



How to Save the World: Mounting an Evolutionary Social Movement

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Abstract: This paper centers on how to confront effectively the massive yet unsolved problems of the contemporary world, like the rise of dictatorships and the threats of nuclear war, economic disaster, and climate change. My approach is (1) to motivate readers to learn to move toward their own personal evolution, and (2) to sketch how such learning can become the basis for their developing a powerful and continually expanding evolutionary social movement which will move society toward solving its basic problems. In this way, the world will take its next steps toward achieving a democratic way of life. This will involve the development of a powerful and interdisciplinary science of human behavior placed in the hands of the ordinary individual. After a brief introduction, a sequence of two sections of this paper will convey these messages: "Personal Evolution" and "World Evolution." This will require the individual's practicing both mindfulness and the increasing solutions of personal problems, based on one's development of intellect, emotions, and problem-solving actions. Such personal evolution is possible, given every human being's amazing potentials. Yet the fulfillment of those potentials requires deep and continuing emotional commitment to solving personal problems. The result will be nothing less than the continuing development of societies and the solution of our mammoth societal problems.

Keywords: Personal evolution, world evolution, mindfulness, *kaizen*, democracy, craftsmanship, science of human behavior.

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Introduction

Just as the greatest generation rose up to the challenge of defeating Hitler and Hirohito" during World War II, the time has finally come when our own generation can and must mount a powerful social movement which can defeat the worldwide forces reversing our democratic heritage.

What has been missing from the full range of efforts to counter the rise of dictatorships along with the threats of nuclear warfare and climate change is the fulfillment of the incredible intellectual ("head"), emotional ("heart") and problem-solving ("hand") potentials of every single one of our eight billion human beings. I agree with John Dewey when he wrote that the central mission of government, business, education, religion, and the family within a democracy should be to "educate every individual into the full stature of his possibility" (1920/1948, 186; Bernard Phillips and Thomas J. Savage, 2024, *Creating Life Before Death: Before Disaster Strikes the Ship of State*, 2024, 2nd ed., page 11). Tom had been a Unitarian Minister and a Sheriff's Lieutenant,

somehow jumping from pulpit to patrol car to academic authorship).

Equally, I admire Jane Addams, a philosopher and founder of the discipline of Social Work, who wrote, "The Cure for the Ills of Democracy is more Democracy" (1902; *Creating Life Before Death*, page 131). As for the nature of "more Democracy," her understanding included one's active involvement throughout one's entire daily life, encompassing "head," "heart" and "hand." She wrote: "A conception of Democracy not merely as a sentiment which desires the well-being of all men, nor yet as a creed 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" (page 11 of *Creating Life Before Death*; **to order from Amazon, use only the subtitle; this book will be referenced by CLBD throughout this paper**).

My good news is that an understanding of how to fulfill our potentials now exists, carrying forward the democratic ideals of Dewey and Addams. This article, coupled with my book with Tom Savage (and assisted by others), and a number



of other references along with the website behavioral-scientists.com, can become the basis for the evolutionary social movement we urgently require at this time in history.

The first section of this paper, *Toward Personal Evolution*, is largely based on Eastern thought. It centers on how the individual can learn to move in an evolutionary direction. The second and final section, *Toward World Evolution*, deriving mainly from Western thought, focuses on the mounting of an evolutionary social movement. "People have failed to understand that a direction for . . . achieving a meaningful life can yield a solution for . . . solving our escalating societal problems. 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, CLBD).

Toward Personal Evolution

I published a poem in 1954 about the existence of powerful forces at work in the world that oppose people's potentials for personal development:

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,

Besiegers there are none the eye can see.

(Different, Summer 1954, 18).

It is no coincidence that I wrote this poem shortly after my experiences at Columbia University. After auditing the class of C. Wright Mills, I changed my major from pre-med to sociology. I recall his behavior:

Mills would arrive on his motorcycle, wearing a coonskin hat with its tail waving in the breeze. On the fourth floor of Hamilton Hall, we students crowded around the windows, alerted by the enormous sound that he deliberately made.

Mills was tall and wide, and roared in the classroom. He was angry about society's failure to deal with fundamental problems, angry with his sociological colleagues who shied away from trying to solve them, and angry at institutions like Columbia that tolerated such behavior.

