



Paradigmatic Sociology: Fulfilling the Vision of Auguste Comte

Bernard Phillips*

Dept. of Sociology, Boston University.

*Corresponding Author Bernard Phillips

Dept. of
Sociology,
Boston
University.

Article History

Received: 06.06.2024

Accepted: 18.07.2024

Published: 07.08.2024

Abstract: There are five parts of this paper: (1) **Introduction.** Here I focus on my overarching goal of moving toward fulfilling Auguste Comte's goal of a paradigmatic sociological approach to solving personal and world problems. I introduce the work of Jonathan Turner, Thomas Kuhn, C. Wright Mills and Alvin W. Gouldner to illustrate the importance of an orientation that yields a contrast between a bureaucratic and an interactive and evolutionary way of life. (2) **Turner's Law of Positive Emotional Energy.** It is here that we learn to "accentuate the positive," as the song goes, by making use of two powerful procedures for personal development: EVOLUTIONARY PERCEPTION and the EAST-WEST STRATEGY. These yield increasing self-confidence, resulting in an improving self-image, pointing the individual in an evolutionary direction. Central to this approach is the idea that the further development of the individual is the basis for the continued evolution of society. (3) **Turner's Law of Negative Emotional Energy.** We learn here to "eliminate the negative" and find personal satisfaction in doing so. We must take into account the immense power of our bureaucratic way of life in influencing us negatively—with its focus on hierarchy, narrow specialization and personal conformity—from the very moment of our birth. Yet once again the processes of EVOLUTIONARY PERCEPTION and the EAST-WEST STRATEGY can come to our rescue. We must realize that those procedures must become habitual if they are to be effective against the full power of our present way of life. Equally, we must understand that paradigmatic sociologists must realize that their own extraordinarily important role is to demonstrate the power of these ideas in their own personal behavior. (4) **An Image of the Future.** I follow the mantra of Confucius: "It is man that makes the Way great, and not the Way that makes man great." Lawrence Busch and Fred Polak developed an image that includes the continuing evolution of ever more individuals throughout society with respect to "head," "heart" and "hand." Far beyond the solution of society's solution of its mammoth problems, we might anticipate future developments beyond our wildest dreams. (5) **Resume.** It is essential to establish my credibility for this far-reaching paper and, as well, to present the range of my academic experiences that enabled me to emerge with throughout my academic lifetime to emerge with these ideas.

Keywords: Individual, paradigm, evolution, bureaucracy, interdisciplinary, perception, way of life.

Cite this article:

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

Introduction

My vision of a paradigmatic sociology builds directly on Auguste Comte's idea of the nature of the discipline he invented. Just as he saw sociology as a broad science of society, so do we see paradigmatic sociology as based on an interdisciplinary science of human behavior, for it must be broad enough to address nothing less than our way of life. Just as Comte saw the key task of sociology as addressing and solving the social problems linked to industrialization during the 19th century, so do we see paradigmatic sociology's key task as addressing and solving our fundamental problems—developing a truly meaningful life and achieving the survival of the human race—during the 21st century.

This was exactly what I had in mind many years ago when Donald Gelfand and I, teaching at Boston University, inaugurated a new Section of the ASA plus a new journal with the same title:

Sociological Practice, which later morphed into *Sociological Practice and Public Sociology*. It was in that journal that Lawrence Busch published "A Tentative Guide to Constructing the Future" (1976), based on his doctoral dissertation (1974) along with the monographs of Fred Polak, the Dutch futurist (1961, 1973). Polak's and Busch's publications point toward nothing less than procedures that can move us from our present problematic bureaucratic way of life toward an interactive and evolutionary way of life.

Since that time I've continued my efforts, joined by former students and colleagues, to develop actual procedures for moving in an interactive and evolutionary direction: "**It is the further development of the individual that is the basis for the continued evolution of society.**" Just as Rabbi Hillel wrote, "If I am not for me, who will be?" That boldfaced quote is from page 3 of *Creating Life Before Death: Before Disaster Strikes the Ship of*

State, 2nd ed. (Phillips, Savage, Plotkin, Weiss, Spitzer, Sanseverino and Porter, 2024). That book was joined by six articles pointing in the same direction (Phillips, 2019, 2020, 2021, 2023, 2024, and Phillips, Savage, Plotkin, Sanseverino and Weiss, 2024).

