



Can We Continue Our 14-Billion-Year Evolutionary Journey? Yes, By Moving Beyond Our Bureaucratic Way of Life

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Abstract: The 14-billion year journey of our universe has finally yielded human beings possessing absolutely fantastic potentials for continuing evolution. Even the sky is not the limit of where humanity might go in the future. And this is true for all 8 billion of us, based on interdisciplinary knowledge of human behavior. We all have the potential not only to fulfill our dreams, but to go far beyond them. We have the possibility of developing an **Evolutionary Way of Life**. However, we remain unable to fulfill our potentials because, from the very moment of birth, we all—and this included people like Einstein, Beethoven and Edison—experience a **Bureaucratic Way of Life** that stands in the way of humanity's ability to reach for the stars. It is an overall way of living that involves (1) patterns of hierarchy with limited interaction, (2) narrow specialization with limited integration of knowledge, and (3) conformity with limited personal autonomy. Most recently, that general pattern of behavior has yielded dire threats to the human race in the form of an **Invisible Crisis** linked to the possibility of the very end of the human race through nuclear war, climate change or a pandemic. However, there is indeed a way out of these dangers for all of us, namely, the **East-West Strategy**. This is an approach that builds on the interdisciplinary vision of the renowned sociologist, C. Wright Mills, whose *The Sociological Imagination* was rated by the International Sociological Association as the 2nd most influential book for sociologists which had been published during the entire 20th century (the 1st was published by Max Weber, a founder of sociology). In this paper I present the nature of that strategy in some detail. Using this strategy, every single one of us can learn to work toward fulfilling his or her vast potentials.

Keywords: bureaucratic way of life, evolutionary way of life, invisible crisis, East-West strategy, science of human behavior, democracy, internal interaction, interaction.

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Introduction

Humanity's long evolutionary journey started with the Big Bang, and it continued almost 5 billion years ago with the formation of a planet capable of sustaining life. Life originated a billion years later, and continued to evolve very slowly until *Homo sapiens* finally appeared some 300,000 years ago. Writing developed only about 5,000 years ago, and democracy, science and technology originated no more than several hundred years later.

What all these events had in common was a process of interaction. For example, no part of our universe can be totally separated from any other part. Organisms interact with their environments, just as a plant takes in carbon dioxide and sends out oxygen. Biological evolution occurs when a mutation or unforeseen biological change yields an organism's better adaptation.

This extremely slow process of evolution has been speeded up dramatically by the invention of spoken and written language among humans, yielding rapid learning coupled with the invention of science and technology. We've had incredibly fast development of books, schooling, and the mass media of radio, television, the internet and AI. The result? **A 14-billion-year evolutionary journey.**

Yet at the same time we humans **have** developed a way of life throughout the world which sharply limits interaction and evolution, namely, our overall **bureaucratic way of life. Its focus is on (1) patterns of hierarchy with limited interaction, (2) narrow specialization with limited integration of knowledge, and (3) conformity with limited personal autonomy.** The result has been drastic limits placed on human development. In addition, we have rapidly increasing problems, such as climate change, the possibility of nuclear war, and pandemics. They threaten the very existence of humanity.

To illustrate our new world, let us turn to the narrow specialization which led to the 9/11 catastrophe, as described in my book with Thomas Savage and colleagues, *Creating Life Before Death: Before Disaster Strikes the Ship of State* (2nd edition, 2024), a book with most of the references that follow:

Recall the 9/11 disaster at the World Trade Center and Pentagon. Specialized knowledge about the potential for that catastrophe was learned by the CIA, FBI, State Department and NSA. Yet there was no sharing among those organizations. (p. 7).

If governmental organizations had their acts together, it is entirely possible that the catastrophe of 9/11 could have been avoided. In addition to their narrow specialization, those organizations also illustrate patterns of hierarchy and personal conformity, exemplifying all three elements of our bureaucratic way of life. For example, the decision by, say,

the State Department, not to communicate with the CIA, FBI and NSA was the responsibility of the Secretary of State. Still further, the officers throughout the State Department went along with that decision.

