From a Bureaucratic toward an Evolutionary Way of Life

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Abstract: My focus in this article is on both the underlying cause of the fundamental problem we are all facing at this time in history as well as on a direction for solving that problem. I see that cause as our bureaucratic way of life with its emphasis on persisting hierarchy, narrow specialization, and personal conformity. And I'm convinced that our learning new habits throughout our everyday lives which emphasize the combination of mindfulness, evolutionary perception, and interaction—or "head," "heart" and "hand"—provides the direction we require to solve that problem by moving toward an evolutionary way of life. My contact with C. Wright Mills at Columbia, together with work with my co-author of *Creating Life Before Death: Before Disaster Strikes the Ship of State,* 2nd edition (2024), Thomas J. Savage—as well as Andy Plotkin, Neil S. Weiss, Sergio M. Sanseverino, William Tarman-Ramcheck, Alecea Standlee, Max O. Spitzer, Arnold Kraft Sherman, Charles Thorpe and Ray Porter, along with others—have enabled us to demonstrate through our publications the power of these ideas. As illustrations of those publications, I've included my resume along with summaries of a number of articles published since the appearance in 2024 of *Creating Life Before Death.* These ideas yield a direction for peacefully fulfilling the democratic aims of the 1960s counterculture.

Keywords: bureaucratic way of life, evolutionary way of life, mindfulness, evolutionary perception, interaction, hierarchy, specialization, personal conformity, counterculture, EcoSociology.

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The Problem

What is the absolutely fundamental problem that confronts us humans at this time in history? Is it the possibility of nuclear war? Climate change? Artificial intelligence? Using the scientific method, we must learn the nature of our problem before we can solve it.

Based on my lifetime of sociological research—summarized by my resume in Appendix 1—I've concluded that **our basic problem is our bureaucratic way of life with its focus on persisting hierarchy, narrow specialization, and personal conformity**. As for initial insights into our problems, wars involve hierarchical relationships among nations. Climate change is the product of multiple sources, requiring interdisciplinary knowledge to combat it. And artificial intelligence can only be controlled by human beings who are evolving beyond the evolution of the machines they program, by contrast with their conforming behavior.

With this idea of personal evolution, we can see it as part and parcel of an evolutionary way of life as an alternative to our present patterns of behavior. A story illustrating this contrast was presented in *Creating Life Before Death: Before Disaster Strikes the Ship of State*, 2nd ed. (2024). It describes an experience of my co-author of that book, Thomas J. Savage, who served as an ordained minister for 25 years and a sheriff's lieutenant for 23 years. Tom had literally jumped from a pulpit into a patrol car. He then helped develop educational programs throughout the Sarasota County public school system. For adults, he created a unique experiment of community policing called Citizen Patrol, recognized by Florida as the most significant crime-prevention program in the State, a program that his Captain took credit for, obtaining a Master's degree as a result. Here is Tom's story:

It took place when he was seven years old and had to do with his first crisis of faith. A volunteer Sunday school teacher had just told his class the story of the Israelites' escape from Egypt. At the Red Sea, Moses had parted the waters, and the Jews all went safely through. But when Pharaoh with his army and chariots followed in hot pursuit, Moses closed the waters over them.

At that point, Tom jumped up and yelled, "What happened to the

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

Tom had uncovered the three key components of our bureaucratic way of life: (1) patterns of persisting hierarchy, (2) narrow specialization without integrating knowledge, and (3) personal conformity to the powers that be. His experience illustrates the pervasiveness and power of our bureaucratic patterns of behavior, for he actually was forced to withdraw from Sunday school as the result of his behavior.

What Tom experienced was nothing less than a denial of the importance of his own understanding, feelings and actions, or, metaphorically, his "head," "heart" and "hand." In much the same way, our way of life drastically limits the behavior of the rest of us.