That book pointed up the dangers of our bureaucratic way of life, with its focus on hierarchy, narrow specialization, and personal conformity. My colleagues and I saw it as yielding a double crisis:

The first crisis asks us: How can we hope to live a truly meaningful life before our deaths? Is it possible for us to experience a life full of understanding, joy and personal fulfillment? The second crisis asks us: How can the human race possibly survive? Are we all doomed to an actual death delivered by threatening yet unsolved problems? (1).

There is very good reason to believe that every single individual on the planet has incredible yet unfulfilled potentials for continuing personal development, and that we actually fulfill only a fraction of those possibilities. Jonathan H. Turner's *On Human Nature: The Biology and Sociology of What Made Us Human* (2021) charts a prehistory where our biological ancestors had to repress their individualistic potentials when the decline of the African forests forced them down from the trees to face powerful four-legged predators. Their survival required joining with one another and establishing the basis of our present-day bureaucratic way of life. Yet our enormous potentials for personal evolution still remains within each of us, waiting to be fulfilled.

Granting the incredible achievements of the early founders of sociology, especially Marx, Weber, Durkheim and Simmel, the discipline has moved ever further away from our own vision of a truly paradigmatic sociology. Instead of a unified and powerful science of society, not only do we have specialization among the different social sciences, but even the super-specialization of the ASA into 53 distinct Sections. Instead of developing procedures that will actually solve the fundamental problems that threaten human survival, sociologists generally write about the importance of solving very limited problems.

All of that knowledge is valuable, but it remains to be integrated and applied with the aid of powerful new technologies yet to be developed to solving the problems we face at this time in history. Fortunately, we can build on the work of the few exceptions to the rule.

For example, we have Thomas S. Kuhn's *The Structure of Scientific Revolutions* (1962), introducing the idea of "paradigmatic change", or alteration in a science's basic assumptions and not just its theories, in order to explain scientific revolutions. Building on this idea, we can move in a more general direction by viewing society's basic assumptions, or its fundamental way of life, and not just the foundational ideas of a science. By so doing, we can learn how to change a way of life that is rapidly taking us all toward oblivion.

I propose that we also build on the efforts of C. Wright Mills, Phillips' mentor at Columbia, especially his *The Sociological Imagination* (1959), rated by the International Sociological Association as the second most influential book for sociologists published during the entire 20th century, preceded

only by Weber's *Economy and Society*. Mills' paradigmatic orientation is well illustrated by his interdisciplinary approach, as seen in this passage: "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 fully recognized the importance of a very abstract or paradigmatic approach to knowledge when he wrote: "The capacity to shuttle between levels of abstraction, with ease and with clarity, is a signal mark of the imaginative and systematic thinker" (34). His focus on the importance of developing ourselves in everyday life by utilizing sociological knowledge, and vice-versa, was well illustrated in his Appendix: "the most admirable thinkers . . . do not split their work from their lives . . . they want to use each for the enrichment of the other" (195).

Let us not forget Alvin W. Gouldner's concept of a "reflexive sociology," which he introduced in his *The Coming Crisis of Western Sociology* (1970):

What sociologists now most require from a Reflexive Sociology, however, is not just one more specialization, not just another topic for panel meetings at professional conventions The historical mission of a Reflexive Sociology as I conceive it, however, would be to transform the sociologist, to penetrate deeply into his daily life and work, enriching them with new sensitivities, and to raise the sociologist's self-awareness to a new historical level. . . . A Reflexive Sociology means that we sociologists must—at the very least—acquire the ingrained habit of viewing our own beliefs as we now view those held by others

The core of a Reflexive Sociology, then, is the attitude it fosters toward those parts of the social world closest to the sociologist—his own university, his own profession and its associations, his professional role, and importantly, his students, and himself—rather than toward only the remotest parts of his social surround. A Reflexive Sociology is distinguished by its refusal to segregate the intimate or personal from the public or collective, or the everyday life from the occasional "political" act. . . . **A Reflexive Sociology is not a bundle of technical skills; it is a conception of how to live** (1970: 487, 493, 504; boldface added).

