL NOT REQUIRE VIOLENCE TO SUCCEED, AND IT CANNOT BE SUCCESSFULLY RESISTED BY VIOLENCE.