



Personal Evolution: The Major Basis for Solving Societal Problems

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Abstract: 1. Thomas S. Kuhn's understanding of how scientific revolutions occur (In his *The Structure of Scientific Revolutions*, 1962) is based on changing the fundamental assumptions, or "paradigms," supporting a given scientific theory. Just as this occurred in the change from Newton's to Einstein's laws of motion, so can we achieve it by changing from our bureaucratic toward an evolutionary way of life. We can move away from our assumptions of narrow specialization, persisting hierarchy, and personal conformity, and toward interdisciplinary behavior, persisting equality, and personal autonomy. And we can chart our daily progress. Everyone can continue to evolve without any limit by learning an interdisciplinary science of human behavior. We can then help to solve our escalating societal problems, like the threat of nuclear war, climate change, and negative impacts of AI. This can be achieved by learning an interdisciplinary science of human behavior. We Follow Confucius: "It Is Man Who Can Make The Way Great, And Not The Way That Can Make Man Great."

2. To accomplish this, one can begin by learning "EVOLUTIONARY HEART." Whenever you perceive anything, you can become aware of yourself, the perceiver, as the most evolved entity throughout the entire known universe. By so doing, you can gain an ever more confident self-image, yielding ever greater emotional power to solve problems. **Following Jonathan H. Turner's book, *On Human Nature* (2021), we are "the most emotional animals on earth."** Phillips' doctoral dissertation (1956) emphasized the power of self-image. **Walt Whitman: "I Celebrate Myself, I Sing Myself."**

3. One can then employ the practice of "EVOLUTIONARY HEAD" to maintain one's emphasis on evolutionary heart, continuing to gain awareness of one's own situation as the very jewel of the universe. The result, over time, will be a new habit, eliminating one's former outward orientation. This attention to oneself as well as others follows the interdisciplinary breadth of **Francis Bacon ("I have taken all knowledge to be my province")** and C. Wright Mills, whose *The Sociological Imagination* (1959/2000) was rated by the International Sociological Association as the second most influential book for sociologists of the entire 20th century. **We Also Follow John Dewey's Vision Of Democracy As Requiring The Focus Of "All Political Institutions And Industrial Arrangements" On "The All-Around Growth Of Every Member Of Society" (Reconstruction In Philosophy, 1920/1948).**

4. This new inward-outward orientation, based on both evolutionary heart and head, can focus on "EVOLUTIONARY HAND," moving to fulfill our human potential by improving ever more of our personal situations. **Following a scientific approach, just as George Kelly saw everyone as a scientist in his *A Theory of Personality* (1963), we can learn to record successful improvements in our lives in a brief phrase or sentence. For example, Phillips has recorded over 300 examples of his own very personal achievements—such as losing weight, eating more healthful foods, and learning to relax and smell the flowers—over a 10-day period.** All human beings have this potential for continuing achievements or personal evolution. **We Follow Jane Addams: "The Cure For The Ills Of Democracy Is More Democracy."**

5. This focus on the enormous power of the individual is central to our book, *Creating Life Before Death: Before Disaster Strikes The Ship Of State*, 2nd edition (2024). Chapters 1 and 2 center on head, 3 and 4 on heart, and 5 and 6 on hand. Chapter 7 sets the stage for over 20 new articles which continue to build on that book. Phillips in a sonnet he published (1954), in an article based on his doctoral dissertation (1956), and in two essays he was invited to present in *Contemporary Sociology* (2019 and 2020), demonstrated the necessity for sociologists to recognize the power of the individual. We all can learn how to contribute toward solving the problems threatening the very existence of the human race. We need a growing awareness of existing threats to the extinction of humanity. In addition, we require the evolutionary development of ever more of us who can illustrate their own continuing growth. We follow **Jane Addams' *Democracy and Social Ethics* (1902), Fred Polak's *The Image of the Future* (1961/1973), George Kelly's *A Theory of Personality* (1963), Charles A. Reich's book on the counterculture of the 1960s, *The Greening of America* (1970/1995), Jonathan Turner's *On Human Nature* (2021), and Luke Kemp's *Goliath's Curse* (2025).**

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1. THE NATURE OF A BUREAUCRATIC AND AN EVOLUTIONARY PARADIGM

The English essayist G. K. Chesterton wrote, “It isn’t that they can’t see the solution. They can’t see the problem.” Scientists well understand that they must begin with an understanding of a problem before they can hope to come up with a solution.

Our fundamental problem is neither climate change, AI, nor the potential for nuclear war, granting the importance of these issues. Rather, it is nothing less than our entire bureaucratic way of life, which is the basis for our full range of societal and personal problems.