Can we moderns learn to move away from our bureaucratic way of life so as to solve the problems threatening us at this time in history? Can we learn to move toward an **evolutionary way of life centering on (1) limited hierarchy coupled with interaction, (2) the integration of knowledge, and (3) personal autonomy?** Can we succeed in addressing the highly threatening problems we are facing at this time in history?

The Invisible Crisis of Democracy

How are we to explain the fact that, after several thousand years of democracy—taking us from its origins in Greek thought through the Renaissance, Reformation and Enlightenment plus the American and French Revolutions, the defeat of Hitler, and Roosevelt's New Deal achievements—we now see the specter of dictatorship in many parts of the world?

I am completely unsatisfied by every explanation I've ever read or heard. For they almost invariably follow the narrow specialization of our bureaucratic way of life.

For example, they rarely go back in time more than a dozen years, whereas I'm convinced that such narrowness is unsatisfactory. Also, generally they sharply contrast dictatorships—like those in China, Russian and North Korea—with Western democracies. Granting we in the West have exemplified democratic ideals much further than they, we share with them the three key elements of a bureaucratic way of life.

Creating Life Before Death builds on the insights I and a physician Louis C. Johnston developed in *The Invisible Crisis of Contemporary Society* (2007/2017). I and my colleagues confront this backsliding from our democratic way of life. We begin with the insights of Harlan Cleveland, former U.S. Assistant Secretary of State, President of the University of Hawaii, Peace Corps leader, author of twelve books, and recipient of the U.S. Presidential Medal of Freedom.

Following Cleveland, the modern world is experiencing a continuing revolution of rising expectations, or rising aspirations for what can be produced by ever-improving scientific technologies. Advertising stimulates our desires for what is becoming available, yielding unrealistic desires for the acquisition of things, only some of which we can afford. **The result is an increasing aspirations-fulfillment gap, yielding rising frustration followed by aggression.**

Cleveland's insights have been reinforced by other social scientists. For example, Emile Durkheim, a founder of

the discipline of sociology, wrote these words about the industrial revolution: "From top to bottom of the ladder, greed is aroused without knowing where to find ultimate foothold. Nothing can calm it, for its goal is far beyond all it can attain."

The psychoanalyst Karen Horney wrote about the contradiction within modern society "between the stimulation of our needs and our factual frustrations in satisfying them." As a result, she saw the result of this aspirations-fulfillment gap as "neurosis."

The historian Daniel Boorstin added to Cleveland's, Durkheim's and Horney's insights with these words:

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

What we are all experiencing, as the result of our continuing technological revolutions coupled with increasing advertising for their products, is nothing less than growing gaps between our aspirations and our ability to fulfill them. The result is increasing and widespread frustration surrounding our newfound goals or aspirations. Just as Boorstin indicates, we've learned to desire what we cannot possibly achieve. And what is happening is by no means recognized, for the specialized approach within our bureaucratic way of life fails to detect the sources of our frustration. We are, then, experiencing an invisible crisis, given our increasing gap between our aspirations and our ability to fulfill them.

But what does all this frustration have to do with a crisis of democracy? Not only are we moderns experiencing increasing frustration as the result of our widening aspirations-fulfillment gap. That frustration is, in turn, yielding increasing aggression, which helps to explain anti-democratic movements at this time in history. The close tie between frustration and aggression has been illustrated again and again throughout the literature of the social sciences.

Jack Levin, my doctoral student at Boston University, understood the importance of experimental verification. He constructed an experimental test of this link between frustration and aggression, as described in *Creating Life Before Death*. As a result, he contributed to our understanding of the development of the invisible crisis.

Levin's focus was on learning about the causes of prejudice, which we may understand to be a type of aggression even though it is mental rather than physical. His subjects were 180 freshmen and sophomores in two sections of introductory sociology at Boston University.

Early in the semester he measured the students' degree of prejudice against a minority group that he happened to select. One of Levin's two basic hypotheses was that outward-oriented or conformity-oriented students would increase their prejudice against that minority group if they were frustrated. He measured this bureaucratic orientation by determining whether students compared their grades with the grades of other students, rather than with their own previous grades.