He became my ideal, a Superman who appeared to have the answers to what society needed. And also what I needed, if only I could somehow gain at least a tiny bit of his incredible self-confidence (CLBD, page 133).

I remember Mills's outrageous behavior, which I later communicated to a colleague:

The story goes that Eisenhower, unannounced, walked into Mills's undergraduate lecture one afternoon, taking a seat near the back. Recognizing the former Allied commander and soon-to-be President of the United States sitting in his classroom, Mills stopped mid-sentence in lecture to launch into a diatribe on how one could mount a violent revolution against the United States government, using his college classroom as the initial cell to command the operations. Mills continued along this radical line, all the while Eisenhower, growing more and more angry . . . abruptly rose from his seat and stormed out the back of the lecture hall. Mills, once again in mid sentence, stopped the lecture and returned to his original topic . . .

Yet another story . . . 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's 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 (Kerr, 2009, 19).

Mills's *The Sociological Imagination* (1959/2000), published not long afterwards, was rated by the members of the International Sociological Association as the 2nd most influential sociological book published during the entire 20th century, preceded only by one written by Max Weber, a founder of the discipline. Although my poem centered on fundamental problems within modern society, Mills's book focused on what he saw as a partial solution, namely, the individual's developing a "sociological imagination":

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 . . . It is by means of the sociological imagination that men now hope to grasp what is going on in the world, and what is happening to themselves (7-8; pages 40-41, CLBD).

It is this interdisciplinary approach to knowledge which follows, chapter and verse, both Francis Bacon's and Isaac

Newton's understanding of the scientific method. Bacon wrote, "I have taken all knowledge to be my province." And Newton followed suit: "If I have seen further it is by standing on the shoulders of giants."

Yet what we actually have in the American Sociological Association, mirroring the other social sciences, is no less than 53 distinct Sections which fail to communicate with one another, such as Collective Behavior and Social Movements, Community and Urban Sociology, Crime, Law, and Deviance, Economic Sociology, Environmental Sociology, Evolution, Biology, and Society, Family, Mathematical Sociology, Medical Sociology, Peace, War, and Social Conflict, Political Sociology, Science, Knowledge, and Technology, Social Psychology, Sociological Practice and Public Sociology, Sociology of Culture, Sociology of Education, Sociology of Emotions, and Sociology of Religion.

Granting that these Sections achieve a great deal of worthwhile knowledge, their lack of integration departs from our understanding of the scientific method. The scientific disciplines of physics and chemistry also have highly specialized sections, yet such knowledge has been integrated with the aid of mathematics and computer science. As a result, the resulting understanding becomes enormously effective. By contrast, the unintegrated knowledge throughout the social sciences remains largely ineffective, especially given the enormous complexity of human behavior.

The body of Mills's work has been examined in the recent *Routledge International Handbook of C. Wright Mills Studies* (Frauley, 2021). His emphasis was not on solutions to our mammoth problems, following his focus in *The Sociological Imagination*, but rather on unsolved problems. We can see that from the titles of his books, such as *The New Men of Power* (1948), *The Power Elite* (1956), and *The Causes of World War III* (1958).

However, in 1958, just prior to the publication of *The Sociological Imagination* in 1959, Mills delivered a lecture at the International Design Conference in Aspen Colorado, summarized in the Routledge handbook under the title, "Craftsmanship as Cultural Utopia" (Oakes and Aslanbeigui, 2021). Mills's vision of "craftsmanship" was paralleled in his Appendix to *The Sociological Imagination*, entitled "On Intellectual Craftsmanship." Here is Mills's utopian vision, presented by Guy Oakes and Nahid Aslanbeigui in the Routledge Handbook:

The public would cultivate a connoisseurship for craft work, but not in an exclusive or cliquish sense. In a society in which "the fact and ethos of craftsmanship would be pervasive," everyone would have a share in the life of craft work, and in several respects . . . craft work . . . The character of the craftsman would become the model for the formation of human capabilities generally, and institutions would be judged by how effectively they formed persons who possessed the character of craftsmen. Craftsmanship, therefore, transcended the ethos of the craft worker. It would become the central experience of human life (Frauley, 153).

Mills's image of a society centered on a craftsmanship or artisanship ideal expands Jane Addams's vision of democracy as including "a rule of living." Every single occupation, including trash collection, might come to emphasize that ideal, where individuals shape themselves at the same time that they develop

their craft. Booker T. Washington wrote, "No race can prosper till it learns that there is as much dignity in tilling a field as writing a poem." All work can yield the continuing development of "head," "heart" and "hand."