Just as a paradigmatic sociology gives us the tools we require for moving from a bureaucratic toward an interactive and evolutionary way of life, so does Gouldner point in the same direction with his vision of a reflexive sociology, where he joins the orientations of both Mills and myself. Gouldner thus supports the central idea in *Creating Life Before Death*: "It is the further development of the individual that is the basis for the continued evolution of society." This is an approach very far from the interests of present-day sociologists. When I emphasized this orientation in my two invited essays published in *Contemporary Sociology* (2019, 2020), I received not a single personal or published response.

Yet even with all of this published work, what is missing, which this article centers on, is a clear direction for how any individual can actually move into an interactive and evolutionary life while moving away from our present bureaucratic way of life. Given our past and present immersion into the latter, the difficulties involved are substantial. What is required are changes from ingrained habits to new habits. And those new habits require increasing levels of self-confidence, or improvements in one's self-image.

However, I cannot stress enough that individuals with a sociological background are in the best position to accomplish, over time, such a huge change. For we are accustomed to dealing with invisible concepts like "bureaucracy," "social stratification," "interaction" and "conformity." Still further, generally, we are committed to making use of the scientific method. And we follow Auguste Comte in a concern for solving the problems of society.

If we are serious about fulfilling Comte's vision, then our best bet is to focus initially on transforming our own way of life so as to illustrate that this can be accomplished by others. A key difficulty here is to move away from the outward focus not only of our bureaucratic way of life but also sociology's focus on the group and society.

Metaphorically, we might succeed in achieving what happened at the 2009 Sasquatch outdoor music festival held in Washington State. One individual suddenly stepped up near the podium and started dancing in a crazy way, followed by laughter and derision from the audience. Soon, however, someone joined him, and another individual followed, and in a short time most of the audience was dancing.

How, then, can we learn to dance? Our focus is on individual behavior that can yield increasing emotional reinforcement and decreasing negative emotional experiences, resulting in increasing self-confidence. How can a paradigmatic approach enable the individual not only achieve reinforcement or positive emotions not only from solving everyday problems but, in addition, from moving in an evolutionary direction? By so doing, one would be able to gain more self confidence and use that emotional development to become increasingly effective in solving personal and world problems. Once again we can turn to the biological and sociological theorist Jonathan Turner for our general direction, as illustrated by his laws of emotional energy:

The Law of Positive Emotional Energy

The Law of Positive Emotional Energy: When individuals . . . realize their expectations . . . they will experience positive emotions.

Suppose one learns to desire not only to realize one's expectations or fulfill the goals one has developed within our present way of life but, in addition, the goal of continuing improvement of one's problem-solving ability or personal development. That would yield nothing less than movement from a bureaucratic toward an evolutionary way of life, based on a paradigmatic understanding of this possibility. What would it take to move in this direction?

What it would take is both vision and action, following that

ancient Japanese proverb. Vision would require what I call **EVOLUTIONARY PERCEPTION**, and action would require my idea of the **EAST-WEST STRATEGY**.

As for the nature of **EVOLUTIONARY PERCEPTION**, we live in an interactive physical universe, for nothing can be completely isolated from anything else. And we humans are the most interactive entities throughout the entire known universe, given our complex languages. Thus, when I see water, rocks, grass, clouds, trees, or birds, I see them all as part of my own evolutionary heritage, and I can reward myself for having developed so far within the evolution of the universe. Indeed, I can continue to reward myself as I look out on such biophysical phenomena.

I couple this approach to perception of biophysical phenomena with how I perceive other people. The key idea within the U.S. Declaration of Independence is that "All men (and women) are created equal." Thus, when I see others I see them as my equals, and not as earlier results of the process of evolution. And I can feel pride in their accomplishments, believing that I could have achieved what they did if I had been born under different circumstances. I can look at not just what Einstein, Shakespeare and Roosevelt accomplished, but also at the achievement of a chef who serves me an excellent steak, the restaurant greeter who offers me a broad smile, or the driver of a garbage truck who cleans my environment. Their achievements can open up possibilities for my own future development.

Let us note that our perception of the physical and biological environment along with other people occurs quite frequently. Thus, in moment after moment we can learn how important we humans are relative to the entire non-human known universe stretching trillions and trillions of light years all around us. And we can also develop directions for our own future evolution. The result will be nothing less than increasing self-confidence or an improving self-image, which is what we all need in order to continue to develop.

