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# How To Save Our World: “Hands Off” Actions to “Hands On” Problem-Solving by Redirecting Our Money Using “EcoSociology”

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**Abstract:** For many, the world appears in dire turmoil. Every day transformations in our lives due to U.S. and global actions and reactions appear. For many our current world doesn't resemble the world we knew just weeks ago. We're confounded, pondering what to do next—especially with our money. This article traces and responds to that, guiding how to beneficially move forward by redirecting our money into support for the areas we care about, and people we want to support. Regardless of political perspective, today's social disruption largely results from current U.S. Executive Branch activities. According to former US Labor Secretary Robert Reich, we're in a national emergency “to justify his wholesale leveling of significant portions of the federal government and civil service and his virulent attacks on the pillars of civil society — our universities, the media, science, law, and the arts”(2025) In response, “Move On” and other national organizations are pulling together people and providing guidance in large scale efforts through this turbulence, mobilizing people for better futures. Yet, large scale resistance and mobilization is only part of the story.

Here, we will introduce the discipline of EcoSociology, and discuss how we can use it to plan our lives to support solutions of major world problems through managing expenses and directing our earnings in proactive and progressive ways. We will discuss the “EcoSocial Evolution”, operationalizing Bernard Phillips' (2024) lead series article: “How to Save the World: Toward a New Social Movement—'Individual Evolution'.” echoing a Japanese proverb: ‘Vision without action is a daydream; action without vision is a nightmare’.” We'll begin by summarizing Bernard Phillips' lead article for this series, followed by highlighting the principles of EcoSociology and EcoSocial Planning, then illustrating those principles with conclusions, thereby presenting a practical guide for personal and collective transformation.

**Keywords:** EcoSocial Evolution, Evolving EcoSocial Worldview, EcoSociology Paradigm, EcoSociological Imagination, EcoSocial Planning, Consumer Societies, Conserver Societies.

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## **Introduction**

Since April 5th around the globe “Hands Off” demonstrations have hosted millions of motivated people expressing immense frustrations and demanding urgent action in hundreds of cities and places around the world.. This article’s lead author participated in two such protests, and feels his personal life evolving with the force of global change—especially since we have passed the 1.5 C. increase in warming over the industrial age last year, and may now be beyond the tipping point in a time of “Drill Baby Drill”. We view this through the lens of “EcoSocially Evolving” Consumer and Conserver Societies. We want to begin with Bill Tarman-Ramcheck’s personal story, in the midst of sweeping societal and global changes, propelling him and us to rethink and react from adjustments to changes this year, mirroring millions of others in the U.S. and abroad.

On November 1<sup>st</sup> the lead author of this article, William Tarman-Ramcheck, gave a presentation at the Wisconsin Sociological Association (WSA) at Carroll University in Waukesha, Wisconsin. He also met Andy Plotkin and later Alecea Standlee. At the WSA conference Bill presented a possible societal scenario emerging, based a lot on Project 2025 and other oligarchic features. That was just four days before the election. On November 5<sup>th</sup> Republicans won the presidency, and control of both houses of Congress. The stage was set for the forewarned society to materialize. Democrats ushered a smooth transition to January 20<sup>th</sup>, 2025. Yet almost immediately there were disruptions that didn’t match what we normally expect, disturbing us and calling for action. Next, sweeping changes took foothold, speeding up each day thereafter, with more and more large-scale changes, many from the unelected DOGE head.

During this time Andy and Alecea brought Bill into more contact with Bernard Phillips and his colleagues, who have been working for over 50 years with concepts very similar to what Bill had been working on for over 40 years; so we sought to combine many of our efforts. Together, we grew ever more challenged by how to address the sweeping changes taking place, yet persisted in doing so, individually and collectively. We also found ourselves with a need to connect more with others to try to do some things more widespread and effectively. Bill became more aware of “Move On” - a national organization coalescing people with guidance toward large-scale efforts through this turbulence, mobilizing people for better futures (Moveon.org). In early April he saw planned events that could connect him with like-minded people to try to address our concerns. This helped Bill and each of us evolve towards a new personal reality, and together towards a new “EcoSocial” stage. So we offer the rest of this article to show a structured approach for us all to enhance our own lives, along with a framework for extending these insights to others—whether friends, family, or broader communities—thereby fostering meaningful, positive change.

In this article we engage with Phillips’ work. **This includes his book with Louis Johnston, *The Invisible Crisis of Contemporary Society* (2007). They analyzed the publications of 33 authors, including Thomas Kuhn, Georg Simmel, Karl Marx, Charles Peirce, Emile Durkheim, C. Wright Mills, George Orwell, Alvin Gouldner, Friedrich Nietzsche, Charles Peirce, Erving Goffman, Ivan Illich and Thomas Scheff. And they discovered a key source of the present-day worldwide movement away from democracy, which they called “the invisible crisis.” **There is a revolution of rising aspirations linked to the continuing technological****

**revolutions throughout the world. Yet people’s limited fulfillment of those aspirations yields a growing aspirations-fulfillment gap, creating increasing frustration, which in turn can easily result in aggression. That gap is tied to our stratified or hierarchical, versus interactive or democratic, way of life. By moving toward a more egalitarian or interactive pattern of behavior, by contrast, we will reduce that frustration and aggression.**

A key concept Phillips and his team advance is **interaction**, which includes not only one’s social and environmental interactions, but also what occurs within oneself, with attention to Head, Heart and Hand. As a result, one can examine personal development or evolution no less than social and environmental evolution. Phillips emphasized the importance of greater attention to the individual by sociologists in two invited essays published in *Contemporary Sociology* (2019 and 2020). By so doing, he built on the work of such figures as Georg Simmel, Dennis Wrong, George Homans, C. Wright Mills and Alvin Gouldner. Mills pointed toward this approach in his Appendix to *The Sociological Imagination* when he wrote: “the intellectual workman forms his own self as he works toward the perfection of his craft” (1959/2000, p. 196). It is this very approach that is central to Phillips’ most recent book with colleagues: *Creating Life Before Death: Before Disaster Strikes the Ship of State* (2nd ed., 2024).

The more recent publications of Phillips and his team include Sergio Sanseverino’s article: “How to Save the World: A Better World Begins with the Full Potential of One” (2025). Our purpose is to operationalize these approaches by emphasizing Head, Heart and Hand elements leading to “Hands Off” (Boycotts) and “Hands On” (Buycotts). These highlight our key point that how we earn and spend our money is many thousands of times more powerful than our voting behaviors; and we exercise that power every day! Further we argue that we can consciously direct our earnings and spendings toward what we want to see more of, and away from what we want to see less of! By doing so collectively we can help solve social problems, and merge our personal evolutions creating even larger EcoSocial Evolutions.

Phillips dedicated over five decades to the development and advocacy of his framework, emphasizing the necessity of individual evolution as a catalyst for societal progress. Likewise, the primary author of this paper has spent over forty years engaging in similar efforts, refining the principles of EcoSociology and their application in EcoSocial Planning. The result is a paradigmatic vision that not only conceptualizes sustainable social change but also provides actionable steps through the EcoSocial Planning action guide. By disseminating these ideas within the context of an evolving movement, this article aims to empower individuals to take charge of their futures in a purposeful and continually improving manner.