We might recall what the Wizard did for the Scarecrow in the film, "The Wizard of Oz," when he said: "Back where I come from we have universities . . . where men go to become great thinkers, and when they come out, they think deep thoughts—and with no more brains than you have As for the Tin Man's wish for a heart, the Wizard responded: "back where I come from there are men who do nothing all day but good deeds And their hearts are no bigger than yours Addressing the Lion, the Wizard exclaimed: "Back where I come from, we have men who are called heroes. Once a year, they take their fortitude out of mothballs and parade it down the Main Street of the city. And they have no more courage than you have."

Mills's image of a society centered on a craftsmanship ideal is well supported by his Appendix in *The Sociological Imagination*, "On Intellectual Craftsmanship." He advised students "not to split their work from their lives":

Whether he knows it or not, the intellectual workman forms his own self as he works toward the perfection of his craft; to realize his own potentialities, and any opportunities that come his way, he constructs a character which has as its core the qualities of the good workman (1959, 196).

Given all the attention over the decades to Mills's *The Sociological Imagination*, I find it most unusual that there has been no attention to exactly how one proceeds to develop such a way of thinking. Yet it is in Mills's Appendix that he finally gives hints about how this can be accomplished: by using one's intellectual life as a basis for developing one's character or personality. And his lecture in Aspen expands this craftsmanship ideal to include not just the efforts of sociology students but the work of everyone in society.

For another and totally different example of this ideal, I will use a story my co-author, Tom Savage, told me about his early years growing up in San Bernardino, California. His parents were not at all interested in child-rearing, and left him to fend for himself. But his uncle, a Marine Corps Captain, saved the day with his weekly visits, when he taught Tom and his brother Jim to shape up. Everything in their room and on their bodies had to be well organized at those weekly inspection times—including hospital corners on their beds. And when they passed inspection, each of them would receive a brand new dollar bill, which could buy quite a lot of candy in those years of the 1940s.

These experiences succeeded in shaping their entire lives. There was Tom's three highly successful careers, and Jim was chosen among 10,000 employees of General Dynamics to develop for the Pentagon an integrated language simplifying communication among the branches of the armed forces, for which he received a Commendation.

Does this also exemplify the craftsmanship ideal that in turn shapes an individual's personality? Absolutely! Just as that ideal requires the individual to devote complete attention to creating the very best product he or she can produce, so did Tom and his brother give their complete attention to organizing their room and their own clothing in the best possible way. As a result, they learned to take pride in who and what they were. This approach

succeeded in shaping their personalities with discipline, just as Mills wrote about the creation of one's character through intellectual craftsmanship. Thus, it is possible for everyone in contemporary society to follow the craft ideal in their work and life, and as a result develop their personalities so as to parallel the successes of Tom and his brother.

I fully understand just how close Mills had come to following an ancient Japanese proverb that points toward saving society from its movements toward disaster: "Vision without action is a daydream; action without vision is a nightmare." But vision with action—according to Mills' mantra of "Take it BIG"—will achieve what modern society desperately requires at this time in history. That proverb implies the importance of Eastern no less than Western thought. Yet the missing link that I add to Mills's accomplishments is further attention to Eastern thought, which Mills lacked. But his vision of craftsmanship comes extremely close to what is needed.

The two new ideas I will now introduce to complete a direction for learning to achieve personal evolution are **mindfulness**, a translation of the ancient Buddhist term *sati*, and **kaizen**, a Japanese word for "continuing improvement" ((page Mindfulness is simply awareness of one's present situation, as opposed to allowing one's mind to wander into the past or the future. For example, if one is driving a car and loses mindfulness by, say, focusing on answering a passenger, that is a formula for an accident. Less dramatically, if people focus on problems they are unable to solve or which they have solved and lose attention to their present moment, this is mindlessness.

It is the combination of these two ideas that I've learned to practice within my own personal life.that has yielded what appears to me to be miraculous improvements in my behavior. My desk has changed from a disorganized mess where I always had difficulty finding what I needed to a well-organized place which would earn me that shiny dollar bill from Tom's uncle. Indeed, my life as a whole has been altered in much the same way. And this has all been due to my focus on these two ideas.