Thomas Kuhn, a philosopher, historian and scientist, helped us to understand the role of our fundamental yet invisible assumptions, or “paradigms,” in his groundbreaking and highly influential book, *The Structure of Scientific Revolutions* (1962). For example, the change from Newtonian to Einsteinian physical laws only occurred because the Newtonian paradigm or basic assumptions were challenged, and not simply as the result of Einstein’s theories.

In much the same way, we cannot possibly solve such societal problems as climate change unless we address our underlying bureaucratic assumptions or paradigm, namely, our patterns of narrow specialization, persisting hierarchy, and personal conformity.

We require in addition a vision of an alternative way of life, such as an evolutionary paradigm based on interdisciplinary behavior, persisting equality, and personal autonomy.

Our book, *Creating Life Before Death: Before Disaster Strikes The Ship Of State*, 2nd edition (2024). Illustrates the nature of these two paradigms in a story about Tom Savage’s experience as a seven-year-old:

It took place when he was seven years old and had to do with his first crisis of faith. 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.

For Tom, anyone who drowns innocent horses is no better than the farmer who scoops up newborn kittens, puts them in a sack, and buries them in a nearby creek. He achieved his understanding because his absent parents allowed him to develop his own ideas. This illustration outlines the contrast between our present way of life and an alternative one. It hints at the growth possible for all of us.

As for how each of us can actually achieve that personal development or evolution, and how the individual can move from there toward helping to change the world, those procedures will be presented in Sections 2-5 to follow.

Reader, you can access a wide range of publications on the problematic nature of our bureaucratic paradigm along with directions for solving those problems within an evolutionary paradigm in *Creating Life Before Death*. In addition, you can download many of the articles published, since that book was written by going to the open-source journal, *ISAR Journal of Arts, Humanities and Social Sciences*. Those articles will take you to the locations of the book’s major ideas as well as to the vision developed since that book was written.

Go to ISAR Publisher.com, hit the name of the journal on the left, and then scroll down to “Archive” in the center. The most recent article is in Volume 3, Issue 9, 2025, on pp. 1-5. It is there, on page 5, that the major bureaucratic and evolutionary illustrations within *Creating Life Before Death* are located

By going to the preceding article in Volume 3, Issue 8, 2025, pp. 1-6, on page 5 in boldface, you will find references to 15 other articles which you can download. Also on page 5 is Phillips’ abbreviated resume, presenting his academic background and earlier publications.

These publications build on one another, illustrating Phillips’ evolutionary progress. They move from an increasing understanding of these two alternative paradigms to what we hope to achieve in the present article: explaining how everyone can continue to evolve and help solve societal problems.

Sections 2, 3 and 4 of this paper—evolutionary heart, head, and hand—present the key elements of the human being. They follow the organization of *Creating Life Before Death*, with its Chapters 1 and 2 on the intellect, 3 and 4 on one’s emotions, and 5 and 6 on actions. And they carry further that knowledge.

Section 5, which points toward solving societal problems, builds on the ideas within Chapter 7 of *Creating Life Before Death* as well as the articles published since that book appeared.

We should note that Phillips’ entire academic journey centered on integrating knowledge of human behavior as a basis for solving societal problems. It all started back in 1950 at Columbia University. As a pre-med student, he audited a course given by a new sociology instructor, C. Wright Mills. As he entered the classroom, he heard the sound of a motorcycle. He rushed to one of the windows, joining other students, and saw Mills roaring in on his BMW, with the tail of his coonskin hat

waving in the breeze. Here was the independent spirit he had dreamed of developing.

That spirit was well illustrated by numerous tales about Mills' behavior. One story, told by Keith Kerr in *Postmodern Cowboy* (2009), goes that Eisenhower, unannounced, walked into Mills' undergraduate classroom one afternoon, taking a seat near the back. Recognizing the former Allied commander, who was soon to be President of the United States, sitting in his classroom, Mills stopped in mid-sentence his lecture to launch a diatribe on how one could mount a violent revolution against the United States government, using our class as the initial cell to command the operations. Mills continued along this radical line, all the while Eisenhower was growing more and more angry, until Eisenhower abruptly rose from his seat and stormed out the back of the classroom. Mills, once again in mid-sentence, stopped the lecture and returned to his original topic.

Yet another story told by Kerr of Mills while at Columbia revolves around his casual dress. Amid America's midcentury conservative attire, Mills was fond of wearing his "riding gear" while at Columbia (riding goggles, boots, gloves, and at times a coonskin hat). Concerned about his unprofessional dress, several faculty members approached Mills. Mills, in quintessential fashion, cursed at them and threw them out of his office. Several hours later, after a meeting with the faculty members, the department chair arrived at Mills' office, telling Mills, "If you are to continue working here, you will—starting tomorrow—show up in a suit and tie." The following day, and atop his BMW motorcycle, Mills arrived to his first lecture wearing a suit and tie, but no shirt.