In a similar vein, for decades, students have translated the principles outlined in the lead author’s *An EcoSociology Field Guide* (Tarman-Ramcheck, 2012) into practical *EcoSocial Plans A & B*, demonstrating how theoretical frameworks can be applied to real-world contexts. Before examining these case studies, however, it is essential to first establish the foundational concepts underlying Phillips’ work and their relevance to contemporary EcoSociological practices.

## The Need for Vision and Action: A Summary of How to Save the World, by Bernard Phillips

Bernard Phillips underscores the necessity of integrating both vision and action, as captured by an ancient Japanese proverb: “**Vision without action is a daydream; action without vision is a nightmare.**” He argues that achieving meaningful societal change requires a structured approach that combines foresight with concrete steps toward implementation. To this end, he advocates for a science-based method of continuous improvement, which encompasses two core components: (1) evolutionary perception and (2) evolutionary action. By teaching others to adopt these principles, individuals can contribute to a broader social movement aimed at addressing critical social and environmental challenges.

The contemporary world faces an array of pressing crises, including the proliferation of nuclear weapons, climate-induced disasters such as wildfires and floods, escalating costs of housing, healthcare, and education, systemic discrimination and violence against marginalized groups, and the rise of authoritarianism on the global stage. However, Phillips identifies bureaucracy as the overarching structural impediment that exacerbates these issues. Bureaucratic systems—characterized by rigid hierarchies, narrow specialization, and enforced conformity—stifle creativity, perpetuate unfulfilled desires, and reinforce negative self-perceptions, ultimately hindering effective problem-solving.

### Vision: A Scientific Approach to Societal Change

To address these structural barriers, a broader scientific approach is necessary—one that moves beyond bureaucratic and authoritarian constraints. This approach aligns with the work of Thomas Kuhn (1962, 1970, 1996), George Kelly (1963), and Jonathan Turner (2021), as well as C. Wright Mills’ concept of *The Sociological Imagination* (1959, 2000). By adopting this perspective, individuals can develop a more comprehensive understanding of themselves and their social environments, fostering confidence and a proactive orientation toward both personal and collective problem-solving.

### Action: Evolutionary Perception and Evolutionary Action

Phillips outlines five key *evolutionary perceptions*, which serve as the foundation for five corresponding *evolutionary actions*. These elements, when continuously refined, contribute to the process of *individual evolution*, characterized by seven essential features of successful future-oriented thinking. By engaging in this process daily individuals can challenge bureaucratic constraints and strive toward their highest potentials.

Expanded discussions on these principles, as well as additional resources, are available on Phillips’ website, behavioral-scientists.com His work, along with contributions from his team across various platforms—including books and multimedia—illustrates how these ideas align with the fundamental dimensions of human development: intellectual (Head), emotional (Heart), and practical (Hand). These dimensions are analogous to the transformative journeys of the Scarecrow, Tin Man, and Cowardly Lion in *The Wizard of Oz*, each of whom acquires the essential qualities necessary for their growth.

### Intellectual Development: The Role of the “Head”

In *The Wizard of Oz*, the Scarecrow’s pursuit of a brain symbolizes the importance of intellectual growth. Similarly, Phillips emphasizes the need for an integrated, interdisciplinary approach

to knowledge, drawing from historical figures such as Isaac Newton, who moved beyond narrow specialization toward a more comprehensive understanding of the natural world. This aligns with Mills’ *sociological imagination*, which encourages individuals to shift perspectives and recognize the broader social forces shaping their lives. Kuhn’s theory of paradigm shifts further reinforces the necessity of reevaluating established scientific frameworks in response to emerging anomalies. Mannheim, in *Diagnosis of our Time* (1943) has also elaborated on this: “**Planning is necessary if freedom is to be preserved, for only through conscious control can the chaotic forces of modern society be harnessed in the service of human needs.**”

So Phillips identifies five key *evolutionary perceptions* that contribute to intellectual development when using the scientific framework to enhance those perceptions (Phillips 2024, p. 46):

**Perception of inanimate phenomena:** Recognizing the interconnectedness between human life and broader cosmic elements, including the Earth, the Sun, and the stars.

**Perception of non-human organisms:** Applying scientific inquiry to understand human interactions with nature and reinforcing ecological awareness.

**Egalitarian perception of humanity:** Viewing all individuals as equal in their fundamental potential, fostering self-respect and mutual recognition.

**Perception of human achievements:** Appreciating the collective accomplishments of humanity as a source of inspiration and empowerment.

**Self-perception and awareness:** Developing an understanding of one’s own thoughts, emotions, and actions to enhance personal agency and self-actualization.

These principles align closely with the foundations of *EcoSociology*, reinforcing the necessity of intellectual expansion as a prerequisite for social transformation.

### Emotional Development: The Role of the “Heart”

The Tin Man’s search for a heart in *The Wizard of Oz* underscores the emotional dimension of human development. This theme resonates with Buddhist philosophy, which identifies *dukkha*—the frustration stemming from unfulfilled desires—as a fundamental challenge of human existence. In contemporary society, this phenomenon is exacerbated by the “revolution of rising expectations,” wherein individuals experience increasing dissatisfaction despite material progress (Davies, 1969).

To mitigate this issue, Phillips proposes an **East-West strategy** that combines two distinct approaches. The Eastern approach focuses on moderating aspirations to align with a more realistic and balanced perspective, encouraging individuals to manage expectations and foster emotional resilience. In contrast, the Western approach emphasizes the use of the scientific method to systematically address problems and enhance self-awareness. By integrating these strategies, individuals can cultivate emotional resilience while developing behavioral habits that reinforce the five key evolutionary actions.

### Practical Development: The Role of the “Hand”

In *The Wizard of Oz*, the Cowardly Lion seeks courage, ultimately realizing that bravery emerges through action. Similarly, Phillips

advocates for a proactive approach to personal and societal development, drawing inspiration from the Japanese concept of *kaizen*—a philosophy of continuous improvement exemplified by Toyota’s global success. He argues that adopting this mindset is essential to translating vision into meaningful action.

Phillips outlines **five essential evolutionary actions** (ISAR, 2024, p. 46) borrowing some from Turner (2021).

**Expanding on positive sanctions from others:** We can recognize them as legitimate praise for what we’ve accomplished, instead of resisting positive feelings about our own successes.

**Acting more effectively in one’s everyday-life behavior:** We can apply Japan’s “kaizen” to the full range of our own everyday behavior, and we can feel proud of our accomplishments.

**Reversing negative sanctions from others:** When others treat us negatively we can counter by recognizing our power and potential for moving toward an evolutionary way of life.

**Reversing negative sanctions from oneself:** This is extremely important, our awareness for rewarding ourselves by achieving positive sanctions.

**Resisting repressive behavior:** Instead of burying negative experiences, we can learn to reinforce ourselves for bringing them to the surface where we can move away from self-blame.

Phillips situates these insights within a broader historical and scientific framework, drawing from Fred Polak and Lawrence Busch, whose work emphasizes the necessity of constructing holistic, future-oriented visions (*Creating Life Before Death: Before Disaster Strikes the Ship of State*, Phillips et al., 2024). He identifies **seven conditions necessary for a successful image of the future:**

**Holistic integration:** An interdisciplinary vision that can be enhanced by artificial intelligence (AI) to achieve broader societal goals.

**Resolution of contradictions:** Addressing anomalies and inefficiencies within the current system.

**Present-oriented implementation:** Recognizing that the future must be actively shaped in the present.

**Transformation within the existing order:** Identifying pathways for change that operate within democratic frameworks.

**Operational feasibility:** Ensuring that future-oriented methodologies are practical and accessible to individuals.

**Structured adaptability:** Acknowledging that successful visions must accommodate diverse perspectives and social contexts.