To illustrate this negative view of the potentials of each of us with respect to "head," David Shenk's book *The Genius in All of Us* (2010) contains only one of several studies challenging the dated idea that we are limited by our IQ. Studies by Richard E. Nisbett, reported in his *Intelligence and How to Get It: Why Schools and Culture Count* (2009), document the environmental impact on one's capacity to think and understand. An earlier one-year experiment in an elementary school by Robert Rosenthal and Lenore Jacobson concluded that intellectual performance was largely a product of teacher expectations (1968). Nevertheless, the belief that we are all drastically limited by our IQ is widespread.

As for beliefs about our emotional limitations, or "heart"— resulting from narrow specialization— recall the 9/11 disaster at the World Trade Center and the Pentagon. The CIA, FBI, State Department and NSA all had some knowledge of the potential for those catastrophes. But their isolation from one another stood in the way of their becoming emotionally committed to take the decisive action that was required. Similarly, we had the explosion of the space shuttle Challenger due to an O-ring failure. Yet it is likely that the O-ring would have been repaired if employees within different departments had been in communication with one another to demonstrate the overriding importance of fixing it.

With respect to personal conformity, the educator Ivan Illich has argued in his *Deschooling Society* (1971) that we are all "schooled"—or taught—"to confuse teaching with learning, grade advancement with education . . . . medical treatment . . . for health care, social work for improvement of community life, police protection for safety, the rat race for productive work" (1971, 1-2). As a result, we fail to develop genuinely effective practices of education, health care, social work, police protection and productive work. I argue that such patterns of conformity, emphasizing "hand," are reinforced by our belief that we are limited intellectually, and by our narrow specialization that limits us emotionally.

We find hierarchy, narrow specialization and conformity everywhere we look: in the home, the school, the workplace, the house of worship, the armed forces, political organizations, the economy, sports arenas, and games we play. From the very

moment of birth, this way of life becomes habitual for all of us.

In higher education, the field that I have some familiarity with, there are no less than 53 distinct Sections of the American Sociological Association which have little to do with one another. For example, there are Sections on aging, children, crime, economics, the environment, the family, inequality, migration, labor, medicine, race, science, medicine, the body, consumption, population, religion, sex, education, theory, culture, emotions, mental health, and much more. There are 56 separate sections within the American Psychological Association, and such specialization is paralleled in the other social sciences within organizations in the U.S. and elsewhere.

Specialization has been most useful within the physical sciences, for such narrow knowledge has been integrated with the aid of mathematics and computer technology. But such integration has not yet been possible in the social sciences. As a result, we have limited understanding of society's fundamental problems. It is not the case that the social sciences—including anthropology, political science and history—are unscientific. Rather, their scientific conclusions have not taken us far enough in understanding our basic problems at this point in time. And now is a time when we desperately need solutions to our highly threatening problems.

As for hierarchy and conformity within education, of course there are many excellent teachers at all levels of education who manage to achieve a love of learning in their students. However, I would argue not only that they are in the minority, but also that schools generally are focusing ever more on preparing students for employment rather than on education. Of course, employment is indeed important, but education is absolutely crucial to solving the enormous problems of society. If we turn to another educator, Paolo Freire, and his *Pedagogy of the Oppressed* (1972), he emphasizes the extremely widespread situation where the teacher claims to know everything and demands nothing more than conformity from the students.

If we look back historically at the hopes many of us had that the newly developed mass media—radio, television, the internet— would finally yield great education for ever more of us, the result is that we are sorely disappointed. Once again, there are indeed many examples of excellent programs. Yet once again we are most disappointed. Indeed, technologies like Artificial Intelligence or AI are being widely employed as substitutes for students' learning the hard work of writing papers on their own.

Given our enormous problems, like the possibility of nuclear war, climate change and artificial intelligence, is it really possible to move away from our bureaucratic way of life?