Mills' erudition, direction for integrating knowledge of human behavior, and solving societal problems—along with his iconoclastic behavior—convinced Phillips to change his direction from medicine to sociology.

A second epiphany occurred eight year ago, while Phillips was outside Barnes & Noble in Sarasota, waiting for the bookstore to open its doors. Tom Savage was waiting there as well, and they engaged in conversation.

Tom had retired as a Minister and Sheriff's Lieutenant in Sarasota. He had studied at the Boston University School of Theology while Phillips was teaching sociology at BU close by. The two decided to join forces. While Phillips helped Tom understand the problem-solving power of integrating social science knowledge, Tom helped Phillips communicate his ideas effectively and illustrate them with concrete examples.

We move now to Section 2, *Evolutionary Heart*, focusing on how any individual can develop an ever more confident self-image.

2. EVOLUTIONARY HEART: CONTINUING REINFORCEMENT OF SELF AS THE JEWEL OF THE UNIVERSE

Following the heading of Jonathan Turner's Chapter 3 in his *On Human Nature*, "Why Humans Became the Most Emotional Animals on Earth," that was essential for human survival. For the ancestors of our own great-ape forbears (gorillas, orangutans and chimpanzees) were small two-legged creatures who, coming down from trees with limited foliage in the African forests, were unable to defend themselves against

large and swift predators.

Extinction threatened, but their rapid emotional development was a key factor enabling them to form groups. Fortunately, natural selection had given them the capacity for language, which very gradually built on body language or nonverbal communication over a great many years. It was this combination of emotions and both nonverbal and verbal language which succeeded in yielding the survival of our distant ancestors.

Yet Turner's sophisticated biological analysis makes it very clear that our great ape ancestors were far more individualistic biologically than the far more social monkeys, even though they had to move in a social direction in order to survive. People generally like to think that we are very social animals. By contrast, we are individualistic biologically. As a result, we can build on that genetic orientation as we move toward personal evolution, granting we have developed socially in order to survive.

But how do we actually accomplish this, given our social emphasis? How do we avoid feeling selfish, and being accused of that, when we attempt to evolve personally? The Eastern philosopher **P. D. Ouspensky suggested this very problem in his *The Fourth Way* (1971), claiming, "generally you do not remember yourself . . . we become too absorbed in things, too lost in things . . ." (3, 12).**

Yet interdisciplinary knowledge of human behavior, which can alert us to our individualistic biological orientation, can help us to move from our outward emphasis to an inward-outward orientation, which can point us in an evolutionary direction.

Thus, we can learn to "remember ourselves." **The well-known psychoanalyst Erich Fromm wrote: "The failure of modern culture lies not in the fact that people are too selfish, but that they do not love themselves."** Yet we can come to love ourselves when we become aware of the importance of doing so at the present time in history, given the authoritarian forces presently operating throughout the world. That will move us closer to democratic ideals that are now in jeopardy.

Following Turner's analysis of what he calls "the laws of emotional energy" in *Creating Life Before Death*, there are several ways in which we can learn to reward or reinforce ourselves (pp. 93, 157), provided that we envision an evolutionary alternative to our bureaucratic way of life. By so doing, we can gain greater self-confidence, strengthening our self-images, and as a result move in an evolutionary direction.

One way is to trace our perceptions of external phenomena back to ourselves, the perceivers of things. We can come to understand such behavior as pointing us away from our present outward orientation and toward an inward-outward approach to the world. In turn, we can come to see such behavior as a step in the direction of moving away from our bureaucratic way of life and in an evolutionary direction. As a result, we can reward or reinforce ourselves every time this occurs, for we are gaining awareness of an alternative to our present way of life.

Another approach to reinforcing ourselves has to do with situations where we fulfill our goals, or where others praise us for doing so. We can come to see such reinforcement as a step

in the direction of a continuing process of goal fulfillment, with no limit to how far we might go. It is in this way that we can succeed not only in accepting praise from ourselves or others, but in magnifying that reinforcement. Once again, the result would be nothing less than our moving ever further in an evolutionary direction.

However, this is far easier said than done. We should bear in mind that our entire way of life stands in our way, and that includes all the people surrounding us. What we require is commitment and persistence in learning to emphasize evolutionary heart. **A quote from Calvin Coolidge can help us here:**

Nothing in the world can take the place of persistence. Talent will not; nothing is more common than unsuccessful men with talent. Genius will not; unrewarded genius is almost a proverb. Education will not; the world is full of educated derelicts. Persistence and determination are omnipotent. The slogan ‘press on’ has solved and always will solve the problems of the human race.