**Application to everyday life:** Integrating evolutionary principles into daily habits and behaviors.

These conditions align with Kuhn’s theory of paradigm shifts (1962), emphasizing the need for a departure from bureaucratic constraints toward an evolutionary model of personal and societal development. The recognition of crisis, a prerequisite for transformation, serves as a catalyst for reimagining existing structures. Historical scientific revolutions—such as those led by Copernicus, Newton, and Einstein—demonstrate the necessity of reevaluating prevailing paradigms in response to emerging challenges. **Phillips and his team purport that these also draw from**

**Mannheim (1950) in *Freedom, Power, and Democratic Planning* : "Planning is not opposed to freedom; rather, it is the condition for its survival in the modern world." Plotkins offers a further important relation of Mannheim to this article. In personal correspondence with Arnold K. Sherman, Andy Plotkin (2025) states:**

**“if we are in an iron cage of bureaucracy, then our goal is to elucidate the values that prevent bureaucracy from negatively affecting the self-images of its participants, and that make bureaucratic structures so resistant to change. When we can understand these problems then perhaps, we can change the value and belief systems that lie behind our rigid social institutions” (Plotkin to Sherman, 2025 Personal Correspondence.)**

### **EcoSociology and Using Our Head, Heart, Hands for Problem-Solving**

The following frameworks are integral to the field of EcoSociology as originally proposed by Bill (Tarman-Ramcheck, 1982). We hereby complement Phillips’ work through the integration of the Head, Heart, and Hand framework into EcoSociology. Before doing so, we establish the foundational basis of this work (Tarman-Ramcheck, 1982) and 2012 and 2024 "EcoSocial Planning Guides (Tarman-Ramcheck, 2012; 2024)." In this discussion, we demonstrate how Tarman-Ramcheck’s lifelong research not only complements but also operationalizes Phillips et al.’s work. More importantly, we emphasize the practical significance of these efforts in enabling individuals to visualize, plan, and take action towards improving their own lives while addressing broader national and global patterns of consumption and conservation.

#### **Head: The Intellectual Dimension**

In addressing the challenges of contemporary societal turbulence, characterized by the "goal- fulfillment gap" and rapid personal and social transformations, we expand upon Phillips’ "East- West strategy."

We offer a more comprehensive framework of an “Evolving EcoSocial Worldview” (EEW). This is the first time Bill has used the term “Evolving” in EEW, which replaces “Emerging” as it has always previously been since 1982 when he first proposed it. This change implies a “feedback loop” we feel is needed, signifying that it has been in effect for humans at least 50,000 years and is still evolving. It is also at the level of an “Overarching Paradigm” and is progressing toward “EcoSocial Evolution.”

This Evolving EcoSocial Worldview (EEW) embodies the following characteristics which spawned EcoSociology:

**Eco-centrism:** A departure from the anthropocentrism of the Dominant Western Worldview (DWW), focusing instead on ecosystems and holistic sustainability.

**Relativity & Non-Linearity:** Contrasts with the linear thinking of DWW, acknowledging the complexity and interdependence of all systems.

**Pattern Integration:** Recognizing interwoven relationships between humans, nature, and disciplines.

**Indigenous & Sustainable Interdependence:** Learning from indigenous wisdom while promoting sustainability.

**Reflexivity:** Acknowledging that both matter and human behavior are influenced by observation, a concept explored in quantum

physics and discussed in Jeremy Lent's (2021) *The Web of Meaning*.

### **EcoSociology as the Paradigmatic Blending of Ecology and Sociology**

The synthesis of ecological and sociological perspectives enables a more nuanced understanding of contemporary challenges and solutions. The lead author's work represents the first formal integration of these disciplines under the term "EcoSociology," a multi- and interdisciplinary framework aimed at fostering "EcoSocial" lifestyle adaptations. This 1982 conceptualization predates similar calls for such integration, including oceanographer Jacques Cousteau's 1989 assertion that "a new kind of science—'ecosociology'—will emerge from environmental concerns."

The ongoing discourse surrounding "Human Exceptionalism," "Environmental Sociology," "Social Ecology," and related paradigms has been extensively reviewed, with Riley Dunlap's (2024) contribution in the *Elgar Encyclopedia of Environmental Sociology* serving as a key reference. Our framework and research reconcile these debates by positioning "EcoSociology" as a paradigmatic construct within an "Evolving EcoSocial Worldview," offering an alternative to the "Dominant Western Worldview" and the traditional "Human Exceptionalism Paradigm," otherwise known as traditional Sociology and its offshoot Environmental Sociology.

### **The EcoSociology Paradigm**

This paradigm is at the intermediate level of abstraction between the EEW (Evolving EcoSocial Worldview) and the paradigm-variations derived from EcoSociology. It is interdisciplinary and multilevel, with unique assumptions influenced by the EEW. This paradigm is on the same intermediate level as other paradigms such as the traditional Sociology. With this in mind the following are offered as **major assumptions of the EcoSociology Paradigm (ESP)**.

While humans have exceptional characteristics and are one among many interdependent species in the global ecosystem, they are the major interactors with the ecosystem, and therefore need to learn how to live in more pattern integral ways.

Humans are influenced by socio-cultural and ecological linkages in the web of nature, as well as by metaphysical linkages; purposive human actions have many unintended consequences, some of which can be corrected by humans, some by nature, some by metaphysical occurrences, and some may not be able to be corrected at all.

Humans live in, and are interdependent with, restraining biophysical, socio-cultural, and metaphysical environments.

Humans are inventive, but cannot change ecological laws; therefore, in order to assure survival, humans need to adapt to these constraints and build sustainable ecosocieties, as well as explore ways of opening up socio-cultural and metaphysical constraints that exist.

In addition to relating to Phillips and his team's multiple works on paradigmatic solutions to world problems, this also strongly pertains to Andy Plotkin's notable works on paradigms, especially his 1977 dissertation, and recent ISAR article in Phillip's series: ["How to Save the World: How Learning to Use the Bureaucratic Paradigm and its 3 Conditions Can Solve a Personal Problem and Lead to the](#)

[Solution of Intractable Social Problems"](#) (Plotkin, 2025).

### **Applying EcoSociology to "REAL" Living**

To extend the connections among the worldviews and paradigms discussed earlier, we can apply EcoSociology to real-life contexts. A key aspect of this application is the distinction between Consumption and Conserver Paradigm-Variations" (CCPV), which allows for "REAL" EcoSociological analyses and actions—referred to as "Real EcoSocial Alternatives for Living." This theme is central to the remainder of this article, and offers the following characteristics of these CCPVs.

The ESP paradigm variations are classified into CS +3 through CS -3 (with CS-3 added by Bill in 2024, and elaborated on herein).

CS -1, CS -2, and CS -3 represent dominant societal structures, corresponding to mainstream U.S. and Western societies, representing intensified forms of moderate to hyper-materialistic growth.

CS +1, CS +2, and CS +3 represent "Conserver Societies", with their own sub-theories and frameworks. These are used to analyze alternative social structures such as ecosocieties, ecocommunities, and ecohomessteads.