He believed that the behavior of such students would be much like being on a see-saw, with a minority group member at the opposite end of the see-saw. Being frustrated would be like being pushed down by the minority individual, while increasing one's prejudice would be much like pushing up while pushing down that member.

Levin's second hypothesis was about students who are somewhat oriented inward, or toward their own personal development or evolution, as illustrated by comparing their grades to their own previous grades rather than with those of other students. He hypothesized that they would not increase their prejudice against that minority group if they were frustrated. For he believed they would see themselves on a personal stairway rather than on a see-saw. Aggression against that minority group would not help them in their climbing efforts.

Jack created an extremely frustrating experience for all of the students by giving them what they believed to be an aptitude test for success in graduate school. Actually, the "aptitude test" had nothing to do with aptitude for success in graduate school, yet the students believed that it was genuine, based on their answers to questions after the experiment was over. They were given 12 minutes to complete a vocabulary test consisting of 150 difficult items, with many of the words made up by Levin.

Every student totally failed the test. Shortly after this experience, Levin once again measured the students' degree of prejudice against the minority group. He found that his first hypothesis was indeed correct. The outward-oriented or conformity-oriented students generally increased their prejudice against the minority group. Their aggressive behavior was their tool for raising themselves up on their see-saw.

His second hypothesis was also confirmed, for the students oriented inward to some extent generally did not increase their prejudice. Levin followed up his experiment with a questionnaire that confirmed his experimental results. He found that the inward-oriented students revealed less

hatred against various groups. They were less committed to the values of external conformity and narrow specialization than the students who were more outward-oriented, thus pointing toward an evolutionary way of life.

Levin succeeded in creating experimentally a microcosm of the macrocosm of contemporary society. Just as Levin organized severe frustration within his experiment, so are we all severely frustrated by an increasing gap between our aspirations and their degree of fulfillment. And so are we all victims of an invisible crisis.

I see the Levin experiment as evidence that aggression of all kinds is built into the very nature of our bureaucratic way of life. This includes bullying, terrorism, war, violent crime, prejudice and discrimination, racism, sexism, ethnocentrism and ageism. All this is part and parcel of our invisible crisis.

Limited movement toward an evolutionary way of life

Absolutely central to our bureaucratic way of life is a near-universal belief in the intellectual limits of every individual, as illustrated by our IQ scores. We believe our intellectual heroes, like Albert Einstein and all those who have written many books, have high IQ scores.

The title of a book summarizes my argument. It is David Shenk's *The Genius in All of Us: Why Everything You've Been Told About Genetics, Talent, and IQ is Wrong* (2010). Not only is there no credible evidence that IQ scores are valid measures of the individual's capacity to learn. Following the well-known biologist, Stephen Jay Gould, every single one of us eight billion humans is a "learning animal."

To illustrate, I turn to a year-long experiment with an elementary-school class, *Pygmalion in the Classroom*, by Robert Rosenthal and Lenore Jacobsen (1968). It involved the teacher being given phony IQ scores for all the students. Lo and behold, at the end of the year, students with higher phony scores performed substantially better on the full range of their classroom work than those with lower phony scores.

Explanation? The teacher treated them as if they were brighter, expecting more of them. And the students conformed to those expectations. Their performances had everything to do with their phony IQ scores, and nothing to do with their scores on a standard IQ test.

Interpretation? We all have the capacity to continue to learn, and thus move in an evolutionary direction throughout our lives. Our IQ scores illustrate how much we have learned, and not our capacity for learning. Those children with lower scores have the capacity to catch up to those with higher scores, but they need more time and encouragement. Perhaps they were born dirt poor, and had no books around the house, or their fathers had abandoned them, or they were

members of a minority group and suffered discrimination.

Shenk's book as well as others supporting his research point us beyond the hierarchical focus of our bureaucratic way of life. Nevertheless, beliefs continue to be widespread about the validity of standard IQ tests as measures of people's innate intelligence. Convictions as to the existence of a hierarchy of native intelligence, which are central to that way of life, remain the name of the game.

Those beliefs about IQ are translated into beliefs about everyone's grades, at every level of education, throughout the world. Students receiving average grades of C or even B come to feel that their intelligence is limited, and this self-image shapes their entire lives, drastically limiting their possibilities for personal evolution.