3. EVOLUTIONARY HEAD: MAINTAINING FOCUS ON EVOLUTIONARY HEART AND HAND THROUGH THICK AND THIN

Given a lifetime of our experiences in largely ignoring ourselves as the result of obedience to a bureaucratic way of life, how can we possibly reverse this situation and learn to reinforce ourselves ever more frequently, following an emphasis on evolutionary heart? Let us also take into account the fact that every single one of our institutions, and every single person we see ifollows our bureaucratic way of life. **As the eminent sociologist Max Weber wrote, we have imprisoned ourselves within the “iron cage” of bureaucracy. Is it really possible to construct a key that can release us from our prison?**

That key is nothing less than an interdisciplinary science of human behavior, and a scientific method that can move us in that direction. As for the nature of that science, our *Creating Life Before Death*, coupled with the 20-plus articles building on that book—with each one carrying the possibility of personal evolution a step further—is a step in that direction.

What is absolutely essential is that evolutionary head center on maintaining one’s focus on evolutionary heart and hand, versus head becoming an end in itself. **Theodore Roosevelt emphasized this very idea, which parallels that of Calvin Coolidge.**

It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done better. The credit belongs to the man who is actually in the arena.

This is by no means to deny the importance of a focus on the power of science and the scientific method with its focus on head. Indeed, we can all be involved, for we have no need to see science as only the province of those with advanced degrees. We can follow **George A. Kelly’s *A Theory of Personality* (1963):**

Let us then . . . look at man-the-scientist , , , 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? Would he not have his theories, test his hypotheses, and weight his experimental evidence? (4).

Yet a scientific approach to one’s life experiences must yield effective technologies, following Roosevelt’s emphasis on the importance of being in the arena. This is what Phillips emphasized when he joined with Donald Gelfand to found a new Section of the American Sociological Association, “Sociological Practice.” But narrow specialization within the social sciences—following the specialization throughout society linked to our bureaucratic way of life—has prevailed.

However, Phillips’ mentor at Columbia, C. Wright Mills, offered an alternative within his *The Sociological Imagination* (1959):

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).

Just as physicists and chemists do not lose sight of the importance of physical science technologies for employing their ideas to change the world, we can all learn to do the same for knowledge of human behavior. This requires the combination of evolutionary heart and head with evolutionary hand, based on a focus on all three of our strengths. They can enable social scientists to exercise the full power of science and the scientific method

4.EVOLUTIONARY HAND: RECORDING AND DEVELOPING INCREASING EVOLUTIONARY ACHIEVEMENTS

The proof of this possibility is in the pudding, and Phillips’ over 300 examples of his own evolution is his pudding. Almost all of them are quite trivial improvements within his way of life. Yet they result in giving him ever greater ability to act effectively. They cover the waterfront of attending to his heart, head and hand. Perhaps most important, they do not stop at number 300.. On day 13, he was up to 372. Here are some examples:

- 2. Air in car tires done efficiently**
- 3. New friendship with a woman**
- 6. Manuscript vs. script on these ideas**
- 9. More exercise—feeling good about walking long distances**
- 10. Healthful food**
- 13. Being able to take my time about all chores**
- 19. Clearer idea of my long-term goals**
- 22. Forgiving myself for being afraid to turn into the Bob Evans restaurant driveway when cars left a big space**
- 32. Washing hands far more frequently**
- 46. Relaxation**
- 49. Feeling good about having bought extra pens**
- 66. Being proud of all the books I wrote**

- 83. My ability to admit to Mike that I forgot his name
- 84. Drinking more water
- 97. Organizing desk
- 112. Plan to shower every morning
- 117. Plan to install ChatGPT on my computer
- 131. I can link my ideas to Gouldner on reflexive sociology
- 148. Realizing the difficulties ahead: actually getting my group to join me in personal evolution
- 159. Able to be relaxed
- 165. Losing weight
- 182. Improving the abstract of article #22
- 207. Deciding not to renew The New Yorker: no time
- 258. Organizing papers, etc., for today
- 358. I'm grateful for the existence of ChatGPT
- 361. I'm grateful for the existence of a TAVR procedure
- 366. I'm grateful for the existence of Reina
- 367. I'm grateful for the existence of Tom
- 368. I'm grateful for the existence of my computer
- 372. Using ChatGPT on why the counterculture failed to achieve its goals

Yet how has Phillips accomplished this? How has he somehow managed to oppose a lifetime of residence in the iron cage of bureaucracy that imprisons us all? How has he been able to oppose the people around him along with the authors of the books he has read? What secrets has he mastered?