That combination of mindfulness and *kaizen* has taken me far beyond the impact of their separate and traditional usages. By itself, learning to practice mindfulness is a most useful path toward well-being, as has been well-documented by books such as Ronald D. Siegel's *The Science of Mindfulness: A Research-Based Path to Well-being* (2014). And the practice of *kaizen* in post-World-War-II Japan worked like a European Marshall Plan, restoring and developing Japanese productivity (page 13, CLBD). Yet by putting the two together, and extending *kaizen* to become a practice encompassing one's entire way of life, yields results far beyond those achieved within the self-help movement.

Imagine, for example, two individuals running side by side, with one seeing this as useful exercise. The other, however, does see such movement as important exercise. However, he or she sees something else in addition: learning to practice personal evolution, with no limit as to how far one can go. And with such learning including an interdisciplinary science of human behavior that reaches out to all knowledge.

It is this practice of personal development that I've sought all my life. It is why I changed from pre-med to sociology, why I taught and published an extremely broad approach to that discipline, why I initiated the Sociological Imagination Group after

retirement in 1998 and edited three volumes that included thirty articles, why I abandoned that effort to write a series of books which I thought would actually do the job, why I developed a website— behavioral-scientists.com—which I believed would become a free international school, why I wrote, with Tom, *Creating Life Before Death*, why I began initiating a new Section of the American Sociological Association, "Paradigmatic Sociology," designed to integrate knowledge of human behavior, why I along with others am writing a series of articles entitled "How to Save the World," and why I'm planning to form once again the Sociological Imagination Group in 2026.

But now, by contrast with all my earlier efforts, I'm absolutely convinced that I've reached my goal of learning how to evolve personally. Now I'm confident that I can teach effective procedures for doing so to others, whether personally or on a website, granting that this learning process will take time and effort. Now I'm able to teach not just the process of personal evolution but that of world evolution.

There was a time, following January 30th, 2025, the day my wife died, when I was about to give up my life-long journey. I knew that my occasional lectures at Plymouth Harbor, the retirement home where I live, were failing to convince others to join me. For if I could only talk the talk but remained unable to walk the walk, how could I possibly teach others what I'd failed to learn myself? It was a time when I was convinced that my long journey had finally ended.

What helped to turn me around was this quote from Eisenhower, the man who actually helped to save the world with the invasion of Normandy on June 6th, 1944, the man whom Mills had toyed with when Ike visited his classroom, and the man whose farewell address warned us all to beware of the bureaucratic military-industrial complex:

In preparing for battle

I have always found

That plans are useless,

But planning is indispensable.

If my plans for teaching others were useless, but my life's work was indispensable, then I must change my plans. And that is actually what I succeeded in doing, as illustrated by this paper. Instead of my plans and presentation centering on a perfectionistic approach to a vague future, where individuals would have learned to achieve a completely evolutionary way of life, I became realistic and emphasized the present along with the tiny improvements we all would like to make. Yet it is the continuation of those improvements over time that can move one ever further toward an evolutionary way of life. That idea was emphasized in my planning, but not in my plans.

Toward World Evolution

Let us recall that ancient Japanese proverb: "Vision without action is a daydream; action without vision is a nightmare." I've presented in the above ideas not only vision and action for personal evolution, but also a vision for world evolution which requires personal evolution as its essential starting point. I want to emphasize that very point. **World evolution absolutely requires personal evolution.** I will now repeat that idea, given its

overriding importance. **World evolution absolutely requires personal evolution.**

It is also useful to return to a central idea not emphasized in the above section of this paper: the overriding importance of one's developing a deep sense of problem in order to move in an evolutionary direction. This is exactly the way the scientific method works: you begin with an understanding of the existence of a problem, then proceed to a deep commitment to solving it, and finally you work toward obtaining that solution with the aid of the scientific method together with the full power of scientific ideas.

This commitment to a sense of problem was Mills's greatest achievement. This is why his work is revered to this day. This is what was and is lacking throughout the contemporary social sciences. Without it, we cannot be motivated to do what it takes: to move heaven and earth to solve the problems we face. The social sciences have failed to look to personal evolution as the basis for solving social problems and moving toward world evolution. They continue to conform to our overall way of life that centers on external social structures, rather than the individual, as the basis for societal progress. Unless that changes, they will continue to be no more than footnotes to society's movement away from democratic ideals.