Thus, Consumption Societies (CS -1, CS -2, CS -3) serve a descriptive function, outlining existing problems (although CS -3 is certainly normative for SOME now), while Conserver Societies (CS +1, CS+2, CS +3) serve both descriptive and a normative function, presenting potential solutions (although recognizing they have issues as well).

New as of this article is viewing the change from original CS-1, CS0, CS+1, CS+2, CS+3 to the current offering of CS-3, CS-2, CS-1, CS+1, CS+2, CS+3 as an incremental scale in two dimensions much like those shown by AdFontes (2025) scale of media charts which this new configuration corresponds to. The two dimensions [here](#) however are "left/right" and "cooperative/competitive" for CSs, and not the "left/right" and "fact/opinion" as in the AdFontes media scale. The "REAL" CS+3 (cooperative) versus CS-3 (competitive) seems to present a similar "bell curve" as depicted in the AdFontes chart below, while the CS "bell curve" is likely skewed right if taken internationally with the current US, Russian, Chinese, North Korean, Hungarian authoritarian oligarchies balance off to the left historic BIPOC communal "nations" (especially pre-colonial).

Further, these 6 variations of Consumer/Conserver Societies provide individuals with a broader spectrum of choices to mitigate frustration and enact meaningful change, especially flowing from "Hands Off" to "Hands On."

### **EcoSociological Revolution as EcoSocial Evolution**

The Emerging EcoSocial Worldview (EEW), EcoSociology Paradigm (ESP), and Consumer/Conserver Paradigm Variations (CCPV) hold the greatest potential for addressing contemporary social and environmental challenges. However, their success depends on two critical frameworks. First, an "interdisciplinary matrix" within EEW that connects diverse disciplines (Tarman-Ramcheck, 2012; 2024) . Secondly, an "EcoSocial Model" to structure and exemplify EcoSociology's paradigm framework. See that model in the next "Heart" part.

By linking fields ranging from philosophy and theology to chemistry and physics, the EEW provides the foundation for a truly

“bio-disciplinary” and “bio-diverse” paradigm. Within this framework, EcoSociology (ESP) emerges as a dynamic, evolving discipline that integrates human- environment interactions into a modern, interdisciplinary synthesis to offer what millions of people seem to prefer as “Hands On” over “Hands Off.” These choices manifest through the development of an “EcoSociological Imagination” (ESI)—a visionary framework that enables individuals and collectives to continually refine their perspectives and actions. The ESI is explained more below; and is essential for choosing and planning preferred “Hands-Ons” and “Hands-Offs”

**Operationalizing Phillips’ Five Evolutionary Perceptions**

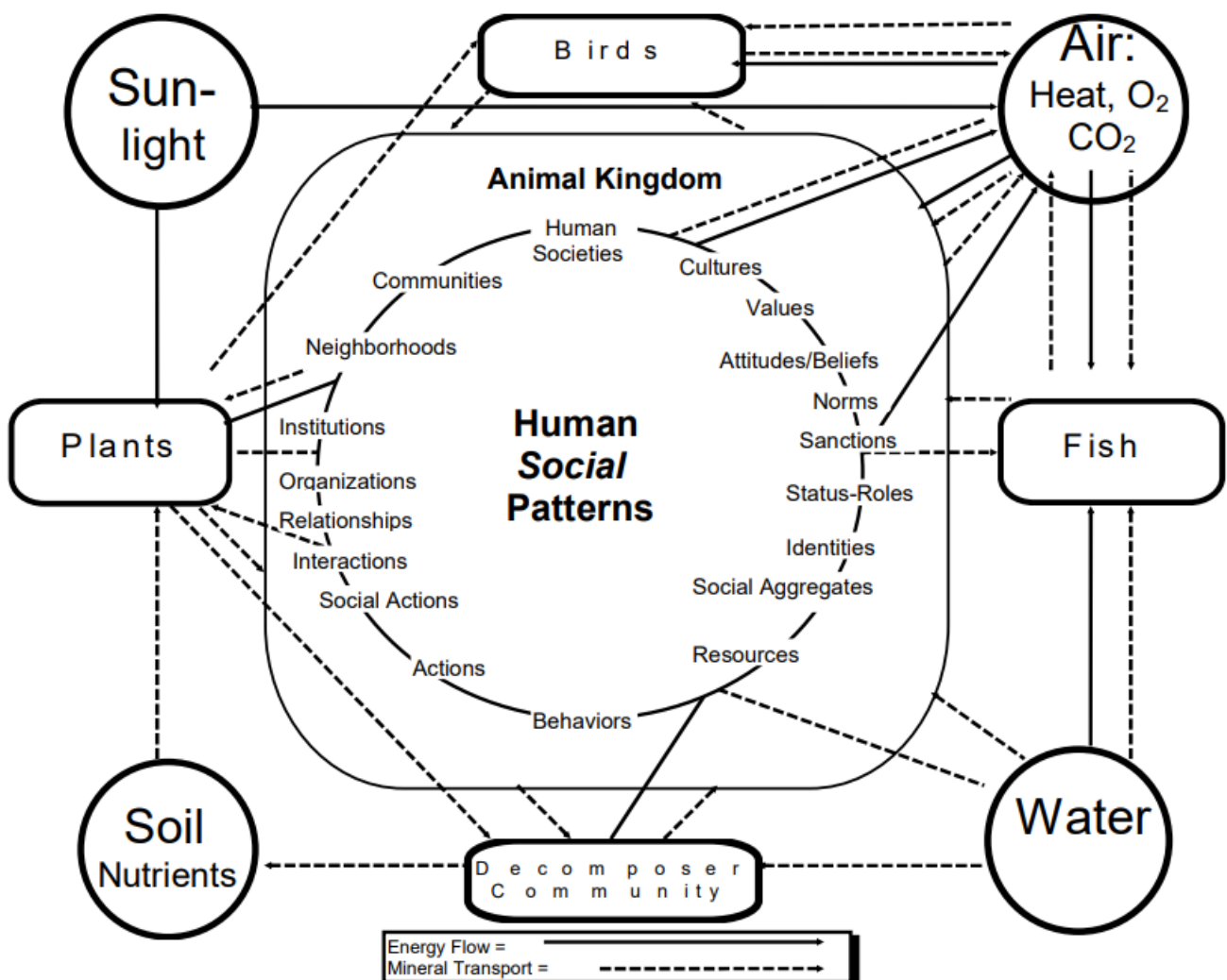
Additionally, this work operationalizes Phillips “five evolutionary perceptions,” particularly as we conceptualize our relationships with all beings and structures in the universe. This aligns with Jeremy Lent’s (2021) critique of the prevailing worldview, which he argues is rooted in disconnection—separating mind from body, individuals from each other, and humans from the natural world.

Lent posits that this outdated worldview must be replaced by an integrative perspective, drawing from modern systems thinking, evolutionary biology, cognitive neuroscience, and wisdom traditions such as Buddhism and Taoism. This approach further elaborates on this transformation by contrasting the “Dominant Western Worldview” with the “Evolving EcoSocial Worldview.” It further details and operationalizes Sanseverino’s (2025) ISAR article in this series “How to Save the World: A Better World Begins with the Full Potential of One.”

**Heart: The Emotional Dimension and EcoSocial Model**

The core of fostering individual and collective transformation lies in EcoSocial Planning (ESP), which enables individuals to make informed Consumer/Conserver lifestyle and policy choices. We illuminate this in more detail later in Section Three. The EcoSociology Paradigm (ESP) is fundamentally focused on human-ecosystem interactions. This is best visualized through Figure 1, which also means FEELING IT IN YOUR BEING.