Yet accomplishing this occasionally will not succeed in changing one's present level of self-confidence, which is based on habits developed over a lifetime. One must adopt the practice of evolutionary perception ever more often until it becomes a genuine habit. This will require a substantial emotional commitment.

These perceptual procedures for developing one's self-image or self-confidence cannot be sustained without actions that actually yield improvement in solving one's everyday problems. This requires the second aspect of one's interactive or evolutionary movement, namely, the **EAST-WEST STRATEGY**.

As for the EAST strategy, it was the Buddha, some 2500 years ago, who called people's unrealistic desires our greatest human problem. His advice was to become realistic and become more realistic about what one wants. If I want to buy a car, for example, I must earn the money over time to enable me to do so. But if I don't want to work, then that desire is unrealistic for "heart" must be joined with "hand" to be maintained. Or vision must be joined with action.

Although this may appear to be a most simplistic idea that one has already accepted, bear in mind that we are all bombarded by advertising in every corner of our lives that creates in us unrealistic desires. The psychoanalyst Karen Horney wrote, in her

The Neurotic Personality of Our Time (1937) that a fundamental cause of people's neurotic behavior is the "contradiction between the stimulation of our needs and our factual frustrations in satisfying them (288). Since she wrote those words, advertising has increased exponentially, focusing on a great many things we do not need.

The **EAST-WEST STRATEGY** makes full use of the time saved from one's use of the East strategy. It enables one to add a new achievement to our problem-solving activities in one situation after another throughout the day. For example, not only do I see myself making progress in writing this article and thus improving on my past efforts to move away from our bureaucratic way of life. By so doing, I can also learn to see myself as personally moving in an evolutionary direction, given my practice of **EVOLUTIONARY PERCEPTION**. For that practice enables me to see myself as not only having reached the apex of the process of world evolution, but also having extraordinary potentials for continuing personal development.

This combination of the procedures of **EVOLUTIONARY PERCEPTION** and the **EAST-WEST STRATEGY** is exactly what anyone and everyone can accomplish throughout their everyday lives. The result would be not only increasing self-confidence but also increasing ability to solve personal and world problems.

A partial illustration of this approach was developed in Japan following World War II, as discussed in *Creating Life Before Death*:

Focusing in particular on Japan, what developed throughout their companies was a culture of continuous improvement, where all employees no less than management were actively involved. They developed the idea of "*kaizen*" or "continuous improvement." The idea of *kaizen* was accompanied by both emotional commitment to this idea as well as actual improvement. This approach was by no means limited to long-term projects. An improvement could take place within a few hours or a day. *Kaizen* includes both the reorganization of an entire area of production as well as the improvement by an individual of his or her own work.

Crucial to the achievement of *kaizen* was the use of the scientific method by workers and administrators, and not just by professional scientists As a result, Japanese products experienced a metamorphosis from cheap throwaways to extremely high quality, as illustrated by the worldwide purchase of Toyota cars (13).

The *kaizen* experiences within Japan illustrate people's potential for continuous improvement within the workplace. Yet the *kaizen* idea can be extended to the full range of everyone's experiences throughout our everyday lives with the aid of **EVOLUTIONARY PERCEPTION** and the **EAST-WEST STRATEGY**. What this would yield is a change from our present bureaucratic way of life to an interactive and evolutionary way of life, enabling us to practice *kaizen* anywhere and everywhere.

Just as the *kaizen* approach in Japan required use of the scientific method, so does the extension of *kaizen* to our everyday

lives require nothing less than people's learning to use a science of human behavior to help them become ever more effective in solving their everyday problems. It is exactly here that we can come to understand the importance of a paradigmatic sociology in moving toward the development of such a science. This approach involves movement away from the bureaucratic way of life existing in postwar Japan and toward an interactive and evolutionary way of life we have yet to develop.

It is here that we can see the importance of a paradigmatic approach to sociology. For it is that very orientation which points toward developing a powerful science of human behavior. Sociologists who move in this direction themselves will be able to demonstrate to other sociologists, social scientists, and people in general, what anyone on the planet can accomplish.