His ideas come directly from the books and articles he has read and written. They point toward an understanding of an interdisciplinary science of human behavior. It includes what has been achieved by sociology, psychology, anthropology, history, economics and political science. It also includes much much more, for we have yet to discover a great deal more about who we humans are and how we behave.

In short, a science of human behavior includes social organization and culture (or social structures), taking into account the institutions of the family, religion, the political and economic institutions, and education. That science equally includes a focus on history. And, perhaps most important because of its neglect, it must emphasize the nature of the individual human being, including one's biological makeup. Such knowledge cannot afford to ignore the physical and biological sciences as well as all of our technologies, given their influence on human behavior.

Yet it is fundamental for you, the reader, to understand that you and everyone else have the same potential to learn what Phillips has learned with his efforts, for he is much the same biologically as anyone else, granting he has been fortunate in having had access to social science ideas within his career. Indeed, his writings make it possible for others to avoid his

many years of struggle to develop and publish them.

Phillips' key mentor was C. Wright Mills, who emphasized an extremely broad approach to understanding ourselves and our society. Another mentor was the sociologist Alvin W. Gouldner, whose *The Coming Crisis of Western Sociology* (1970) introduced the idea of a "reflexive sociology". Gouldner explains that idea: "A Reflexive Sociology means the we sociologists must—at the very least—acquire the ingrained habit of viewing our own beliefs as we now view those held by others" (490).

It is in this way that sociologists can succeed in becoming more scientific. For example, when conducting an interview, the sociologist's awareness of his or her own behavior will yield understanding of the impact that behavior has on the interviewee, or the phenomenon of "investigator effect." Presently, no such knowledge is generally available for gaining a more accurate understanding of survey data.

Phillips' *Worlds of the Future: Exercises in the Sociological Imagination* (1972), written at the close of the countercultural era of the 1960s, takes on a humorous approach to the importance of the scientific method in Chapter 2, "The Public Life of Basil Kornish":

The jumble of excited voices of the news media representatives suddenly compressed itself into whispering followed by a tense silence as Kornish stepped to the podium:

"Gentlemen," he began, "I have called this news conference to announce a discovery which is of greater importance to our species and to the entire universe than any other previous discovery since the origin of life."

Kornish's statement produced near-panic in his audience. Individuals who would pay little attention to a declaration of war were shouting wildly to one another, leaping about, or rushing to the nearest phones. Kornish's reputation belied any cynicism about even his wildest ideas. It was not simply that he was world-renowned in a given discipline, such as mathematics. Kornish was brilliant in a dozen disciplines ranging over the sciences, humanities, and technologies, and the list was growing at an increasing rate

Pravda's Varnishky began to babble in a low even voice, and Klutz of Die Zeitung stood on his chair with arms outstretched, baying like an Irish wolfhound

Kornish declared: "What we require, and what I have succeeded in uncovering, is analogous to the granting of a wish that all future wishes be granted. It is the discovery of the process of discovery itself" (27-8).

Although Kornish does not say directly in this quote what the nature of that discovery is, he subsequently reveals it to be the discovery of the scientific method itself. For that is indeed what society has learned is our foremost process of learning how to solve any problem.

Albert Einstein maintained, although indirectly, that science is by no means limited to the physical sciences within this quote: "The eternal mystery of the world is its comprehensibility." That includes understanding of human

behavior no less than physical phenomena.

Central to Phillips' background were his four textbooks on research methods and two texts on an introduction to sociology, giving him a broad understanding of what socialists had achieved. That understanding developed further with his founding of book series on the sociological imagination for Aldine de Gruyter and for Paradigm Publishers, and with his founding—with colleagues—the Sociological Imagination Group. Over a nine-year period they produced three volumes with thirty articles.

Yet the best way of digging into the science of human behavior that Phillips worked to develop can be found within the contents of *Creating Life Before Death* (2024) as well as the articles written since then. That book and those articles would never have been developed without a phone call from Andy Plotkin, Phillips' doctoral student at Boston University: "Bernie, I'd like to start a school where we can center on changing our bureaucratic paradigm. Are you interested?"

Not only was Phillips interested, but he was most enthusiastic. Andy's doctoral dissertation, appearing in 1977, had the title, "Toward the Measurement of Paradigms." It proved to point in exactly the direction Phillips wanted to go toward, namely, develop procedures for moving the individual and society from a bureaucratic toward an evolutionary paradigm.