Toward a Solution

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

What the social sciences have largely neglected, as illustrated by Tom, is a focus on the individual. From Confucius: "It is man who can make the Way great, and not the Way that can make man great." From Ralph Waldo Emerson: "There is

properly no history, only biography." From Francis Bacon: "I have taken all knowledge to be my province." From Isaac Newton: "If I have seen further it is by standing on the shoulders of giants." And from C. Wright Mills: "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."

It was Mills whose *The Sociological Imagination* (1959/2000) was rated by the members of the International Sociological Association as the 2nd most influential book for sociologists published during the entire 20th century, just behind Weber's *Economy and Society* (1922/2013). It was Mills who motivated me at Columbia to leap from medicine to sociology, just as Tom had jumped from pulpit to patrol car. And it was Mills who was largely responsible for my lifetime of efforts to discover how to fulfill the incredible potentials of the individual as the basis for the solution of societal problems.

The bare bones of my conclusion is this: (1) Learning to practice *mindfulness* (or "HEAD") throughout one's everyday life can teach one to center on one's own behavior no less than on that of others, by contrast with the teachings of our present way of life. (2) Learning to practice *evolutionary perception* (or 'HEART") can yield ever more frequent reinforcement of oneself for one's evolved nature as the very jewel of the universe, by contrast with our rarity of reinforcements. (3) One's practice of "HEAD" and "HEART" can in turn enable one to solve increasingly important problems by centering on the practice of *interaction* (or "HAND"), whether externally or internally, which can include how we spend our money as well as how we vote. Overall, these patterns of behavior can take us from our bureaucratic toward an evolutionary way of life.

I'm not claiming that these procedures are the only path toward personal evolution. Rather, I claim that they have worked for me, and they might well work for others. I look forward to learning from readers how alternative procedures have worked for them. By joining our experiences in moving away from our patterns of hierarchy, narrow specialization and personal conformity, we will be able to solve society's fundamental problems

For me to communicate how these techniques have enabled me to move in an evolutionary direction, I must give numerous personal examples. I have numbered fifteen illustrations, starting historically with the earliest ones, and listed them in Appendix 2.

Following the boldfaced description of my basic conclusion of how anyone can move toward an evolutionary way of life, I will now elaborate on five of those examples, #8 on "head" or *mindfulness*, #9 on "heart" or *evolutionary perception*, #3 on "hand" or *external and internal interaction*, #13 on "head-heart-hand" or *mindfulness, evolutionary perception,* and *interaction*, and #15 on the same three concepts.

8. "HEAD": *Mindfulness* **was illustrated by my two invited essays in *Contemporary Sociology* (2019 and 2020). In both essays I emphasized the importance for sociologists to pay far closer attention to the potentials of the individual—and not just social structure—to contribute to the solution of social problems. Mindfulness requires attention to oneself as**

well as one's momentary situation, versus losing awareness of that situation by thinking of the past or future.

Mindfulness is similar to the practice of meditation, with its roots in what the Buddha taught 2500 years ago. One ignores external problems and centers on oneself, thus avoiding the outward orientation of our present way of life. In driving a car, for example, one remains centered on one's driving situation from one moment to the next, even though one might simultaneously engage in conversation. By so doing, a sudden stop by the car in front of you would be followed by your immediately stopping your own car.

By contrast with meditation, mindfulness is most effective when it is practiced throughout the day, and not merely for a brief period. By so doing, one can learn to improve the full range of one's behavior.

Mindfulness may be illustrated further by the practice of centering on the sound of one's breathing while attempting to fall asleep. In that way, that focus helps one block out of one's consciousness thoughts which would interfere with falling asleep.

A key problem of learning mindfulness is to assume that one has succeeded far earlier than one has in fact learned the procedure. For our outward orientation is a basic product of our bureaucratic way of life. Yet by continuing improve on such learning, one will be simultaneously moving away from that way of life.