Let us imagine what life would be like in such a new world by looking to society's economic institution. At work, the *kaizen* approach would be applied to the full range of a society's economic activities. Further, the emphasis would point away from the present hierarchical orientation of the workplace and toward egalitarian interaction.

We have an illustration of this approach, presented in *Creating Life Before Death*, in what has been called *The Medici Effect* (2006):

An example of the power of such social interaction is illustrated by Frans Johansson in his book, *The Medici Effect*. Johansson, whose father is Swedish and whose mother is African-American/Cherokee, emphasized the importance of diverse interactions for developing innovations. The Medicis, a banking family in Florence during the Renaissance period, funded sculptors, scientists, poets, philosophers, painters and architects who broke down barriers between disciplines and cultures. As a result, the city of Florence became the center of a creative explosion that went on to influence all of Europe and far beyond.

The musical career of Arthur Freed provides a more recent example of the Medici Effect. After initially working as a singer and writer on the vaudeville circuit with the Marx Brothers, he was hired by Metro-Goldwyn-Mayer as an associate producer and later as a producer. Instead of micro-managing the work of his directors and choreographers, he allowed them free rein, resulting in genuine interaction and paralleling the approach of the Medicis. The result was genuine interaction, by contrast with the bureaucratic orientation of micromanagement by committee.

What Freed was able to achieve is most extraordinary. After his efforts in helping to produce *The Wizard of Oz* (1939), he produced a series of Broadway musicals: *Babes in Arms* (1939), *Show Boat* (1951), *Singin' in the Rain* (1952), *An American in Paris* (1951), and *Gigi* (1958). The range of stars he mentored is mind-boggling. It includes Vincente Minnelli, Betty Comden, Adolph Green, Frank Sinatra, Gene Kelly, June Allyson, Red Skelton, Lena Horne, Jane Powell, Esther Williams, Cyd Charisse, Ann Miller, Vera-Ellen, Judy Garland and Fred Astaire (52-53).

It was not necessary for Freed to change the basic bureaucratic structure of Metro-Goldwyn-Mayer for him to achieve his many successes. Working within that structure, he illustrated the problem-solving power of his egalitarian interaction with actors. He proceeded within an evolutionary approach to creating films. With this approach, we might look forward to a world where our bureaucratic structures encourage ever more egalitarian interaction as a basis for ever greater effectiveness. The result would be movement toward an interactive and evolutionary world.

Studies by two sociologists—Helen Condas (1958) and Stanley Udy (1959)—of the power of a scientific approach by economic organizations throughout the world point in much the same direction:

For example, Condas saw a steep hierarchy—where those on the top are rewarded substantially more than those at lower levels of the hierarchy, coupled with a minute division of labor—as illustrating a non-scientific pattern of organization. By contrast, she saw such features as rewards based on the effectiveness of one's performance rather than the height of one's hierarchical position as illustrating a scientific pattern of organization.

What Udy found was that these nonscientific and scientific patterns of organization generally were not to be found within the same organization. Those 150 organizations [producing material goods within 150 societies] could be divided into the less scientific or bureaucratic ones, on the one hand, and the more scientific ones, on the other hand (Phillips and Christner, 38-39).

Given what we know about the problem-solving power of the scientific method, we might assume that the more scientific organizations were more effective in their productive efforts. If we now look to the development of a science of human behavior in the hands of the individual, we might equally assume increasing problem-solving behavior as people develop ever more understanding of such a science.

Our focus on Turner's Law of Positive Emotional Energy has accentuated the positive, where individuals achieve their goals and experience positive emotions pointing them in an evolutionary direction. Yet given our immersion within a bureaucratic way of life where we learn to see ourselves negatively in a great many situations, can we somehow learn to reverse that negativity? After our lifetimes of seeing ourselves as very limited beings as the result of that way of life, can we somehow learn to reverse that negativity and move in an evolutionary direction? We turn now to a second law stated by Turner:

The Law of Negative Emotional Energy

The Law of Negative Emotional Energy: When individuals . . . fail to realize their expectations . . . they will experience negative emotions (93).