At that point Phillips and Plotkin started a weekly conference call that has continued to this day.. Later, they were joined by Neil S. Weiss, whose PhD in Business from Columbia University was a basis for the broadening of our approach. Neil has conducted training programs in accounting and financial statement analysis for banks throughout the world. Andy went on to publish a series of articles building on his dissertation: "The Role of the Individual in the Evolution of Post-Bureaucratic Organizations: From a Devolutionary Toward a Post-Bureaucratic Society (Jan-March 2016), In *Contemporary Social Sciences*, 25 (1); "Can Homelessness in America Be Eradicated?", in *ISAR* (Jan 2024); and "How to Save the World," in *ISAR* (May 2025).

Andy also participated with Neil, as well as with a new colleague, Sergio M. Sanseverino, in writing "Toward Personal and World Evolution," in *ISAR* (June 2024); "Personal Evolution," in *ISAR* (October 2024); and "Beyond Bureaucracy," in *ISAR* (Nov 2023).

Sergio Marcelo Sanseverino is an international entrepreneur and chemist with three decades of expertise in the pharmaceutical industry. Born in the city of Buenos Aires, Argentina in 1970, Sergio later embarked on a journey that led him to the United States, where he assumed the role of Chief Chemist in the development of medical products. In this capacity, he orchestrated global operations across Asia, Eastern and Western Europe, as well as the Americas.

His publications are "How to Save the World: A Better World Begins with the Full Potential of One," in *ISAR* (April 2025) and "From Bureaucratic Survival to an Evolutionary Way of Life," in *ISAR* (July 2025). Andy, Neil and Sergio also contributed ideas to our book, emphasizing the importance of developing specific procedures for one's learning to move in an evolutionary direction.

A key idea in *Creating Life Before Death* is Alfred Korzybski's effort to move from our dichotomous pattern of thinking to a gradational mode of thought as a basis for avoiding gross stereotypes like "good" and "evil" (1933).

The problem he faced was nothing less than the dichotomous nature of language itself, for almost every word, implies a dichotomous orientation, like "word" and "not word," or "language" and "not language." And such dichotomies point us away from what Korzybski was trying to emphasize: gradation, which is so fundamental to the scientific method with its focus on the number system.

What Korzybski did not understand is that our dichotomous orientation, rooted in our languages, is part and parcel of our bureaucratic way of life. It is, by contrast, an evolutionary way of life that stresses gradational thought. **Indeed, the very nature of life, as outlined at a NASA meeting in 2062 and defined in Carl Zimmer's *Life's Edge* (2021), is: "Life is a self-sustained chemical system capable of undergoing Darwinian evolution."**

Following this definition, the very nature of life follows our own focus on an alternative to our bureaucratic way of life, namely, an evolutionary way of life. Movement toward that paradigm was essential in order for Korzybski to travel from a dichotomous toward a gradational approach to thought, speech and behavior.

Another fundamental idea in *Creating Life Before Death* has to do with Phillips' book, *The Invisible Crisis of Contemporary Society* (2007/2016), which is the basis for substantial discussion in the *Creating* book. That analysis starts with the phrase, "revolution of rising expectations," invented by Harlan Cleveland, former President of the University of Hawaii, U.S. Assistant Secretary Of State, and recipient of the U.S. Presidential Medal Of Freedom.

Cleveland's idea is simply that our continuing technological revolution has raised expectations or aspirations for the goods and services accompanying these dramatic changes in society, which offer people so much more than the possibilities of traditional societies.

Emile Durkheim, a founder of the discipline of sociology, saw the importance of this revolution in his *Suicide* (1897), a time when the Industrial Revolution was gathering momentum:

From top to bottom of the ladder, greed is aroused without knowing where to find ultimate foothold. Nothing can calm it, since its goal is far beyond all it can attain . . . The wise man, knowing how to enjoy achieved results without having constantly to replace them with others, finds in them an attachment to life in the hour of difficulty. But the man who has always, inned all his hopes on the future and lived with his eyes fixed upon it, has nothing in the past as a comfort against the present's afflictions (255-256).

Karen Horney, the eminent psychoanalyst, saw this revolution as yielding the stimulation of our needs and our factual frustration in satisfying them in her *The Neurotic Personality of Our Time* (1917). She wrote: "The psychic consequence for the individuals a constant discrepancy between his desires and their fulfillment" (288). We find this

same aspirations-fulfillment gap in *The Image* (1961), a work by the historian Daniel Boorstin. He writes:

We expect the contradictory and the impossible. We expect compact cars which are spacious; luxurious cars which are economical. We expect to be rich and charitable, powerful and merciful, active and reflective, kind and competitive. We expect to be inspired by mediocre appeals for “excellence,” . . . to eat and stay thin, to be constantly on the move and ever more neighborly . . . to revere god and to be God. Never . . . have a people felt more deceived and disappointed. For never has a people expected so much more than the world could offer (4, 6).