9. "HEART": *Evolutionary perception* **was illustrated in my 2024 article with others, "Personal Evolution: A Paradigmatic Solution for Personal and World Problems." By learning to perceive just how far external phenomena have evolved relative to one's own evolution, one can learn to reinforce oneself ever more frequently as being the very jewel of the universe. That reinforcement can, in turn, yield the confidence required to help one solve problems to an increasing extent.**

In this way, one learns to perceive anything and everything from an evolutionary perspective, that is, one locates any perceived object in the time period when it appeared within the evolutionary process. By so doing, one locates human beings, including oneself, at the present time period, and one thus comes to see oneself and others as the most highly evolved creatures within the known universe.

As the result of that perception of self as at the leading point of the evolutionary process, one can become positively reinforced. And additional reinforcements can follow as one continues to perceive phenomena in this way.

Presently, reinforcements from others are generally rare events, and positive feelings resulting from our own accomplishments may occur equally rarely. Yet such feelings can become ever more frequent as one learns to practice evolutionary perception. For we perceive phenomena from one moment to the next.

For example, presently we might see the sun, the stars, or products of engineering like large buildings, planes or bridges as far more important than ourselves. Yet the practice of evolutionary perception can teach us our own overriding importance within the universe.

3. "HAND": With respect to a combination of *external and*

internal interaction, **a major article I submitted to** *Sociometry* **(1964) after years of work on it was rejected, and initially I accepted that verdict. However, after several days I concluded that the reasons for rejection made little sense, and I spelled out my conclusions in a letter asking the editors to reconsider, which they did, and the article was published.**

External interaction may be illustrated by my having accepted the rejection of my article by the editors of *Sociometry.* By contrast, my subsequent reviewing that rejection and concluding that it did not make sense exemplifies internal interaction. From this perspective, the interaction among one's "head," "heart" and "hand" is no less important than one's interaction with others.

Granting the importance of internal interaction, the focus on external interaction within our present way of life has taught us to largely ignore it. As a result, we learn to look outward instead of both inward and outward. Yet we can learn to change this one-sided approach once we come to understand the importance of internal interaction.

Such interactions illustrate the learning or educational process. That increasing understanding is largely the result of the human being's development of complex languages, by contrast with the very simple languages of other forms of life. When we add written language to our accomplishments, we are able to interact with others who are distant in time and space.

After one has worked with the three concepts of mindfulness, evolutionary perception and interaction over a period of time, one can simplify one's approach by including one's awareness of one's mindfulness and evolution perception as one proceeds with interaction. By so doing, one can move more easily in an evolutionary direction.

13. "HEAD-HEART-HAND": *Mindfulness, Evolutionary Perception,* **and** *Interaction* **can work together, as illustrated by my 2025 article with Tom Savage, "How to Save the World: Developing a Social Movement toward Personal Evolution." It is this very combination that follows the metaphorical focus on "head," "heart" and "hand" of the Scarecrow, Tin Man and Lion in "The Wizard of Oz." This combination equally follows the organization of the chapters in the book,** *Creating Life Before Death***, with the first two chapters centering on "head," the second two on "heart," and the third two on "hand."**

We can make use of the 1939 film, "The Wizard of Oz,"— coupled with a publication which includes a portrayal of "Wizard of Oz 2" in my book, *Personal Evolution through Film: "The Wizard of Oz," "Star Trek," "Wild Strawberries" and "Wizard of Oz 2"* (2014)—to help us learn to move beyond our bureaucratic way of life and, as a result, solve ever more difficult problems,

Recall that, in the film, the Wizard assured the Scarecrow, Tin Man and Lion that they were actually the equal of anyone else, and certainly not their inferiors. "Wizard of Oz 2" takes this story a step further, for these three along with Dorothy begin to travel on an evolutionary yellow brick road leading beyond Emerald City. They are soon joined by the Munchkins and Dorothy's Aunt Em and Uncle Henry, thanks to the magic wand of Glinda, the Good Witch of the North.