**Figure 1: The EcoSocial Model**



This model, developed by Bill Tarman-Ramcheck, integrates aspects of the Generalized Ecosystem Model (Farallones Institute, 1979) with introductory sociology models of society—which he taught for decades. The model also incorporates the definitions of Human Social Patterns concepts (Tarman-Ramcheck, 2012; 2024), ensuring a comprehensive perspective and emotional attachment to EcoSociological planning.

Notice that the inner circle of the model is a portrayal of human society basically from the framework of traditional Sociology. The rest of the model portrays the larger ecological systems in which societies are embedded, and elaborately linked. Thus the combination shows the “EcoSocial” complexity and patterns. However, it is only two dimensional on paper here, when in reality it is vastly multi-dimensional and quantumly interconnected, actually infinitely so throughout the known universe and beyond to ALL throughout all of time. Again, refer to Sanseverino (2025) article for more perspective and FEELING this, as well of course to CS +3 Indigenous worldviews and lifestyles LIVING IT—i.e. the “EcoSocial Evolution.”

### Emotional Intelligence

Emotional Intelligence (EI) plays a crucial role in this process by serving as the cognitive- emotional link that informs decision-making. The ability to navigate the complex spectrum of human emotions, as illustrated by frameworks such as the Emotion Wheel (Plutchik, 1980; 2001), enhances our capacity to translate emotional awareness into constructive actions. EI helps us build “maps” that pump our emotional HEART-blood to our “heads” and “hands” to guide our planned journeys. Yet EI is very complex and consists of a wide variety of emotions to understand, (Plutchik, 2001). It’s almost like extra-sensory perception (the other “ESP”), to channel that complex array toward focused healthy actions, and vice versa; in which balance is important. For example, in the “Hands Off” demonstrations that Bill participated in there was plenty of emotional attachment to the signs, banners, slogans, and chants. Yet demonstrators balanced that with respectful interplay with supportive and opposing passers-by, especially those in vehicles who honked, waved, and displayed other signs and gestures. There’s just as much emotion behind “Hands-On” follow-up too, such as purposely buying from supportive businesses and organizations, or avoiding antithetical ones.

EcoSocial Planning (ESP) aligns with Phillips’ “East-West Strategy.” The “East” component focuses on harmonizing personal aspirations with pragmatic approaches, while the “West” component emphasizes the application of scientific methodologies to problem-solving. Emotional intelligence bridges these two dimensions, facilitating optimal ESP implementation by integrating rational planning with heartfelt commitment. Much like maintaining a balanced diet and exercise routine, an equilibrium between cognitive and emotional faculties is essential for sustaining meaningful action. Further elaboration on the structure and dynamics of ESP follows in subsequent sections.

### Hand: The Practical Dimension

“EcoSocial Plans A & B” (ESP A & B) represent the practical implementation of the “Hands- Off/On” framework through a structured planning process that emphasizes personal and public decision-making. These plans are designed to guide both Consumers—categorized as CS-3, CS- 2, and CS-1—and Conservers—categorized as CS1, CS2, and CS3—through a

spectrum of choices that have direct social, ecological, and economic consequences. By engaging with these plans, individuals and communities are encouraged to reflect on their behaviors and consumption patterns, weighing the impact of their actions on shared resources, environmental sustainability, and social equity. ESP A & B thus serve as actionable roadmaps for transitioning from passive consumption to proactive conservation, balancing the need for autonomy (“hands-off”) with the responsibility for engagement (“hands-on”) in shaping a more resilient and responsible future.

### EcoSocial Plans A & B Emerge from “EcoSociological Imagination” Bridging Perspective & Action

Phillips was a student of C. Wright Mills (1959) who introduced the concept of the *sociological imagination* as a critical tool for understanding the interplay between individual experiences and broader societal structures. According to Mills, individuals often lack the cognitive framework necessary to recognize how personal troubles are linked to larger public issues. Macionis (1999) summarizes Mills’ argument, emphasizing the necessity of developing a “quality of mind” that enables individuals to see:

“the interplay of men and society, of biography and history, of self and world . . . What they need . . . is a quality of mind that will help them to see what is going on in the world and what may be happening within themselves. It is this quality . . . that may be called the sociological imagination.”

This concept has been widely influential, shaping sociology as a discipline that not only interprets the world but also seeks to address social problems. However, over time, the emphasis on action- oriented sociology has diminished. Regush (1973) called for a *New Sociological Imagination*, arguing that sociology must evolve into a more radical and action-oriented discipline, directly engaging with the challenges of everyday life. While sociology responded by becoming more applied, mainstream academic discourse gradually shifted away from action, prioritizing theoretical perspectives over direct intervention.

### Expanding the Sociological Lens Ecologically

In response to contemporary global crises—ranging from climate change to social inequality— sociology must extend beyond its traditional boundaries to incorporate ecological and interdisciplinary insights. This need for an expanded framework led our lead author in 1982 to propose the *EcoSociological Imagination* (ESI), a part of the EcoSocial Paradigm that integrates perspective and action. We define these concepts as: Perspective - understanding the intersection of personal biographies, historical trends, and interdisciplinary ecological frameworks (**Evolving** EcoSocial Worldview – EEW) and Action -applying EcoSociological insights to responsibly promote sustainable and just social structures.

The ESI builds upon Mills’ foundational work but moves beyond mere observation to emphasize active engagement in sustainable, systemic change. It situates the *EcoSociology Paradigm* (ESP) within the EEW, advocating for interdisciplinary collaboration and applied research to address pressing environmental and social challenges. EcoSociology is grounded in a multidisciplinary approach that integrates diverse fields to create a comprehensive framework for sustainability and social justice. Interdisciplinary integration plays a key role in this process, drawing insights from

sociology, environmental science, political economy, and philosophy to develop a holistic understanding of societal and ecological challenges. To ensure these theoretical perspectives translate into meaningful change, Applied ESI (EcoSocial Integration) bridges abstract concepts with actionable strategies, providing practical tools for addressing sustainability and social equity. A crucial component of this approach is EcoSocial Planning (ESP), which encourages both individuals and institutions to develop structured plans that incorporate sustainable decision-making into everyday life. By operationalizing these principles, EcoSociology moves beyond theoretical discourse and evolves into a dynamic movement that fosters both individual and societal transformation.

### **The EcoSociological Imagination: The Interplay of Personal and Public Choices**

C. Wright Mills' concept of the sociological imagination underscores the reciprocal relationship between individual agency and broader social structures. Personal decisions invariably have public ramifications, just as institutional policies shape private lives. This dynamic interplay is evident in consumer behavior, economic systems, and environmental consequences.

This phenomenon extends to every individual decision—what products to buy, what services to use—and aggregates into broader social patterns with economic, environmental, and political consequences. At an institutional level, decisions made within corporations and governments shape production processes, resource allocation, and waste management systems. Questions regarding what is produced, how it is manufactured, for whom, and with what long-term consequences remain central to understanding the socio-environmental impacts of economic and policy decisions. The final disposal of products—whether through landfilling, recycling, or remanufacturing—illustrates the long-term ecological consequences embedded within everyday consumer and institutional choices.