I learned just how important one's self-image is when I did research for my doctoral dissertation at Cornell University and published the results in *The American Sociological Review* (April 1957). Older people who saw themselves as "middle-aged" versus "old" or "elderly" generally had a far more enjoyable, active and healthy life, regardless of problems such as the loss of a spouse or being fired from their jobs.

I can further support the importance of moving beyond these widespread beliefs about a hierarchy of native intelligence with my own personal experiences. My own achievements, such as having published 20 books, have nothing to do with my native intelligence, and everything to do with the fortunate circumstances which I experienced. It was also those experiences which motivated me to work toward substituting an evolutionary way of life for our bureaucratic way of life.

Some personal details will help to illustrate my movement in an evolutionary direction. My parents were Jewish immigrants from Eastern Europe with very little education, and had to learn English as a second language. My mother wanted me to get a good education so that I could become a doctor. She loved me deeply, and I was anxious to go along with her dream. I passed the entrance exam for the Bronx High School of Science, earned a New York State Scholarship, and gained entrance to Columbia University. I became a pre-medical student, taking the usual courses in biology, physics, chemistry and math.

When a teammate on the tennis team suggested that I look into the sociology course given by a new sociology instructor, C. Wright Mills, I joined all the students gathered around three large windows and was just in time to hear a loud roar. It was Mills coming to Columbia on his motorcycle, dressed in a riding outfit with the tail of his coonskin hat waving in the breeze.

Mills was his own man. When his Chairman told him he'd have to look for another job if he didn't wear a suit and tie, he roared in the next day dressed in a suit and tie—but

no shirt. One day Eisenhower, President of Columbia just before he won the presidency of the country, took a seat in Mills's classroom, uninvited, to hear what this liberal professor was up to. On a dime, Mills changed his lecture to how the class could become a cell working toward a violent overthrow of the U.S. government. When Eisenhower had had enough and, red-faced, walked out of the classroom, Mills immediately switched back to his former lecture.

By contrast with the narrow specialization prevailing throughout the social sciences, paralleling the specialization among governmental departments which paved the way for the 9/11 disaster, Mills emphasized the integration of knowledge that the scientific method calls for. Here is an excerpt from his *The Sociological Imagination* (1959/2000), rated by the International Sociological Association as the second most influential book for sociologists published during the entire 20th century:

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

Mills's book illustrates movement away from the narrow specialization with limited interaction within our bureaucratic way of life. Equally, the book exemplifies further movement toward an evolutionary way of life, with its emphasis on the integration of knowledge.

Thus, Mills pointed toward an evolutionary way of life centering on (1) limited hierarchy coupled with interaction, (2) the integration of knowledge, and (3) personal autonomy

Yet, despite Mills's achievements, narrow specialization within the social sciences—a hallmark of our bureaucratic way of life—has continued to increase since Mills's time. For example, there are no less than 54 Sections of the American Sociological Association which largely fail to communicate with one another. Within the American Psychological Association there are 56 separate sections, and the situation is much the same for the other social sciences.

There is specialization within the physical sciences, but that is not accompanied by the isolation of knowledge. For physical science concepts are linked to one another across specialties, and there are mathematical tools for integrating them.

Given Mills's wide-ranging knowledge and commitment to solving the problems of society, it was a no-brainer for me to switch my major from pre-med to sociology and, throughout my academic career, write those

twenty books. I would become a doctor and follow my mother's wishes. But a Ph.D. is not the kind of doctor that she had envisioned.

However, granting the incredible potentials each of us has for continuing evolution, our bureaucratic way of life points us all away from our further development. And it emphasizes the three elements of that pattern of behavior: (1) patterns of hierarchy with limited interaction, (2) narrow specialization with limited integration of knowledge, and (3) conformity with limited personal autonomy.

Mills's own life illustrates movement away from personal conformity. For example, his reactions to the efforts of his Chairman to get him to conform to patterns of suitable dress for a professor did not work. Mills illustrated personal autonomy throughout his own life.