"Wizard of Oz 2" illustrates the power of interaction to reduce prejudice, just as this has been demonstrated by Pettigrew and Tropp's review of 515 studies with more than 250,000 subjects on the contact theory of prejudice (2006):

As they continued on the yellow brick road, what was most surprising for Dorothy, the Scarecrow, the Tin Man and the Lion was that every single Munchkin had had important experiences in life that could teach them a thing or two about how a person can evolve. Granting that Dorothy and her friends were learning to be teachers of the Munchkins, the Munchkins were learning to be teachers as well (2014, pp. 189-190).

15. "HEAD-HEART-HAND": *Mindfulness, Evolutionary Perception,* **and** *Interaction* **were illustrated in a 2025 article by William Tarman-Ramcheck, Alecea Standlee and Andy Plotkin. We can all learn to move in an evolutionary direction by making full use of the power of the money we spend from one day to the next, and not just rely on our infrequent voting behavior. For example, we can support organizations emphasizing conservation rather than consumption, making use of an eco- sociological approach.**

The title of this article is "How to Save Our World: 'Hands Off' Actions to 'Hands On' Problem-Solving by Redirecting Our Money Using 'EcoSociology.'" While it includes attention to mindfulness and evolutionary perception, its focus is on **interaction.** For we can learn to act in everyday life by choosing how we spend our money so as to move in an evolutionary direction, making full use of an extremely broad ecosociological approach.

Let us recall the aims of the counterculture of the 1960s and 1970s, a worldwide movement largely of young people who attempted to change our bureaucratic way of life, as described by Charles A. Reich in his *The Greening of America* (1970/1995):

There is a revolution coming. It will not be like revolutions of the past. It will originate with the individual and with culture, and it will change the political structure as its final act. It will not require violence to succeed, and it cannot be successfully resisted by violence (1970, p. 2).

In his 2nd edition of *Greening,* published twenty-five years later in 1995, Reich attempted to explain why the counterculture did not achieve its goals, granting that it did succeed in spawning a number of democratic movements:

The subject of *The Greening of America* is the problem of finding a new direction and bringing about change when the mechanisms of democracy have ceased to function effectively. The sixties counterculture was an early attempt to meet this challenge. **However, the counterculture greatly underestimated the forces arrayed against change, and it lacked an adequate theory of how to oppose these forces.** Meanwhile, mainstream America, also seeking change, has focused exclusively on symptoms while ignoring the underlying cause (1995, viii).

The present article by Tarman-Ramcheck, Standlee and Plotkin carries forward what was missing in the counterculture. On the one hand, "the forces arrayed against change" were and are very largely within the individual, for we have all spent a lifetime conforming to patterns of hierarchy and narrow specialization.

As for the idea that those in the counterculture "lacked an adequate theory of how to oppose these forces," a focus on mindfulness, evolutionary perception and interaction—or "head," "heart" and "hand"—yields what I'm convinced is the missing adequate theory.

Every single one of us, just like every single Munchkin in "Wizard of Oz 2," has much the same potential as the brightest individuals in the world for helping us all solve our highly threatening problems at this time in history. I look forward to readers joining me and other sociologists in our efforts to help solve our highly threatening problems. Look to the website behavioral-scientists.com for information that extends the ideas in this article. And look to your own development of mindfulness, evolutionary perception, and interaction. That education can enable us to develop a powerful social movement taking us from our bureaucratic toward an evolutionary way of life.