In two essays invited by *Contemporary Sociology* (July 2019 and May 2020), I pleaded with my colleagues to pay attention to the individual no less than social structure. I was not alone in that effort. We might see Mills's focus on the sociological imagination as pointing in the same direction. We might understand Alvin Gouldner's emphasis on a "reflexive sociology" (1970), George Homans' Presidential address on "Bringing Men Back In" (December 1964), and Dennis Wrong's "The Overspecialized Concept of Man in Modern Sociology" (April 1961) in much the same way. Yet there was absolutely no response to my two articles. Not even a short e-mail.

Social scientists have not given up on their efforts to solve fundamental world problems. For example, this will be the focus of the August, 2026, meeting of the American Sociology Association, with some 5,000 sociologists in New York City, as stated on the ASA website:

Disrupting the Status Quo: Putting Sociology to Work for a More Equitable Society

In our discipline's long history, sociologists have produced an extensive body of research to understand why social problems exist and resist. Yet, we have far less research dedicated to understanding how to tackle the urgent issues we collectively face . . . we need a sociology that is focused on solutions . . . to create a more equitable world.

However, without a focus on individual development, as I call for along with Mills, Wrong, Homans and Gouldner, that ambition is doomed to failure.

Yet I still have good news. For I am reviving the Sociological Imagination Group, scheduling a meeting in New York City in 2026 at the same time and place where the ASA is holding its annual conference. It is there that we will do what needs to be done: presenting research papers on how to save the world that focus on personal evolution as a basis for world evolution.

What such an approach requires is nothing less than moving toward a powerful science of human behavior that follows Francis

Bacon's mantra: "I take all knowledge to be my province." By so doing, it also follows the ideal of Confucius: "It is man who can make the Way great, and not the Way that can make man great." Equally, it follows Charles Darwin's idea linked to the centrality of mindfulness: "The highest possible stage in moral culture is when we recognize that we ought to control our thoughts." Further, let us not forget the importance of kaizen in everyday life, as expressed by Theodore Roosevelt: "It is not the critic who counts . . . The credit belongs to the man who is actually in the arena."

My calling for the importance of personal evolution is one thing. Actually developing habits appropriate to that end is quite another thing. This does not require a focus on mastering the knowledge from sociology and the other social sciences. However, it does demand continuing commitment that will yield, over time, changed habits.

But the next stage of efforts to change the world does in fact require the knowledge of what the social sciences and other fields have learned about human behavior in order to solve the complex problems linked to solving world problems. The psychologist George A. Kelly's *A Theory of Personality* has helped us to understand the individual's potential for such learning by seeing each of us as a scientist:

To a large degree...the blueprint of human progress has been given the label of "science." Let us then...have a 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? (1963: 4; CLBD, page 14).

By wedding knowledge of the individual with that of social structures, we can move in the direction that Mills envisioned in *The Sociological Imagination*. We can see a preview of this by tying together the five major theoretical areas of sociology. Conflict theory and structural functionalism yield a focus on social structure. Symbolic interactionism, exchange theory and ethnomethodology are close to a focus on the individual. The master concept of interaction enables us to combine all of these fields. And that concept also reaches out to the wide range of human experiences. All of us have learned, through our daily interactions, what has worked and failed to work for us. That knowledge is no less important than what social scientists have published about human behavior.

At this stage of a movement toward a broad science of human behavior, it is most difficult to chart a clear direction for how to proceed toward such an interdisciplinary science of human behavior. Instead, however, we can aim toward understanding just how a social movement toward evolution might be mounted, one which would build on our present knowledge and move us toward an increasingly broad approach to such knowledge.

The Dutch futurist Fred Polak's two-volume and single volume works, *The Image of the Future* (1961 and 1973), based on his mammoth studies of the entire history of Western civilization, have given us an important beginning. They were followed by Lawrence Busch's 1974 doctoral dissertation at Cornell (centered on Polak's monographs) and his article in *Sociological Practice*, "A Tentative Guide to Constructing the Future" (Spring 1976), the journal I initiated with Donald Gelfand after we developed a

Section of the American Sociological Association with the same name as our journal.