Nevertheless, Mills's autonomy stands out as an exception to the rule. While he came to school in a riding outfit, he was an exception. While he refused to be awed by the presence of the President of his university, others were not like him. While he wrote for popular magazines, other sociologists wrote only very rarely for those magazines. Movement toward an evolutionary way of life is, at this time, severely limited.

Yet there is indeed a direction for that achievement along with a solution to our invisible crisis, namely the East-West strategy.

The East-West Strategy

As a preview, I might describe the East-West strategy as beginning with the individual's lowering his or her aspirations, largely based on advertising, to a realistic level. It proceeds with the individual's employing an interdisciplinary science of human behavior to continue to raise both aspirations and their fulfillment.

My development of the East-West strategy occurred over many years. Perhaps it started when I was invited to talk about Mills's impact on the discipline of sociology at the 1998 meeting of the International Sociological Association in Montreal. It was there that the members of the ISA voted that his *The Sociological Imagination* was the second most influential book for sociologists published during the entire century. It was preceded only by Max Weber's *Economy and Society* early in the 1900s, a book linked to the origins of the discipline of sociology.

Of course, I had no idea at the time that the book Mills published in 1959 would become central to introductory sociology courses throughout the world of the 2020s. But I did understand and present the importance of both Mills's integrative or interdisciplinary approach as well as his problem-solving orientation.

My having studied for two years as a pre-medical student at Columbia, taking the usual courses in the

biophysical sciences and mathematics, had prepared me for developing a scientific approach to human behavior. Such an approach requires the integration of knowledge from the various specialties within a given science. I saw Mills's interdisciplinary approach within *The Sociological Imagination* as sharply contrasting with the failure to do so by sociologists. Thus, Mills succeeded in pointing sociology in a genuinely scientific direction.

As for Mills's problem-solving orientation, at the time I had no idea that Mills's approach would point directly to the theme of the 2026 annual meeting of the American Sociological Association in New York City: "Disrupting the Status Quo: Putting Sociology to Work for a More Equitable Society." Nevertheless, I did succeed in stressing the importance of Mills's focus on problem-solving actions. For my own career had taken me in that direction, for I had co-founded one of the 54 Sections of the American Sociological Association, "Sociological Practice," which later morphed into "Sociological Practice and Public Sociology."

In addition, there was Mills's incredible emotional power, which is absolutely central to the East-West strategy. Recall Mills's reaction to his Chair's demand that he abandon his riding outfit, or to Eisenhower's unannounced visit to his classroom. I recall my own anger when a key article I'd written which foreshadowed my approach to developing a science of human behavior was initially rejected by the editors of the well-known journal, *Sociometry*. I sent back to those editors a slight revision of "Expected Value Deprivation and Occupational Preference" (June 1964) with my argument in its favor, and the editors backed down.

What Mills's *The Sociological Imagination*, the East-West Strategy, and my own background have in common is a focus on the incredible potentials of every single individual who walks the planet. This is the basis for our potential for moving from our bureaucratic way of life toward an evolutionary way of life: the interaction among our intellect, or "head," emotions, or "heart," and problem-solving actions, or "hand." We see that interaction illustrated by Mills's integrative approach. Metaphorically, we might invoke, from the 1939 Hollywood film, the Scarecrow for "head," the Tin Man for "heart," and Cowardly Lion for "hand."

Internal interactions are no less important than our external interactions. I might note that this idea is emphasized in *Creating Life Before Death*. The first two chapters emphasize the intellect, the second two focus on one's emotions, and the third two center on problem-solving actions.

As I proceeded to move toward developing the East-West strategy throughout my academic career, which continues to this day, I've continued to work toward

building on Mills's "head"- "heart"- "hand" approach. And I remain fully conscious of the tragedy of his death at the age of 45. I fully realized that, given my background, I was in a good position to carry further what my idol had achieved. Yet I wanted to give Mills full credit for his own accomplishments. And, over my academic lifetime, the eventual result was the East-West strategy.

Prior to that 1998 meeting of the International Sociological Association, I initiated a book series with Aldine de Gruyter. I became Editor of the series, "Sociological Imagination and Structural Change." We published seven books over the years. I later founded and edited a book series for Paradigm Publishers, "Advancing the Sociological Imagination," yielding five books.