Appendix 1: Resume

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

Academic Positions:

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

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

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

Research, Consulting, Editing, Publishing:

Universitet Skopje (Yugoslavia), Research Associate, summer 1963

Puerto Rico Dept. of Education, Research Consultant, summers 1967, 1968 Japan Center for Area Development, Tokyo, Visiting Scholar, summer 1969 Florida State University, Visiting Professor, summer 1970

Co-Founder of "Sociological Practice" Section of the American Sociological Association, 1975 Co-Founder and Co-Editor of *Sociological Practice* journal, 1976-77

University of Hawaii, Visiting Professor, summer 1983

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

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

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

Phillips, Bernard, Harold Kincaid and Thomas J. Scheff (eds.), ***Toward a Sociological Imagination: Bridging Specialized***

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

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

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

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

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

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

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

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

Worlds of the Future: Exercises in the Sociological Imagination. Columbus, Ohio: Charles E. Merrill, 1972. *Sociology: From Concepts to Practice.* New York: McGraw-Hill, 1979 Translation: Spanish, 1982 *Sociological Research Methods: An Introduction.* Homewood, Illinois: Dorsey Press, 1985.

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

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

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

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

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

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

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

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

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

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

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

Dissertations and Key Articles:

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

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

"A Role Theory Approach to Adjustment in Old Age," *American Sociological Review 22* (April 1957). 212-217. "Expected Value Deprivation and Occupational Preference," *Sociometry* 27 (June 1964), 151-160.

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

"Toward a Reflexive Sociology," *The American Sociologist*, Summer 1988, 138-151. "Sociology's Next Steps?", *Contemporary Sociology*, July, 2019 (48, 4), 382-387 (invited essay).

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

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

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

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

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

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

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

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

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

"How to Save the World: Mounting an Evolutionary Social Movement," *ISAR Journal of Arts, Humanities and Social Sciences,* 3(4), April 2025, 83-90. "How to Save the World: Developing a Social Movement toward Personal Evolution," (with Thomas J. Savage). *ISAR Journal of Arts, Humanities and Social Sciences,* 3(6), 90-102.

Appendix 2: "Head-Heart-Hand" (Mindfulness-Evolutionary Perception- Interaction) Illustrations

1. **"HAND":** To illustrate **external interaction**, living at 1660 Crotona Park East in the Bronx, I looked down at Playground #5, with its concrete table tennis and paddle tennis fixtures—with the latter much like present-day pickle ball courts. I started with table tennis, then moved on to paddle tennis, and later was taught tennis on courts further in the park by the playground superintendent. This led to my playing varsity at the Bronx High School of Science and at Columbia University, where a teammate suggested that I audit the course of a new sociology instructor, C. Wright Mills.

2. **"HAND":** As for **internal interaction,** my doctoral dissertation at Boston University (1956) —followed by an article presenting its key ideas (1957)—centered on interviews with individuals age 60 and above, found that those who identified themselves as "middle-aged" were far better adjusted to their lives than those who saw themselves as "old" or "elderly." This was true even when those identifying as "middle- aged" had experienced negative experiences, such as the loss of a spouse or forced retirement.

3. **"HAND":** With respect to **a combination of external and internal interaction**, a major article I submitted to *Sociometry* after years of work on it (1964) was rejected, and initially I accepted that verdict. However, after several days I concluded that the reasons for rejection made little sense, and I spelled out my conclusions in a letter asking the editors to reconsider, which they did, and the article was published.

4. **"HEAD": Mindfulness** was illustrated by Lawrence Busch's article—"A Tentative Guide to Constructing the Future" (1976)—in a journal, *Sociological Practice,* that I started with Donald Gelfand (just after we founded a new Section of the American Sociological Association with the same name. Successful social movements throughout Western history must enable individuals to become sufficiently conscious of their everyday "mundane" behavior to point it in the direction of the new social movement.

5. **"HEAD": Mindfulness** was illustrated in many of the

articles in the three volumes ((2002, 2007, 2009) by members of the Sociological Imagination Group that I founded with Thomas J. Scheff and Harold Kincaid in 2000, based on annual meetings presenting our research between 2000 and 2008. The three of us edited the first volume, I edited the second one, and I helped David Knottnerus edit the third. Mills's concept of "the sociological imagination" is closely linked to the idea of the sociologist's forming his or her own self while doing research and teaching.

