

**PARADIGM SHIFTS AND STAGES OF SOCIETAL CHANGE:
A DESCRIPTIVE MODEL**

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Introduction:

Two battleships assigned to the training squadron had been at sea on maneuvers in heavy weather for several days. . . . The visibility was poor with patchy fog, so the captain remained on the bridge keeping an eye on all activities.

Shortly after dark, the lookout on the wing of the bridge reported, "Light, bearing on the starboard bow."

"Is it steady or moving astern?" the captain called out.

Lookout replied, "Steady, captain," which meant we were on a dangerous collision course with that ship.

The captain then called to the signalman, "Signal that ship" We are on a collision course, advise you change course 20 degrees."

The captain said, "Send, I'm a captain, change course 20 degrees."

"I'm a seaman second class," came the reply. "You had better change course 20 degrees."

By that time, the captain was furious. He spat out, "Send, I'm a battleship. change course 20 degrees."

Back came the flashing light, "I'm a lighthouse."¹

This captain experienced a "paradigm shift" – a movement away from old explanations that no longer explain reality, resulting in a redefinition of taken for granted boundaries due to the emergence of a new model or way of thinking, valuing and perceiving the world. When one is immediately confronted with an unbeknown dangerous coastline, a course change of 20 degrees won't do. What is needed is a complete change of direction!

As the society rapidly advances toward the shoreline of the 21st century, it cannot continue to carry on business as usual with a small 20-degree change here and another 20-degree change there. Such changes won't do. The dictum of success for the 21st century is this: "We cannot become what we need to be by remaining what we are."² We live in dynamic, changing times. Yet the old ways of doing things, even if successful, are a continual threat to the very survival of the church. Steve Wilstein reminds us that, "It's dangerous to believe you will remain successful simply by doing the same things that once brought success. *That will be true only if the world doesn't change.* . . . To be successful over the long haul, you need to change before it stops working. It's hard because nobody wants to change something that's working."³ This is because as long as an action, policy or structured situation satisfies our needs, we will not change. Thus, most persons and organizations will not be changed unless forced to.

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An Arab Proverb that states: “The dog barks but the caravan moves on.” Those opposed to change may “woof, woof” all they want, but the caravan of change moves on. There are forces already in place in our society that make change inevitable. Among these are what the *Encyclopedia of World Cultures* is calling, “three sweeping transformations of the worldwide cultural landscape.”⁴

1. The increasing *wave of refugees*, displaced population groups searching for survival and a new home. As of October 1994 there are 25 million people worldwide in this state of political dislocation.
2. The breakup of what appeared to be unified countries, resulting in *internal political strife and disunity*. Such internal divisions will be especially evident among indigenous cultures and less developed societies “whose traditional ways of life have been altered by contact with the outside world.”
3. Perhaps the most impacting force, however, is *the revival of ethnic nationalism*. José Ortega y Gasset says that this last gasp of exclusiveness intensifies on the very eve of its disappearance, “in a direction opposite to that of the principle which creates nations.”⁵

All three transformations result in part from attempts to shirk off the remaining vestiges of 19th century colonial efforts by Western nations to restructure the world according to their needs. The result of these and other global transformations is the emergence of two opposing yet potent forces that are set to collide if not understood – “Jihad versus McWorld.” In an article by the same title,⁶ Benjamin R. Barber see these two forces, “the two axial principles of our age – tribalism and globalism,” as a threat to the very survival of our planet. Jihad represents narrowly conceived *faiths* against every kind of interdependence. McWorld represents the onrush of economic, ecological, *technological* forces that demand integration and uniformity. Jihad is a heterogeneous, centrifugal, fragmenting force pushing for separatism, while McWorld is a homogeneous, centripetal force pushing for uniformity.⁷ Religion is the operative factor of the first; technology is that of the second. Both forces are destructive of democracy, for among others things they minimize the importance of the individual. Both forces collided on February 26, 1993, with the bombing of the World Trade Center in New York City, by Islamic fundamentalists. It was not coincidental that the World Trade Center was the site chosen for the attack, since it is the symbol of the forces of McWorld.

The result of these socio-political transformations that are creating havoc in our world, is that our world is disintegrating at the very time that it is coming together. The push/pull, centripetal/centrifugal forces of tribalism and globalism are creating what Harold Issacs calls the “paradox” of our time.

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The fragmentation of human society is a pervasive fact in human affairs and always has been. It persists and increases in our own time as part of an ironic, painful, and dangerous paradox: the more global our science and technology, the more tribal our politics; the more universal our system of communications, the less we know what to communicate; the closer we get to other planets, the less able we become to lead a tolerable existence in our own; the more it becomes apparent that human beings cannot decently survive with their separatenesses, the more separate they become. In the face of an ever more urgent need to pool the world's resources and its powers, human society is splitting itself into smaller and smaller fragments.⁸

The solution to the paradox lies in maintaining in balanced tension unity in diversity—a process for working together that recognizes and respects diversity, while working for unity. In order to grasp this process we need to understand what are the forces of social change that have led us to where we are today, facing the challenges of unity and diversity. These forces are challenging the vision and mission of the church as it confronts the shoreline of the 21st century. No 20-degree change will do, except a complete paradigm shift. What worked yesterday may not work tomorrow. This is because the movement of the caravan of change is inevitable, no matter how much those who oppose it may wail.