I was most anxious to develop a group of sociologists who would work with me to fulfill Mills's vision of a powerful science of human behavior. As a result, at the beginning of the new century I joined with the sociologist Thomas J. Scheff and the philosopher of social science Harold Kincaid to form the Sociological Imagination Group. Our nine annual research conferences yielded three volumes (*Toward a Sociological Imagination*, 2002; *Understanding Terrorism* (2007); and *Bureaucratic Culture and Escalating World Problems* (2009). They contained thirty articles.

Despite these publications which pointed toward an evolutionary way of life, our bureaucratic way of life proved to be too powerful within ourselves to reverse to a great extent. I came to understand its power when I wrote, with a colleague, *The Invisible Crisis of Contemporary Society* (2007/2016). I decided to abandon continuing to organize meetings of the Sociological Imagination Group, and focus on finding a way to fully counter our invisible crisis.

Andy Plotkin, my doctoral student at Boston University, called me with the idea of our starting a school. His idea later morphed into our having weekly telephone conferences centered on developing a book pointing toward an evolutionary way of life. It is that book which would develop the East-West strategy for solving the invisible crisis of contemporary society: *Creating Life Before Death*.

What put icing on the cake was my chance meeting with Tom Savage, who had served as a minister and Sheriff's Lieutenant in Sarasota for many years. We were both standing at the front door of Barnes & Noble, waiting for the bookstore to open. We discovered that I was teaching sociology at Boston University while he was a student at the B.U. School of Theology, Martin Luther King's alma mater. Tom joined me as co-author of that book, adding many personal stories that enlivened my own academic arguments.

Our argument in the book, where we were joined by

Andy Plotkin, Neil Weiss—a Columbia economist—and other colleagues, in developing a solution to the invisible crisis, was not very complicated. It was the original Buddha who developed the Eastern strategy some 2500 years ago. His focus was on the individual, just as was that of my own, for an early paragraph in our book reads as follows:

It is the further development of the individual that is the basis for the continued evolution of society. Attention must be paid to the individual's awesome possibilities for continuing to grow intellectually, emotionally, and in problem-solving abilities throughout life (p. 3).

The Buddha believed that the central problem of the human race was nothing less than the frustration—which he called *dukkha*—linked to the individual's gap between desires or aspirations and their fulfillment. His Eastern solution was simply to lower one's unrealistic aspirations so as to close that gap and become realistic about one's situation.

As for the Western strategy, it is up to the individual to make full use of the scientific method and a science of human behavior. This is an approach that we are all fully capable of. The psychologist George Kelly described people's everyday scientific approach in his *A Theory of Personality*:

Let us then . . . have a look at man-the-scientist . . .

Might not the individual man . . . assume more of the stature of a scientist, ever seeking to predict and control the course of events with which he is involved? Would he not have his theories, test his hypotheses, and weight his experimental evidence? (1963:4).

Mills and I, along with my colleagues, carry forward this scientific approach within our vision of an interdisciplinary science of human behavior. This is exactly what the Western strategy calls for: the individual making full use of an interdisciplinary science of human behavior to learn how to increase, without limit, both aspirations and their fulfillment.

Thus, the East-West strategy begins with the individual lowering his or her aspirations to a realistic level, following the Eastern strategy. It continues with the Western strategy, which takes into account our modern pressures for increasing the gap between aspirations and their fulfillment. It proceeds with the individual's employing an interdisciplinary science of human behavior to continue to raise both aspirations and their fulfillment.

That interdisciplinary science extends beyond the social sciences to include the biophysical sciences and technologies. To help me move in this broad direction, there is a wide range of contributors to a recent self-published

book of mine, *The Missing Link for Solving World Problems: Personal Evolution*, 2026, Sociological Imagination Press, available on request. They include Thomas J. Savage, Andy Plotkin, Neil S. Weiss, Sergio M. Sanseverino, William F. Tarman-Ramcheck, Alecea Standlee, Debra M. Jacobs, Arnold Kraft Sherman, F. Joseph Wilson, James J. Griffith, Calda Wright and Anthony Tomblin. I might mention in particular the importance of a new workbook by Tarman-Ramcheck, Plotkin and Standlee, *Everyday Evolution: Your Daily Choices Create BIG Changes*.