If ever there was an event that created a huge gap between what people expected out of life and what they were able to receive, it was World War I, the Great War. It succeeded in shattering the optimism of the late 19th and early 20th centuries, with its books like *Looking Backward* (1888) and H.G. Wells’ *A Modern Utopia* (1905). That war succeeded in helping to create a culture of pessimism, accelerated by World War II and the wars that followed.

That pessimism works against our own efforts to move toward an evolutionary way of life. It is illustrated by Aldous Huxley’s *Brave New World* (1946), George Orwell’s *Nineteen-Eighty-Four* (1949), Ray Bradbury’s *Fahrenheit 451* (1951), Anthony Burgess’ *A Clockwork Orange* (1962), and Kurt Vonnegut’s *Slaughterhouse-Five* (1969). More recently we’ve had such books as Margaret Atwood’s *The Handmaid’s Tale* (1985) and Suzanne Collins’ *The Hunger Games* (2008). Dystopian films also abound such as *Soylent Green* (1973), *Escape from New York* (1981), *Blade Runner* (1982), *The Matrix* (1999), and *Atlas Shrugged* (2011).

Cleveland’s idea of the revolution of rising expectations carries forward the ancient idea of the Buddha, Gautama Siddhartha Sakyamuni. Some 2500 years ago he saw the gap between aspirations and their fulfillment as a central problem of the human race. For him, that gap yielded dukkha, or deeply negative feelings. His solution was a most scientific one: recognize that every effect has one or more causes, and that our frustration is caused by that gap. And it can be eliminated by moving toward more realistic aspirations, namely, lowering our unrealistic desires. We might call this an Eastern Strategy.

Our own approach is to advance the idea of an East-West Strategy by adding to the Eastern Strategy a science of human behavior to continue to raise both aspirations and their fulfillment after having eliminated one’s unrealistic aspirations. Such a science can be sufficiently powerful to yield ever more understanding of just how this can be accomplished. Of course, one must first come to learn the nature of that science, which will take some time to accomplish.

The basic problem we all face at this time in history is at least four-fold. For one thing, there is the pessimism in our era, given our wars without end and books along with movies that predominantly are most gloomy. For it is negative news that captures the headlines.

We might add the rise of authoritarianism throughout the world and the failure of advocates of democracy to develop powerful voices.

Then we also have the beliefs of the people all around us who have been influenced by the media and world events, and have come to share that pessimism. We generally interact with them frequently, and we are influenced by them.

As if all this were not enough to confront efforts to move in an evolutionary direction, there is evidence for an increasing aspirations-fulfillment gap. This was illustrated in a book by Phillips and his physician colleague, Louis C. Johnston, *The Invisible Crisis of Contemporary Society* (2007/2016). The publications of 33 authors—including Alvin W. Gouldner, Thomas Kuhn, Karl Marx, Robert Merton, Karen Horney, Herman Hesse, Charles Peirce, Emile Durkheim, Amy Chua, C. Wright Mills, George Orwell, Erving Goffman, Ivan Illich, Paolo Freire, Mohandas Gandhi and Herman Hesse—were analyzed with respect to whether they believed people’s aspirations gap was increasing. Of the 17 authors who directly or indirectly addressed that question, 16 believe that gap is in fact increasing.

However, the good news is that every single one of the 33 authors went along with a vision of how societies might move toward a decreasing aspirations-fulfillment gap, namely, move toward a more egalitarian society. For in that way people will learn to participate in the many goods, services and opportunities which society can offer. Of course we should not forget the importance of people’s learning a science of human behavior as a basis for solving such problems as pessimism, authoritarianism, war and climate change.

Let us now move to our final Section, number 5, with its focus on changing society as a whole.

5. INDIVIDUAL EVOLUTION CAN CHANGE THE WORLD

At this point we will emphasize a new concept: interaction, which simply has to do with the impact people or phenomena have on one another.

Interaction was implied within the above Sections when we wrote about heart, head and hand joining forces. We might label this “internal interaction” by contrast with the “external interaction” taking place when two people have an impact on one another. interaction is most important, for it enables the individual to accomplish what we’ve called for: linking heart and head with hand so as to move into the arena of action and stay there.

We live in an interactive universe, for it is impossible to separate anything from the rest of the universe. And it is that process of interaction that has been the basis for biological evolution. For example, when trees start losing foliage, it is those giraffes with longer necks—who can interact with trees by reaching up to higher leaves—who will survive.

It is those individuals who have developed internal interaction—making ever fuller use of their hearts, heads and hands—who are in the best position to achieve highly effective interactions with others. In that way, they can clearly demonstrate the importance and power of internal interaction,

which moves an individual away from the bureaucratic emphasis on narrow specialization along with the associated phenomena of hierarchy and conformity.