Turner's Law of Negative Emotional Energy takes into account the power of our bureaucratic way of life over us. We learn from the moment of birth to emphasize looking outward to others, and in the process we become largely invisible to ourselves. One result has been stated by the psychoanalyst Erich Fromm: "The

failure of modern culture . . . lies not in the fact that people . . . are too selfish, but that they do not love themselves" (1947/1976: 139). And if indeed we generally lack self-love, how can we possibly proceed on an evolutionary journey?

Yet the twin processes of **Evolutionary Perception** and the **East-West Strategy** can come to the rescue. By engaging in evolutionary perception and seeing ourselves as the most interactive beings in the entire known universe, we can learn to become aware of seeing ourselves negatively when we fail to achieve some goal. Instead of experiencing negative emotions as a result, as stated in Turner's Law of Negative Emotional Energy, we can come to understand that our failure was largely the product of our commitment to a bureaucratic way of life.

That awareness will enable us to avoid blaming ourselves for our failure, relieving ourselves of the guilt which otherwise would have prevented a renewed effort to achieve our goals. And we can gain positive emotional energy as a result of that awareness, which could be achieved as a result of practicing evolutionary perception.

We could then take a next step toward achieving that goal by making full use of the East-West strategy. There we could invoke the full power of a science of human behavior to find ways to gain goal-fulfillment, resulting in rewarding ourselves for that accomplishment.

Once again I might cite examples of individuals using highly successful procedures that have yielded such positive reinforcements, and thus pointed in the same direction as if they had used evolutionary perception and the East-West strategy.

A major problem societies are confronting is their failure to effectively move away from prejudice against minority groups. It is a failure closely linked to existing patterns of social stratification or persisting hierarchies linked to our bureaucratic way of life. Yet sociologists and social psychologists—including Robin M. Williams, Chair of my own doctoral dissertation committee—have developed research pointing toward a partial solution under the rubric of "the contact theory of prejudice":

A major theory in social psychology, intergroup contact theory . . . centers on the impact of contact between majority and minority group members on the reduction of majority group prejudice. Early studies during World War II illustrated this when soldiers were clustered together in the front lines, where their status was much the same. These studies have been updated in recent years. For example, an analysis of 515 studies with more than 250,000 subjects has revealed that intergroup contact typically reduces prejudice (Pettigrew and Tropp, 2006).

These studies clearly demonstrate the possibility of escaping from the patterns of persisting hierarchy linked to prejudice against minority groups within our present bureaucratic way of life. But only very special circumstances, such as patterns of integration during World War II, make this possible. The importance of the procedures of evolutionary perception and the East-West strategy is that egalitarian relationships can become the norm throughout society.

However, that will take nothing less than fundamental

changes in our way of life, changes that can be initiated and carried forward by a paradigmatic approach to sociology. Present-day efforts to eliminate intergroup prejudice are faced with the problem of ignorance of the power of our present bureaucratic way of life to foster prejudice and discrimination. Granting what would be involved is a longterm process, the handwriting on the wall would be seen after initial successes, such as moving ever more sociologists in a paradigmatic direction.

An Image of the Future

CHARACTERISTICS OF SUCCESSFUL SOCIAL MOVEMENTS WITHIN THE ENTIRE HISTORY OF WESTERN SOCIETY

The following is a summary of an article (1976) by Lawrence Busch which appeared in my *The Invisible Crisis of Contemporary Society*, 2007. Its title: "A Tentative Guide to Constructing the Future." The article was based on Busch's doctoral dissertation (1974), which was in turn based on the 2-volume book (1961) and subsequent single volume (1973) by the Dutch sociologist and futurist, Fred L. Polak. Polak had unearthed the characteristics of successful social movements throughout the entire history of Western society.

Busch states a precondition for a successful image of the future: "a crisis must be widely perceived in the existing order," for the crisis is the felt problem that an alternative image of the future is put forward to solve, just as the scientific method starts with a problem and then is oriented to solving it. Here, then, is Busch's list of his 7 characteristics of a successful image of the future:

1. *An image of the future must be holistic if it is to achieve wide-spread acceptance....* [T]he image must provide a grand panoramic view of an achievable future state.... It must hold the promise of resolving the immediate problems of the day as well as explaining all that the old order explained. It must offer a new epistemological base upon which to construct knowledge itself. It cannot restrict itself to a particular problem but must forthrightly address *all* the problems plaguing the present....