Granting the importance of the East-West strategy, how can the ordinary individual with a limited academic background make use of this strategy in everyday life? How does someone handicapped by some physical or mental problem make good use of this strategy? Can this strategy be employed even though we have only very limited development of a science of human behavior? In the final section of this paper, I hope to provide answers.

Start Where You Are

The title of this final section is also the title of a book being developed by my colleague with a background in chemistry, pharmaceutical manufacturing, process systems and technology, Sergio Sanseverino. When his background is added to my own—which has only the beginnings of a biophysical science background as a result of my two years as a pre-medical student—together we have a broader interdisciplinary approach.

Sergio's forthcoming book, *Start Where You Are*, brings a systems perspective to the East-West Strategy. It looks at the individual as a dynamic system shaped by the interaction of biology, personal history, emotions, learning, relationships, available resources and present conditions. We cannot control all of those conditions or simply command the outcomes we want, but we can learn to understand the system, influence some of the conditions within our reach, and increase our possibilities of building a life that feels more our own

To illustrate that breadth, it has implications for strategies which politicians might well adopt in their speeches designed to woo the electorate to vote for them. Let us take into account the fact that fully 98 percent of our genes are identical to those of Chimpanzees. They have a short-term bias, and by no means a long-term one, and we share their orientation. As a result, speeches about saving democracy will have little impact on voters, by contrast with speeches about the price of gas, food, mortgages, or other necessities for the vast majority of voters.

Yet another implication of our biological nature has to do with our individuality. Following the argument in Jonathan Turner's *On Human Nature: The Biology and Sociology of What Made Us Human* (2021), our biological

heritage is individuality no less than our social orientation. As a result Mills's focus on the individual and my own on the interaction among "head," "heart" and "hand" are entirely appropriate. Thus, interaction is indeed the name of the game, provided that we include interaction among one's intellect, emotions and actions.

One implication of Sergio's book, *Start Where You Are*, is that anyone and everyone can make use of the East-West strategy in any aspect whatsoever of one's everyday life. For that strategy simply points one toward one's movement away from our bureaucratic way of life and toward an evolutionary way of life. And it equally points one away from our contemporary invisible crisis.

This includes the efforts of a deeply mentally and physically handicapped individual to find a bit more meaning or joy or ability to solve a problem in his or her everyday life. It equally includes the efforts of an Einstein, a Beethoven and an Edison to improve on their achievements. And it certainly includes yours truly's efforts to understand myself and others, to develop myself emotionally, and to solve my personal problems more effectively.

In concluding this section and this article I will turn to a series of quotations which get us away from my focus on the ideas of academicians and illustrate the above ideas. By so doing I follow the interdisciplinary orientation of the combination of my own work and that of Sergio Sanseverino.

I start with the French philosopher, Renee Descartes, who wrote: **I think, therefore I am**. He illustrates the narrowness of our bureaucratic way of life with his emphasis on the "head" as dominating "heart" and "hand." The ideas within the academic world take precedence over the emotional expression within popular songs like this, as sung by, say, Louie Armstrong:

"What the world needs now

Is love, sweet love

It's the only thing that there's just too little of

What the world needs now

Is love, sweet love

No, not just for some, but for everyone."

I continue with Confucius: **"It is man who can make the Way great, and not the Way that can make man great."** Our emphasis on the power of social structures takes us away from understanding, and building on, the incredible potentials for problem-solving of every single one of us to help move societies in an evolutionary direction.

The well-known psychoanalyst Erich Fromm wrote: **"The failure of modern culture lies not in the fact that people are too selfish, but that they do not love**

themselves." To emphasize the importance of the individual we must stress "heart" or emotions no less than "head." The head-trip of modern society, following Descartes, prevents us from doing so.

British Prime Minister Benjamin Disraeli wrote: **"Man is only truly great when he acts from the passions."** As an example, we might think here of Winston Churchill's stirring speeches, which motivated Britain to resist the bombing and potential invasion by Hitler's forces, as illustrated below:

"We shall not flag or fail. We shall go on to the end. We shall fight in France, we shall fight on the seas and oceans, we shall fight with growing confidence and growing strength in the air, we shall defend our island, whatever the cost may be. We shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills, we shall never surrender."