Phillips centered on the power of the individual—given one's practice of internal interaction—in an article based on his doctoral dissertation (1956) and in two essays he was invited to present in *Contemporary Sociology* (2019 and 2020), pleading with sociologists to recognize the power of the individual.

What we require for changing the world is a vision of the kind of society which can sustain an evolutionary way of life, with its emphasis on evolutionary heart, head and hand. Equally, we need a very clear vision of how we can get there.

Some hints of that vision were developed by the futurist Fred Polak in his *The Image of the Future* (1973), based on his two-volume treatise with the same title in Dutch (1961), Lawrence Busch, contemporary sociologist and former President of the Rural Sociological Society, based his doctoral dissertation (1974) on Polak's achievements. Later, he wrote an article based on Polak's work centering on the seven characteristics of a successful image of the future, which must be preceded by a widely-perceived crisis within the existing order (1976):

1. **An image of the future must be holistic if it is to achieve widespread 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.**
5. **A successful image of the future must provide an operationalizable methodology for the individual.**
6. **All successful images of the future are structured.**
7. **A meaningful image of the future must involve the mundane.**

As for #1, our own focus on an interdisciplinary science of human behavior, broadened by the ideas of non-academics as exemplified by quotations, points in this direction.

With reference to #2, we have centered on a paradigmatic approach, which carries forward an evolutionary way of life providing an alternative to our present bureaucratic behavior. This orientation suggests a solution to the full range of our problems.

Concerning #3, our focus is indeed on what we must do immediately, given our escalating problems.

Our answer to #4 is that we rely on our fundamental democratic heritage stemming from the Enlightenment era.

With respect to #5, our methodology is the most powerful one that we humans have developed: the scientific method.

With regard to #6, we have only begun to develop a comprehensive structure of our ideas that should move to include both a vision of the society of the future as well as the means for getting there. However, we are moving toward developing that structure.

Our answer to #7 is our listing of almost all of the 372 examples of personal evolution. At the time of this writing, Phillips is now up to 413.

A few words about our future plans as well as our relationship are in order before ending this paper summarizing our efforts over the years.

Phillips has participated with Andy as well as several new colleagues—Alecea Standlee, Arnold Sherman and Charles Thorpe—in the development and publication of a new college course—"Paradigmatic Sociology: Toward an Interdisciplinary Science of Human Behavior." It has been published in *TRAILS: Teaching Resources and Innovations Library for Sociology*, June 6, 2025. Washington DC: American Sociological Association. Our plan is to contact several hundred presidents of colleges and universities to suggest the possibility of initiating this course.

At the annual meeting of the American Sociological Association in New York City in August, 2026, we expect to have achieved the required total of 200 sociologists committed to joining a new Section of the Association, "Paradigmatic Sociology" (presently, 165 sociologists have committed to do so). It is there that we will point the new Section in the direction of not only helping sociologists move toward integrating the knowledge within the present 54 Sections, but also move toward the further development of an interdisciplinary science of human behavior.

We see this approach as following the theme for those meetings chosen by President-Elect Shelley J. Correll: "Disrupting the Status Quo: Putting Sociology to Work for a More Equitable Society."

Also, we expect to combine into an edited volume this article with the 20-plus articles our group has published since the appearance of our book. A substantial introduction would summarize the publications that have led up to these articles, especially *Creating Life Before Death*. The uniqueness of the volume would be illustrated by a brief introduction to each article that explains just how it builds on the previous papers.

We authors—Tom and Bernie (Dr. Phillips)—have enjoyed being referred to as a "dynamic duo." Each of us has brought a unique perspective to our joint work on developing a science of human behavior that yields profound knowledge of the human condition. We are most optimistic about our ability to build on our past work and move ever further toward our vision of helping to solve the fundamental problems of the individual and society.

We believe it is most fitting to present, at the end of this article, a poem, "The Leaf," written by Tom and implying that we all have the potential to gift our experiences to the next generation:

Here am I

Once supple, smooth, alive Now rigid, course, dying

Soon to drift quietly to the ground where expectant seedlings Greedily await 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.

**Tom has taken a Baconian approach to all knowledge,
exploring fields of sociology, psychology, philosophy,
religion, history, physical science, literature, art and music.
He has made additional studies, visiting over 90 countries in
his travel experiences. Tom is a true believer in the ancient
Japanese proverb: "Vision without action is a daydream;
action without vision is a nightmare."**

**We close with this quote from John Dewey's
Reconstruction in Philosophy (1920/1948): "Democracy has
many meanings, but if it has a moral meaning, it is found
in resolving that the supreme test of all political institutions
and industrial arrangements shall be the contribution
they make to the all-around growth of every member of
society" (186).**

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