2. *A successful image of the future must provide the promise of the resolution of the anomalies and contradictions of the existing order. . . .* Like scientific paradigms, images of the future are historically specific. . . . The problems of a decaying Roman Empire were vastly different from those that confront us now.... On a societal level, a new image of the future must soon include the promise of solving in concert the problems of environmental decay, maldistribution of food and resources, overly powerful military machines, authoritarianism in the workplace, sexism, and racism. . . .

3. *The future must be constructed in the present, not the future.* The personal commitment of individuals to a new image of the future changes the context in which the present is interpreted. The future does not begin after the present but has its groundwork laid in the present. The future we envision is only directly relevant to us now, in the present, and not to the people of some future present....

4. *A successful image of the future must provide an escape from the existing order, but it must find that escape within the existing order itself.* It is impossible to provide an alternative image of the future that captures the imagination and loyalty of the entire society by retreating to a place spatially remote from the rest of society. While

such places may serve as testing grounds for experimental organizational forms, it is only by active involvement in everyday life within the larger society that a new image of the future becomes a meaningful alternative. Most nineteenth-century utopian communities and the present day.

5. *A successful image of the future must provide an operationalizable methodology for the individual....* This is not to say that everyone should go off and "do their own thing." ... The choice, though made by individuals on a conscious level, nevertheless remains within strict limits that are unique to each situation ... nor by methodology do we mean the creation of a highly disciplined, clandestine organization with an elaborate hierarchical structure.... What is meant by an *individual* methodology is a set of rules and examples that provide the individual with a modus operandi similar to the rules of a game (Huizinga, 1950). They make clear what needs to be done without the necessity for an order from some higher authority. The early Christians had no need to consult with a priest before acting as Christians....

6. *All successful images of the future are structured. . . .* The shape and form of the structure will vary from image to image, stressing one portion or another of human life. Hence our present-day image, originating in the Protestant Reformation, has tended to stress economic life. The ancient Greek image apparently stressed the political.... There is a tendency on the part of many who are concerned with replacing the existing structure to expend a great deal of time and energy combating the existing order and to devote almost no time to the structure of the alternative they propose.... It may be that the lack of a clear image was Marx's greatest failing.... By comparison, we may examine the activities of America's founding fathers, who felt that their image of the future had to have its structure defined in writing. . . .

7. *A meaningful image of the future must involve the mundane.* Its proponents must be concerned about details of everyday life, for it is the collapse of the routine of everyday life that directly affects everyone.... When money ceases to have value, when essential goods are nowhere to be found, when essential services cannot be delivered, when laws are enforced erratically, when tomorrow appears completely uncertain, then the routine of everyday life collapses along with the legitimacy of the existing order. The challenge to a new image of the future is to re-establish the routine of everyday life in a new way (1976: 29-36).

The foregoing summary of the characteristics of the most successful movements throughout Western history indicates that this paper does in fact yield a successful image of the future and point toward a social movement which can yield an evolutionary way of life: (a) Given present-day world problems, we are indeed experiencing a crisis, which is a precondition for a successful image of the future.. (1) A paradigmatic approach to sociology is indeed most holistic. (2) This paper does indeed offer a direction for solving personal and world problems. (3) My focus is indeed on what must be done immediately. (4) I start by accepting the existence of our present-day bureaucratic, granting that I point them in an interactive direction. (5) The operationalizable methodology I provide for the individual is the procedures of EVOLUTIONARY PERCEPTION and the EAST-WEST STRATEGY. (6) The book, *Creating Life Before Death: Before Disaster Strikes the Ship of State* (2nd edition), accompanied by

the articles I've written since then, provides a structure for this evolutionary movement. (7) Mundane behavior is well illustrated by the East-West Strategy. Whether or not a social movement toward replacing our bureaucratic with an evolutionary way of life depends on the continuing commitment of myself, my colleagues, and all those who are joining me in moving toward a paradigmatic sociology.

Resume

I'm fully aware that it is perhaps unprecedented for the author of an article to include his or her resume. Yet I do this not to blow my own horn, but to add credibility to ideas that are both extremely critical of the path sociologists have taken and far-reaching in their call for nothing less than fundamental changes in the way of life of contemporary societies. It is the range of my experiences that have been essential for me to emerge with that critique and that vision of a new direction for societies.