Here is a quote from the British essayist, G. K. Chesterton: **"It isn't that they can't see the solution. They can't see the problem."** Leaders legitimately focus on many specific problems, like war, climate change, dictatorship, racism, sexism, ageism, poverty, disease, medical problems, poor education and crime. Yet they fail to see the forest for the trees, namely, our overall bureaucratic way of life.

The Book of Genesis within the Judeo-Christian Bible reads: **"In the beginning was the Word."** It is the incredible potentials of human oral and written language that not only has been the basis for almost all human achievements. It is equally the basis for a future evolutionary way of life. We cannot even imagine the possible future of humanity if we somehow succeed in solving our current highly threatening problem.

Jane Addams, a philosopher and founder of the discipline of Social Work, wrote in *Democracy and Social Ethics* (1902): **"The cure for the ills of democracy is more democracy."** I interpret her understanding of "more democracy" to mean more emphasis on the intellectual ("head"), emotional ("heart"), and problem-solving ("hand") development of the individual.

Another quote from Addams' book indicates the validity of this interpretation: **"A conception of Democracy not merely as a sentiment ("heart") which desires the well-being of all men, nor yet as a creed ("head") which believes in the essential dignity and equality of all men, but as that which affords a rule of living as well as a test of faith" ("hand").**

My final quote is from the 18th-century woman whom I see as the founder of the modern women's movement, Mary Wollstonecraft: **"I do not wish them to have power**

over men, but over themselves." Amazingly, this little-known British woman somehow managed to point toward sexual equality at the same time as the American and French revolutions.

How might I capture the key idea that pervades this entire article? It is simply this: **INTERACTION IS THE NAME OF THE GAME.** I mean here both internal interaction among "head," "heart," and "hand" no less than external interactions of all kinds.

Granting the enormous and highly threatening problems presently faced by humanity, granting the universal lack of understanding of the nature and power of our present bureaucratic way of life, and granting that academia has as yet to develop either an interdisciplinary science of human behavior or a vision of an evolutionary way of life, I am nevertheless optimistic about our future.

For I'm convinced that evolutionary developments, which have taken the universe some fourteen billion years to yield the human race, will continue. My conviction is based on the incredible intellectual, emotional, and problem-solving potentials available at birth to every single human being.

Bernie

I believe it is most appropriate that on this day, 9/11, this article is being published. And on this very same date, I'm announcing—at Plymouth Harbor on Sarasota Bay, Florida-- the continuation of the social movement started by Jane Adams with the publication in 1902 of her *Democracy and Social Ethics: MORE DEMOCRACY NOW!*

Recall the above quote from that book: "The cure for the ills of democracy is more democracy." And also recall the above quote on her view as to the nature of democracy:

Recall also her explanation for the nature of "more democracy," as quoted above:

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

For Addams, "more democracy" includes "a rule of living as well as a test of faith" ("hand")." She was most critical of the analysis of society from a detached academic stance. Instead, she argued that sociology must improve human lives by combining empirical research with community activism.

Among her many achievements, in addition to her

founding the discipline of Social Work, was the Nobel Peace Prize, co-founding the National Association for the Advancement of Colored People and the American Civil Liberties Union, the creation of the "Hull House" settlement house in Chicago, the co-founding of the "Chicago School" of Sociology, the founding of the Women's International League for Peace and Freedom, and her interdisciplinary approach.

Given our present-day world problems which even threaten the continued existence of humanity, the time is long past due to continue the social movement that Jane Addams started. It points every single one of us toward "a rule of living" no less than "a test of faith." Thus, it requires the change outlined in this paper: from our bureaucratic way of life toward an evolutionary way of life. And, in my view, from our invisible crisis toward our leaning to use the East-West strategy.

Can this movement really succeed in attracting participants worldwide? Can they learn to move toward their own personal evolution? Can their personal journey become the basis for helping to solve world problems before it's too late?

Reader, it's up to you to determine the answers to these questions with what you do after reading, and perhaps studying, this article.

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