6. **"HAND": Internal interaction** was illustrated by this quote from Jane Addams—the founder of the discipline of Social Work—in her *Democracy and Social Ethics* (1902): "A conception of Democracy not merely as a sentiment which desires the well-being of all people ["heart"], nor yet as a creed which believes in the essential dignity and equality of all people ["head"], but as that which affords a rule of living and a test of faith" ["hand"].

7. **"HAND": External interaction** is illustrated by the very nature of our universe, discussed on pages 15-16 of my book with co-author Tom Savage (with the help of others), *Creating Life Before Death: Before Disaster Strikes the Ship of State,* 2nd ed. (2024). It is not possible to completely isolate any part of the universe, for there will be interaction with that part from the rest of the universe.

8. **"HEAD": Mindfulness** was illustrated by my two invited essays in *Contemporary Sociology* (2019 and 2020). In both essays I emphasized the importance for sociologists to pay far closer attention to the potentials of the individual—and not just social structure—to contribute to the solution of social problems. Mindfulness requires attention to oneself as well as one's momentary situation, versus losing awareness of that situation by thinking of the past or future.

9. **"HEART": Evolutionary perception** was illustrated in my 2024 article with others, "Personal Evolution: A Paradigmatic Solution for Personal and World Problems." By learning to perceive just how far external phenomena have evolved relative to one's own evolution, one can learn to reinforce oneself ever more frequently as being the very jewel of the universe. That reinforcement can, in turn, help one to solve problems to an increasing extent.

10. **"HAND": Internal interaction** was illustrated in my 2024 article, "How to Save the World: Toward A New Social Movement—'Individual Evolution.'" This included the expanding of positive sanctions from others, the reversing of negative sanctions from others, the reversing of negative sanctions from oneself, and the resisting of repressive behavior.

11. **"HAND": External interaction** was illustrated in my 2025 article, "How to Save the World: Mounting an Evolutionary SocialMovement." It was there that the concept of mindfulness was paired with *kaizen*, the Japanese word for "continuing improvement," helping to repair the devastated Japanese industries following World War II.

12. **"HAND": A combination of internal and external interaction** was illustrated in Tom Savage's 2025 article, "How to Save the World: Actually Achieving Personal Evolution" Seven circumstances can help to motivate people to develop evolutionary habits, including an understanding of the danger to the human race of continuing with our present way of life,

and also examples of the continuing evolution of others. Savage, T. J.

13. **"HEAD-HEART-HAND": Mindfulness, Evolutionary Perception,** and **Interaction** can work together, as illustrated in my 2025 article with Tom Savage, "How to Save the World: Developing a Social Movement toward Personal Evolution." It is this very combination that follows the metaphorical focus on "head," "heart" and "hand" of the Scarecrow, Tin Man and Lion in "The Wizard of Oz." This combination equally follows the organization of the chapters in the book, *Creating Life Before Death,* with the first two chapters centering on "head," the second two on "heart," and the third two on "hand."

14. **"HAND": The combination of external and internal interaction** was illustrated by Andy Plotkin in his 2025 article. By taking into account "paradigms," or our most basic assumptions about self and world, we can learn to solve our intractable social problems. I illustrated this personally within my newly formed a cappella quartet by learning how paradigmatic conditions prevented me from solving the problem of learning a song. I discovered that external and internal interaction are keys to solving basic problems.

15. **"HEAD-HEART-HAND": Mindfulness, Evolutionary Perception,** and **Interaction** were illustrated by William Tarman-Ramcheck, Alecea Standlee and Andy Plotkin in their 2025 article, "How to Save Our World: "Hands Off" Actions to "Hands On" Problem-Solving by Redirecting Our Money Using "EcoSociology." We can all learn to move in an evolutionary direction by making full use of the power of the money we spend from one day to the next, and not just rely on our infrequent voting behavior. For example, we can support organizations emphasizing conservation rather than consumption, making use of an eco-sociological approach.

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