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 his 7 characteristics of a successful image of the future along with his explanations of them. It is a shortened version of that article (outlined in *Creating Life Before Death*, page 159), using Busch’s own words:

1. **An image of the future must be holistic if it is to achieve widespread acceptance . . .** The image must provide a grand panoramic view of an achievable future state It must hold the promise of solving the immediate problems of the day as well as explaining all that the old order explained. It must offer a new epistemological base upon which to construct knowledge itself. It cannot restrict itself to a particular problem but must forthrightly address all the problems plaguing the present.
2. **A successful image of the future must provide the promise of the resolution of the anomalies and contradictions of the existing order . . .** Like scientific paradigms, images of the future are historically specific The problems of a decaying Roman Empire were vastly different from those that confront us now On a societal level, a new image of the future must soon 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
3. **The future must be constructed in the present, not the future.** The personal commitment of individuals to a new image of the future changes the context in which the present is interpreted. The future does not begin after the present but has its groundwork laid in the present. The future we envision is only directly relevant to us now, in the present, and not to the people of some future present
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.** It is impossible to provide an alternative image of the future that captures the imagination and loyalty of the entire society by retreating to a place spatially remote from the rest of society. While such places may serve as testing grounds for experimental organizational forms, it is only by active involvement in everyday life within the larger society that a new image of the future becomes a meaningful alternative
5. **A successful image of the future must provide an operationalizable methodology for the individual . . .** This is not to say that everyone should go off and “do their own thing” The choice, though made by individuals on a conscious level, nevertheless remains within strict limits that are unique to each situation . . . nor by methodology do we mean the creation of a highly disciplined, clandestine organization with an elaborate hierarchical structure What is meant by an individual methodology is a set of rules and examples that provide the individual with a *modus operandi* similar to the rules of a game. They make clear what needs to be done without the necessity for an order from some higher

authority. The early Christians had no need to consult with a priest before acting as Christians

6. **All successful images of the future are structured** The shape and form of the structure will vary from image to image, stressing one portion or another of human life. Hence our present-day image, originating in the Protestant Reformation, has tended to stress economic life. The Ancient Greek image apparently stressed the political There is a tendency on the part of many who are concerned with replacing the existing structure to expend a great deal of time and energy combating the existing order and to devote almost no time to the structure of the alternative It may be that the lack of a clear image was Marx’s greatest failing By comparison, we may examine the activities of America’s founding fathers, who felt that their image of the future had to have its structure defined in writing.
7. **A meaningful image of the future must involve the mundane.** Its proponents must be concerned about details of everyday life, for it is the collapse of the routine of everyday life that directly affects everyone When money ceases to have value, when essential goods are nowhere to be found, when essential services cannot be delivered, when laws are enforced erratically, when tomorrow appears completely uncertain, then the routine of everyday life collapses along with the legitimacy of the existing order. The challenge to a new image of the future is to re-establish the routine of everyday life in a new way (Busch, 1976: 29-36).

Readers should be able to see for themselves, after reading this article, that a world evolutionary movement, powered by personal evolution, conforms to Busch’s vision of a successful image of the future. Thus, we presently have the ingredients needed for that movement.

They emphasize: (1) The precondition of a widely perceived crisis. (2) Vision and action with respect to personal evolution on the part of a significant number of individuals, who will show the way for others, both personally and through media. (3) Their approach would include Busch’s seven tools for a successful image of the future. (4) Establishing links with existing institutions in society, based on this movement’s promising more democracy, fulfilling Addams’s dream, and also following Dewey’s vision of working toward “the all-round growth of every member of society.”

I end this article with a quote from the introduction to my book with Louis C. Johnston, *Revolution in the Social Sciences* (2012, xiv):

There will be a future for our children, our grandchildren, our great grandchildren, and their great-grandchildren.

One day we will all learn to see ourselves as children who are only just beginning to understand ourselves and our world, and we will also learn to dream about our infinite possibilities and move toward those visions one step at a time.

One day we will all learn to pay close attention to the accomplishments of all peoples throughout history as well as to our own personal accomplishments, and we will also learn to pay close attention to the failures of the human race and to our own personal failures.

One day we will be able to bring to the surface and reduce our stratified emotions like fear, shame, guilt, hate, envy, and greed, and we will learn to express ever more our evolutionary emotions life confidence, enthusiasm, happiness, joy, love, and empathy.

One day we will see peace on earth and fellowship among all humans.

One day we will no longer look down on any other human being.

One day we all will learn to be poets, philosophers, and scientists.

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