The purpose of this article is to show how our world is changing, and how such changes, especially in the area of diversity, are challenging the very structures of education and its vision for mission. This information is essential to schools as they chart their course so as to safely navigate the uncharted waters of the 21st century. Michael Fullan (University of Toronto) suggests that “change can be likened to a planned journey, through uncharted waters, in a leaky boat, with a mutinous crew, and the enemy shooting at you.”⁹ I believe he is right. Education is experiencing tremendous pressure for change, and not everyone is pleased with the course that is being charted. Education today needs an awareness of the social forces that impacts its mission, because education does not function in some social vacuum. Rather, it is influenced by the society of which it is a part.

The Stages of Societal Change:

To understand why issues of diversity and multiculturalism are currently challenging the foundations of our society and the mission of education, requires the awareness that society is not a static entity, but an ever-changing one. We today live in a society different from that of generations past. A failure to understand this may result in methods of education that are no longer relevant to today's needs, much less tomorrow's. It is important therefore to know how

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society has undergone change, in order to see where we are today in comparison with generations past, and the different challenges both schools and society face today and will face tomorrow.

The 21st century is rapidly approaching. What are the challenges we need to be aware of in order to have an education that transcends the 20th century and is relevant to the 21st? (see chart on Stages of Societal Change).

	STAGES OF SOCIETAL CHANGE		
	[1850s]	[1950s]	
SOCIETY:	Agrarian	Industrial	Information
ECONOMY:	Agricultural	Manufacturing	Service
WORK TIME:	Nature	Clock	Flextime
TRADE CENTER:	Mediterranean	Atlantic	Pacific
FORM:	Tribe	Town	Technopolis
TRAVEL:	Walking	Driving	Flying
WORLDVIEW:	Familial	National	Global
ORIENTATION:	Past	Present	Future
ETHNIC VIEW:	Conformity	Uniformity	Diversity
POWER/SOURCE:	Family/Muscle	State/Money	Individual/Mind
EDUCATION:	Grade School	High School	College/Grad.Sch.
LEARNING:	Kinesthetic	Auditory	Visual
LOYALTY:	Family	Institution	Individual
OPTIONS:	Minimal	Many	Multiple
LIFESTYLE:	Ritual	Reformation	Revolution
RELIGION:	Tribal	Organized	Self-Help
VIEW OF GOD:	Mythical	Ontological	Functional

This chart does not lay claim to being the only way of suggesting how society has changed. It merely reflects a sociological perspective. Other disciplines might present facts differently. But the following seventeen areas of change are suggested as representative of the major changes which have occurred within three societal ages – agrarian, industrial and information. Obviously, they are not the only ones.¹⁰ Limitations of space in this article force a truncated, somewhat simplified approach. However, the essence of these forces of change is here given.

Society: An *agrarian* society dominated much of human history until the nineteenth century, when the economic base shifted from agriculture to industry, first in Europe in the eighteenth century then in the United States in the nineteenth, as a result of the Industrial Revolution. The primary result of this shift was that for the first time society, as we know it, came into existence. Prior to this time, because of the economic base, the villages and communities were

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isolated enough and sufficiently independent of each other to prevent a collective way of life from developing with a sense of unity. This does not mean that society did not exist before, but that previous philosophers and thinkers such as Plato, Aristotle, Marcus Aurelius, Augustine, Thomas Aquinas and William Shakespeare, tended to focus on the ideal society and what society ought to be like. None of them focused on society as a social-existential reality – *as it was*. Neither did they attempt to analyze the existing human, social condition. It was this concern to understand the present reality of human society and the many changes taking place that gave rise to the discipline of sociology.

With *industrialization* hordes of people were brought together from different walks of life and of different ethnic origins, and were forced to interact with each other, and form some collective sense of existence. The result was the birth of society as we know it today.

The industrial society held sway until 1956 and 1957, when the *information society* had its beginnings. Two factors brought about the change – the rise of a professional class and the computer chip. We have now shifted from a labor intensive economy to a knowledge intensive one, dominated by the computer and the communications satellite. Some people think we are now entering the information society. In all actuality we have been in it for some time, and are soon to leave it.¹¹

Economy: The economy of any society usually contains three basic sectors in which people find themselves occupationally – agriculture, manufacturing and service activities. Depending on the society, one type of sector tends to be the dominant one, in the sense that it forms the basis for the economy.