The EcoSociological Imagination (ESI) offers a conceptual framework for interrogating these interconnected relationships and fostering critical inquiry into systemic patterns. By applying an interdisciplinary lens that bridges sociology, environmental science, and economics, ESI facilitates a deeper understanding of the structural forces shaping personal and public decision-making. Moreover, it emphasizes action-oriented approaches that move beyond theoretical reflection to engage in meaningful solutions.

Many individuals and organizations are already employing the principles of ESI, even if they do not explicitly define their actions within this framework. ESI serves as a theoretical tool to conceptualize the cognitive and behavioral shifts necessary for sustainable social change. In educational and policy contexts, it is particularly valuable for guiding EcoSocial Planning (ESP), in which individuals develop strategic action plans (Plans A & B) that integrate sustainability into both personal decision-making and collective societal transformation (see the illustrated sample below). Through such applications, ESI fosters an engaged and action-oriented sociology capable of addressing contemporary

social and environmental crises.

### **Operationalizing Consumer and Conserver Societies: Structuring Six Lifestyle Scenarios**

A central principle of the EcoSocial Paradigm (ESP) is the recognition that individual choices regarding lifestyle and work contribute to larger socio-environmental outcomes. Within this framework, individuals actively shape their personal and collective futures by making conscious decisions about consumption (expenses) and production (earnings). This approach is particularly relevant to the transition from traditional consumer societies to more sustainable conserver societies, as outlined in the 2012 and 2024 EcoSocial Planning (ESP) guides in our references (Tarman-Ramcheck, 2012; 2024).

The ESP framework emphasizes the need for individuals to engage in deliberate decision-making regarding their economic behaviors. In **consumer societies, economic growth is often prioritized over ecological sustainability**, resulting in overconsumption, resource depletion, and environmental degradation. In contrast, **conserver societies emphasize sustainability, resource efficiency, and long-term ecological balance**. The viability of either system depends on individual and collective spending and earning choices. Given that perpetual economic expansion—whether under capitalism or any other economic model—is inherently unsustainable, it is crucial to shift toward more ecologically responsible alternatives.

To facilitate this transition, individuals can employ strategic EcoSocial Planning (ESP), which encourages them to develop two alternative life plans—Plan A and Plan B—to account for uncertainties in economic and social trajectories. This planning approach has been successfully implemented by Bill in SOC 202 (“Society and Ecology”) course at Carroll University, where students integrate ESP principles into their career and life planning. Through this process, students align their lifestyle and occupational choices with sustainable and socially responsible frameworks, reinforcing the connection between personal decision-making and broader social transformations.

The interplay between economic decisions and political structures is central to EcoSociology. While political elections occur infrequently, individuals engage in economic decision-making daily. Every expenditure represents a form of “economic voting” that determines which industries thrive and which decline. Similarly, occupational and investment choices shape economic systems by reinforcing or challenging dominant models of production and distribution.

### **Modeling Societal Change: The Transition from Consumer to Conserver Societies**

The transition from consumer to conserver societies is offered in a typology of paradigm-variations that categorizes societies based on their economic and ecological priorities. These are adapted from the EcoSocial Paradigm (ESP) and provide a continuum from extractive-consumptive societies to sustainable conserver societies.

**Table 1. Consumer to Conserver Societies**

Society Type	Key Characteristics	Values
<b>Consumer Society -3</b> <b>The Alt-Right Extraction Society</b>	Extreme wealth accumulation Environmental exploitation Authoritarian governance	Prioritizes economic dominance over sustainability Representative figures: authoritarian leaders Elite financial institutions
<b>Consumer Society -2</b> <b>The Hyper-Consumption Society</b>	Economic growth prioritized over environmental integrity High-consumption lifestyles Short-term economic focus	Consumption and production as ends in themselves Systemic ecological risks reinforced
<b>Consumer Society -1</b> <b>The Cornucopian Society</b>	Assumes limitless resources- Expansion- Maintains political/economic stability	Anthropocentric and materialist values Drives ongoing environmental degradation
<b>Conserver Society 1</b> <b>The Energy-Efficient Society</b>	Focus on conservation and efficiency Seeks growth with less environmental impact Reformist approach	Sustainability within current systems Minimization of waste
<b>Conserver Society 2</b> <b>The Stable-State Society</b>	Steady-state economy Long-term ecological/social balance Zero artificial growth	Emphasizes moderation, harmony, and ethical ecological principles
<b>Conserver Society 3</b> <b>The Actualizing Society</b>	Most sustainable model Encourages self-sufficiency and minimal consumption Community-based economies	Traditional and indigenous values Quality of life over material accumulation

EcoSociology allows individuals to actively participate in shaping sustainable futures. The transition from consumer to conserver societies requires a fundamental shift in values, behaviors, and institutional structures—one that can be achieved through conscious economic decision-making and collective action. Through EcoSocial Planning, individuals can develop strategies that not only guide their own futures but also contribute to systemic change, fostering societies that prioritize sustainability, equity, and ecological resilience.

The execution of ESP Plans A and B relies on daily actions, iterative revisions, and corresponding consequences. Every implemented action feeds back into the "Head" and "Heart," shaping continuous improvement through experiential learning. As more individuals engage in these "healthy" aspects, the evolution of **Conserver Societies** becomes increasingly viable—fostering environments that are fulfilling, inclusive, and sustainable. All this is possible first, as noted above, through the "Head" envisioning through the "EcoSociological Imagination."

**Complements and Operationalize Mindfulness and Kaizen**

Bernie Phillips (2025) article states "two new ideas I will now introduce to complete a direction for learning to achieve personal evolution are mindfulness . . . and kaizen, a Japanese word for 'continuing improvement.' Mindfulness is simply awareness of one's present situation, as opposed to allowing one's mind to wander into the past or the future." EcoSociology and EcoSocial Planning clearly deepen mindfulness by helping people choose what type of Conserver or Consumer societies they prefer to pursue; as well as to potentially be more problem-solving.

Phillips' incorporation of Japan's concept of **Kaizen**, or "**continuous improvement**," reinforces this iterative process. Effective actions yield positive consequences, while detrimental ones necessitate corrective adjustments. Over time, individuals and societies refine their pathways—shifting from Plan A to Plan B when needed—to enhance personal and collective well-being.

This adaptive strategy is particularly vital in navigating contemporary societal turbulence.

**Addressing EcoSocial Problems: Applying ESI & A+B Plans to Bridge Personal/EcoSocial Evolutions**

While the creative energy of "conserver communities" fosters sustainability and resilience, significant challenges arise from the dominant "consumption societies." As Manis (1976) observed, social problems can be categorized based on their cascading harmful consequences:

- **Primary problems** are those with widespread harmful effects.
- **Secondary problems** stem from the primary ones, further exacerbating negative impacts.
- **Tertiary problems** emerge as a consequence of the first two levels.
- **Quartiary problems** represent the continued escalation of harm.

Applying this classification through an **EcoSocial Imagination (ESI)** perspective, **Table 2** illustrates the hierarchy of EcoSocial

**problems.** Extensive research has explored both the issues and potential solutions, particularly regarding national industrial consumptionism and its global spread.

Toffler (1980) identified six fundamental principles underpinning mass-consumption societies: standardization, specialization, synchronization, concentration, maximization, and centralization. These principles transcend political and economic ideologies, shaping industrialized nations regardless of their capitalist,

socialist, or communist structures. Consequently, as superpowers—whether governmental or corporate—divide global resources, industrial consumptionism expands worldwide, amplifying secondary, tertiary, and quaternary problems.