Bernard Phillips

Education:

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

Academic Positions:

University of North Carolina School of Public Health (1956-58), Research Assistant Professor

University of Illinois Dept. of Sociology (1958-61), Assistant Professor

Boston University 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 Ed. of Book Series for Aldine de Gruyter, 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, 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*. New York: 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 Publishers, 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.

References

1. Pustilnik, B. (1953). *A Cross-national Study of the Prediction of Attitudes from Social Class* (Master's Dissertation, State College of Washington).
2. Phillips, B. S. (1956). *A role theory approach to predicting adjustment of the aged in two communities* (Doctoral dissertation, Cornell University).
3. Phillips, B. S. (1957). A role theory approach to adjustment in old age. *American Sociological Review*, 22(2), 212-217.
4. Phillips, B. S. (1964). Expected value deprivation and occupational preference. *Sociometry*, 151-160.
5. Phillips, B. (1980, October). Paradigmatic Barriers to System Dynamics. In *Proceedings of the International Conference on Cybernetics and Society*, Oct (pp. 8-10).
6. Phillips, B. S. (1988). Toward a reflexive sociology. *The American Sociologist*, 19(2), 138-151.
7. Phillips, B. (2019). Sociology's Next Steps?. *Contemporary Sociology*, 48(4), 382-387.
8. Phillips, B. (2020). Sociology's Next Steps? Fiftieth Anniversary of Gouldner's Vision and Sixtieth Anniversary of Mills's Vision. *Contemporary Sociology*, 49(3), 226-229.
9. Phillips, B. (2021). Creating Life Before Death With a Vision for Action. In *The Routledge International Handbook of C. Wright Mills Studies* (pp. 301-312). Routledge.
10. Phillips, B. (2021). Countering the Threats of Democracy. *Indiana Journal of Humanities and Social Sciences*, 2(12), 64-71.
11. Thomas S. Savage, Sergio Sanseverino, Andy Plotkin, and Neil S. Weiss (2023). "Beyond Bureaucracy". *ISAR Journal of Arts, Humanities and Social Sciences*, 1 (5), 29-39.
12. Phillips, B., Savage, T. J., Plotkin, A., Sanseverino, S. M., & Weiss, N. S. (2024). "Toward Personal and World Evolution: Addressing Our Double Crisis, *ISAR Journal of Arts, Humanities and Social Sciences*, 2(6), 1-10.
13. Phillips, B., (2024). "My Academic Journey," *ISAR Journal of Arts, Humanities and Social Sciences*, 2(7), 30-39.
14. Busch, L. (1974). "Macrosocial Change in Historical Perspective: An Analysis of Epochs." Unpublished doctoral dissertation, Ithaca, New York: Cornell University.
15. Busch, L. (1976). "A Tentative Guide to Constructing the Future: Self-Conscious Millenarianism," *Sociological Practice* 1 (27-39).
16. Gouldner, A. W. (1970). *The Coming Crisis of Western Sociology*. New York: Basic Books.
17. Kuhn, T. S. (1962). *The Structure of Scientific Revolutions*. Chicago: Univ. of Chicago Press.
18. Mills, C. W. (1959/2000). *The Sociological Imagination*. New York: Oxford University Press.
19. Pettigrew, T. F., & Tropp, L. R. (2006). "A Meta-analytic Test of Intergroup Contact Theory," *Journal of Personality and Social Psychology*, 90 (5), 751-783. 27.
20. Polak, F. (1973). *The Image of the Future*. San Francisco: Jossey-Bass.
21. Polak, F. (1961). *The Image of the Future* (2 vols.). Trans. E. Boulding. Leiden, The Netherlands: Sythoff.
22. Turner, J. H. (2021). *On Human Nature: The Biology and Sociology of What Made Us Human*. London and New York: Routledge.
23. Johansson, F. (2006). *The Medici Effect*. Boston: Harvard Business School Press.
24. Constat, H. (January 1958). "Max Weber's Two Conceptions of Bureaucracy," *American Journal of Sociology* 52, 400-409.
25. Udy, S. (1959). "'Bureaucracy' and 'Rationality in Weber's Organization Theory,'" *American Sociological Review* 24: 591-595.