One of the most pressing concerns, as highlighted by Valaskakis et al. (1979), is the lack of global pattern integrity—a foundational issue requiring urgent resolution from an EcoSocial perspective.

**Table 2: Classification of EcoSocial Problem**

Primary	Secondary	Tertiary	Quaternary
1) National Industrial- Consumption	A) Resettlement Trends (rural-urban and international).	i. Fiscal Crisis	a. Slums
2A) International Neocolonialism (global transfer of National Industrial Consumption)	B. Classism	ii. Poverty	b. Crime and Delinquency
	C. Racism	iii. Wealth	c. Elite Deviance
2B) Current raging global Authoritarianism & Rule of Oligarchs	D. Sexism	iv. Segregation	d. Alienation
	E. Food Problems (unequal distribution and control over resources).	v. Discrimination	e. Unemployment and underemployment
	F. Ecological & environmental problems (waste and ecosystem destruction).	vi. Hunger and malnutrition	f. Poor education
		vii. Pollution	g. Inflation
		viii. Erosion	h. Illness
	G. Energy and mineral depletions.	ix. Shortages	i. Death

(Adapted from Manis, 1976, and other sources by Tarman-Ramcheck.)

We argue that this problem-solving must be multifaceted, and that the EcoSocial Model can play a role in the creation of individual evolutionary transformations that are central to Phillips call to action. To advance the practical implementation of EcoSocial principles, we will next be developing a Next-Generation EcoSocial Planning (ESP) Guide that will provide students and professionals with a comprehensive toolkit for implementing EcoSocial solutions. This guide will facilitate both personal applications—addressing head, heart, and hands—and EcoSocial applications, which will encompass habitat, humanity, and holistic sustainability.

**Applying ESPA & B to Buying Behavior: An Example**

From an EcoSociological perspective, the primary problem-solving strategy involves applying EcoSocial change to develop ecocommunities and ecosocieties—concepts summarized below.. In such societies, individuals are encouraged to consciously plan both their lifestyle expenditures and work-related earnings. However, more sustainable decisions can also be made within

existing “Consumer Societies,” as patterns of consumption—products and services—are the primary forces that sustain either consumerist or conserver-based systems. Perpetual economic growth, whether within capitalist or alternative frameworks, is inherently unsustainable and ultimately self-defeating, containing the seeds of its own collapse. In contrast, sustainability should be prioritized and actively shaped by the choices we make in both spending and earning.

Below are examples provided in each row of Table 3 are illustrative, offering a range of expense and income options within both Consumer and Conserver Societies. These examples aim to demonstrate how individuals can make conscious choices among six distinct alternatives—some of which may contribute more effectively to addressing the EcoSocial problems we currently face. A genuine transition toward conserver-oriented lifestyles can support parallel shifts at the community and societal levels. The inclusion of both “A” and “B” plans reflects the value of having a contingency or backup strategy in case the primary plan proves unviable.

**Table 3: EcoSocial Plan 6-Options STUDENT SAMPLE A=CS-1 & CS+1; B=CS+2 & CS+3**

( inserted to show formatting and structure lost in the table elements below this table; or like Figure 1 above Bill can submit originals, screen shots, or pictures of tables if needed )

With NEW CS-3 CM-Advncd* CM-Intermedt CM-Moderat CV-Moderat CV-Intrmdt CV-Advncd I Sample A Sample B										
Est. Expenses/yr	CS -3	CS -2	CS -1	CS +1	CS +2	CS +3	CS	#/Expns's	CS	#/Expns's
Communities	Key Largo	Stonebridge	Milwaukee	Gaviotas	Findhorn	Rosebud	-1	Milwauke	2	Findhorn
Real/incm/sls taxes	\$1,500,000	\$20,000	\$12,000	\$8,000	\$4,000	\$2,000		\$11,000		\$4,200
Media	Allside**R+bias	WSJ/Fox	MJS/NBC	GrnAm/PBS	WW/Int'nt	NtvNRG/drm	-1	MJS/ABC/IT	2	PBS/WW/IT
subsc./eqpt...	\$300,000	\$1,000	\$500	\$300	\$200	\$100		\$600		\$250
Mates/Kids	2+mt-3+kd	2mt-3kd	1.5mt-2kd	1.3mt-2kd	1.2mt-1.5kd	1.1mt-1kd	1	1mt-2kds	3	1mate-1kid
cloths/toys/gifts	\$2,100,000	\$10,000	\$5,000	\$4,000	\$3,000	\$2,000		\$4,500		\$3,000
Schools	8-yr college	6-yr. coll'g	4-yr. coll'g	cmt.y.coll'g	self-t/tech	elders/div.	-1	4yr.collg	2	self-t/tech
tuit./bks./fees	\$600,000	\$14,000	\$10,000	\$7,000	\$5,000	\$3,000		\$10,000		\$5,000
Homes	3+homes/rntls	2 home/utl	1 home/utl	1 shrd.liv.	1 self built	Cmty.hsg.	-1	1 hom/utl	2	1 self built
mtg./rent/taxs	\$9,000,000	\$16,000	\$10,500	\$6,600	\$4,700	\$3,200		\$10,800		\$5,200
Foods	chef/exclusive	buy all food	buy most fd	buy/raise	perm/coop	raise/gath.	1	buy/raise	2	CSA/coop
buy/grw/gathr	\$1,600,000	\$14,000	\$7,000	\$5,000	\$4,000	\$3,000		\$5,200		\$4,000
Wellbeings	own clubs/etc	insur./club	insur./diet	ins./exer.	exer./diet	Monastic	1	ins/diet/x	2	Y/exer/diet
insur./health	\$2,100,000	\$8,000	\$5,000	\$4,000	\$3,000	\$2,000		\$4,500		\$3,500
Orgs/Netwrks	20 grps/BODs	10 groups	5 groups	8 groups	10 groups	12 groups	1	7groups	3	11 groups
dues/fees...	\$900,000	\$1,000	\$500	\$1,000	\$2,000	\$3,000		\$900		\$2,500
Transports	custom blt	2 Lux.Impts	1SUV,1car	1 Hybrid	Public Tr.	Walk/Bike	1	Ecar/bus	2	Bus/Ebike
car/bus/bike	\$3,000,000	\$8,000	\$5,000	\$3,000	\$2,000	\$1,000		\$3,000		\$1,500
Relax/Vacation	Tvl/yacht/plane	Cruise	Vac.Pkg.	Eco-tours	Camp/Hstl	Retreat	-1	Vac.Pkgs	3	Camp/Vlntr
trvl./lodg./\$\$	\$2,500,000	\$6,000	\$2,500	\$1,500	\$1,000	\$2,000		\$2,800		\$1,500
Securities	Exclusives	Gate Community	Sec.Sys.	Nhd.Wtch	Alt.Cmty.	Doctrines	1	Nhd.Wtch	2	Alt.Cmties
safety/protec	\$600,000	\$4,000	\$1,500	\$1,000	\$500	\$500		\$1,000		\$800
<b>Total Expenses</b>	<b>\$25,200,000</b>	<b>\$112,000</b>	<b>\$65,000</b>	<b>\$45,400</b>	<b>\$32,900</b>	<b>\$24,300</b>	<b>0.1</b>	<b>\$58,500</b>	<b>2.5</b>	<b>\$34,650</b>

Est.Earnings/ yr	CS -3	CS -2	CS -1	CS +1	CS +2	CS +3	CS	#/Earn'gs	CS	#/Earn'gs
1st \$ earner	<b>MBA/Prtnr</b>	Ph.D.	PW Mgr.	I.S. Tech	Soy Frmr.	Healer	-1	<b>Bus.Mgr</b>	2	<b>CSA Mgr</b>
salary/wages	<b>\$22,000,000</b>	\$70,000	\$60,000	\$40,000	\$35,000	\$20,000		<b>\$54,000</b>		<b>\$30,000</b>
2nd \$ earner	<b>Co-Partner</b>	Realtor PT	Clerk PT	Alderprsn	4-H Ldr.	Herbalist	1	<b>Alderprsn</b>	3	<b>Farmer</b>
"makings"	<b>\$8,000,000</b>	\$75,000	\$15,000	\$10,000	\$1,000	\$5,000		<b>\$11,000</b>		<b>\$6,000</b>
Total 1 + 2	\$30,000,000	\$145,000	\$75,000	\$50,000	\$36,000	\$25,000	<b>0.1</b>	\$65,000	<b>2.5</b>	\$36,000
Est.NET E/yr	E- CS -3	CS -2	CS -1	CS +1	CS +2	CS +3	CS	# &NET/yr	CS	# &NET/yr
Earnings/yr	<b>\$30,000,000</b>	<b>\$145,000</b>	<b>\$75,000</b>	<b>\$50,000</b>	<b>\$36,000</b>	<b>\$25,000</b>	0.1	\$65,000	2	\$36,000
Expenses/yr	\$25,200,000	\$112,000	\$65,000	\$45,400	\$32,900	\$24,300	0.0	\$58,500	2.5	\$34,650
<b>Net Savings:</b>	<b>\$4,800,000</b>	<b>\$33,000</b>	<b>\$10,000</b>	<b>\$4,600</b>	<b>\$3,100</b>	<b>\$700</b>	0.1	\$6,500	2.2	\$1,350
E.F. per CS	CS -3	CS -2	CS -1	CS +1	CS +2	CS +3	CS	EF impact	CS	EF impact
Ecological	8	4	2	1	0.5	0.25	<b>0.1</b>	1.5	2.2	0.4
Footprint:	Earths	Earths	Earths	Earths	Earths	Earths		<b>Earths</b>		<b>Earths</b>

Developed by Bill T-R & Alecea S. as Adapted From the 2024 EcoSocial Field Guide

A forthcoming article will provide a more detailed discussion of the application of the ecosocial plan. However, below is an illustration of how the ESP model can be applied to spending through the use of Boycott/Buycott.

**Product Lists/Comparisons for Boycott/Buycott for ESP A&B**

**Insight of the Day:** A quarter of US shoppers have dumped favorite stores over political stances. These resources can help flesh out the choices for Plans A & B, by offering companies and products to avoid for “Hands-Off” or actively support for “Hands-On” based on one’s CS perceptions and actions operationalized into original, and continually-improving ESP EcoSocially Imagined and carried out Plans A & B.

**Recommendations of Specifications, Standards, and Ecolabels for Federal Purchasing**

The EPA updated these to help federal purchasers and other buyers select products that are more sustainable and contain safer chemical ingredients. This is the first time in 10 years that the EPA has comprehensively evaluated private-sector standards and ecolabels, expanding its recommendations at the same time. With more than 460 ecolabels and standards in the marketplace, these new recommendations help buyers cut through the clutter to identify thousands of products and services that conserve resources, include more recycled content, reduce PFAS exposure and contamination, as well as lower the overall consumption of single-use plastics (U.S. Environmental Protection Agency (EPA). 2025.)

**Goods Unite Us The Blue Handbook & Shopping Lists**

Vote with your Wallet: Goods Unite Us can help inform your purchases by exploding who you’re supporting when you shop with

ascertain bands and companies (Goods Unite Us. 2025.)

**The Better World Shopping Guide: 7th Edition: Every Dollar Makes a Difference**

Every Dollar Is A Vote. Make Yours Count. Every dollar we spend has the potential to create social and environmental change. In fact, it already has. The world that exists today is in large part a result of our purchasing decisions. Now in its seventh edition, The Better World Shopping Guide continues to be the gold standard for socially and environmentally responsible consumers (Jones. 2021)

**Better World Shopper - <https://betterworldshopper.org/>**

Better World Shopper is a public research project dedicated to making social and environmental data available to consumers who wish to utilize their dollars as votes in order to help build a better world. This research project translates a comprehensive database of over 2000 companies and utilizes 76 reliable sources of data so that the public can hold companies accountable in a practical way, every day (Better World Shopper. 2025).

**Conclusion**

This article began with a sense of urgency—a recognition that we are living in a time of sweeping disruption, confusion, and transformation. From political upheaval to environmental crises, from rising authoritarianism to deepening inequality, our current moment demands not only analysis but action—rooted in a coherent vision. What we have offered is precisely that: a multi-layered, integrative approach to personal and collective evolution through the framework of EcoSociology.

Grounded in over four decades of work by the lead author and enriched by the paradigmatic insights of Bernard Phillips and

others in this ISAR series, the EcoSociological framework draws from sociology, ecology, emotional intelligence, systems thinking, and personal planning. It empowers individuals not simply to react to crisis, but to reframe and reshape their lives and communities in ways that are more sustainable, just, and fulfilling. At its heart lies a deceptively simple but profoundly powerful proposition: how we earn, spend, save, and share our money is one of the most impactful forms of daily agency we possess. Through conscious choices—what we called “Hands Off” boycotts and “Hands On” buycotts—we exercise influence far greater than our votes cast every few years.

This is the engine of EcoSocial Evolution: a collective transformation built through thousands of individual evolutions. When we apply ESI to the 3H model—Head, Heart, and Hand—we align our intellectual insight, emotional depth, and practical action into a coherent pathway forward. In doing so, we break from the mechanistic, bureaucratic, consumption-driven inertia of the Dominant Western Worldview and move toward a living, breathing, quantumly connected, and emotionally resonant paradigm—what we now call the Evolving EcoSocial Worldview.

The typology of Consumer and Conserver Societies (CS -3 through CS +3) provides a vital roadmap for understanding where we are and where we can go. Within this typology, our EcoSocial Plans A & B become not just exercises in foresight, but blueprints for adaptive, resilient living—allowing us to respond to shifting conditions with intentional, ethically grounded choices. These plans are not abstract theories; they are tools for everyday life, used already by students, activists, professionals, and communities who are embodying this work across diverse contexts.

The call now is not just to understand, but to do. To reflect and to act. To plan and to revise. Like the mindfulness and kaizen model embraced by Phillips, this is not about perfect solutions, but about daily, continuous improvement—person by person, community by community. And perhaps most important: this is a call to connection. EcoSociology reminds us that we are never isolated in our efforts. Every shift in how we live—every step away from mindless consumption and toward meaningful conservation—ripples outward. When guided by an EcoSociological Imagination, these ripples become waves, capable of reshaping institutions, economies, and ecosystems alike.

As we move forward, let us do so with courage, creativity, and care—anchored in the belief that a better world is not only possible but already emerging through our shared actions. Through EcoSocial Planning, we take the abstract possibility of change and make it personal, practical, and powerful. In this way, we become active participants in the great task of our time: saving our world by co-evolving with it—personally and collectively, interactively with other humans and non-humans.

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