The economic base of the agrarian society was primarily located in *agriculture*, which involved the planting, harvesting or extracting of raw materials. The family was both the unit of production and of consumption, as people ate what they gathered or produced. Communities were small and homogeneous, and people worked at or around home. Puritan values dominated society. “Anything that wasn’t work was sinful. Even sexual intercourse was supposed to be work, with a child as the product.”¹²

The industrial society came into being after the Civil War when the economic base shifted to *manufacturing*; the turning of raw materials into commodities and consumer goods. Life now shifted to the cities, people no longer worked in and around their homes, and rarely did they consume what they produced, for now they were working for money. Labor unions now emerged to defend the rights of workers.

As the economy expanded, the need for professional services grew, giving rise to a *service* economy and the processing of information. Today less than 2% of the population in the U.S. is involved in farming, and less than 8% in manufacturing.¹³ The emphasis is now on consumption rather than production, and the rising standard of living encourages a materialistic or secular view of life,

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rather than a spiritual one. The economic needs of the family, as well as the opportunity for career and personal development, enable women to enter the work force in even larger numbers. With a more diversified workforce pushing for greater autonomy and creative individuality, labor unions decline in membership and significance.

Work Time: In an agrarian society the work day was pretty much determined by *nature*. People worked from sunup to sundown. The seasons of nature also influenced work activity – Spring for planting, Summer for plowing, Fall for producing, Winter for preparing. Natural disasters, such as fires, floods, droughts, and plagues impacted work time.

With the industrial society and the rise of factories, work went under cover, and the *clock* became the determiner of work time. Production could now take place around the clock, in shifts. Today, due to technological advances, coupled with concerns for individual needs, *flextime* is now the norm, as people adjust their work schedules around other priorities in their lives.

Trade Center: At the turn of the last century, John Hay, the U.S. secretary of state, declared: “The Mediterranean is the ocean of the past, the Atlantic the ocean of the present, the Pacific the ocean of the future.”¹⁴ That prophecy has now come true. Five hundred years ago, when the Taino Indians discovered Columbus lost somewhere in the Caribbean, the world economy centered in the *Mediterranean*, Phoenicia, Egypt, Greece, Rome had all been key players respectively. Now entered center stage Spain, Portugal and Medieval Europe. With the shift to the Industrial society, the *Atlantic* became the center of commerce, between Europe and America. It was during this period when the majority of European immigrants came to the United States. Today in the Information society, the *Pacific* has now become the new trade route of the world. And it is not without coincidence that the newest and largest number of immigrants are now coming from the Far East and Latin American, areas of the earth bordering on the Pacific Ocean.

Form: With the shifts in society have also come corresponding shifts in the social form or organized pattern the society takes. In the agrarian society the family, the *tribe*, with its extended kinships, close-knit sense of community and homogenous communal life, dominated the structural form around which society was organized.

In the shift to industrialization, the small *town*, with a strong sense of community, became the dominant form of social organization. Now in the information society, the sprawling *technopolis* with its massive network of communications and multicultural interrelations dominates society.

Travel: The mode of travel and transportation has changed with the passing of time. *Walking* or human/animal/wind powered forms of transportation, dominated for the longest time in history. People did not venture too far from home, as long-distance travel was limited by the cumbersomeness

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and inconvenience of movement. With the industrial revolution a mechanized form of travel and transportation—*driving*—superseded human powered means. Now people could extend the distances they traveled because of the increased speed. With the invention of the automobile at the end of the nineteenth century, people experienced a greater freedom of movement. After world War II, and the ushering in of the Information Age, *flying* became the new norm for travel and transport, with the development of computerized technology. Such changes in transportation also alter one's worldview.

Worldview: In an agrarian society the parameters within which people viewed reality was *familial*, not extending much beyond the tribe, the family, the small commune, due to the limitation and inconvenience of travel. Travel limits one's perspective and view of the world.

The industrial society gave rise to a *national* worldview, encouraged by the mechanization of travel. There developed a sense of strong nationalism, building up the nation, developing a sense of peoplehood. With millions of immigrants coming to this country especially after the 1850s, the concern was with building a sense of unity out of all this ethnic diversity. Thus, the logo in the Great Seal of the United States found on the one dollar bill reads *E PLURIBUS UNUM* ("out of many one"). Throughout the history of this country the focus has been more on the *UNUM*, the concept of oneness, than on the *E PLURIBUS*, the out of many.

In the new information society, the worldview has shifted to *global*. As a result of an international and an interdependent economy, the computer and the communications satellite, as well as jet travel, a new global perspective has arisen which transcends national boundaries. In the information age, the slogan now is "think globally, act locally."

Orientation: In terms of time orientation, John Naisbitt declares: "In our agricultural period, the time orientation was to the *past*. Farmers learned from the past how to plant, how to harvest, and how to store. The time orientation in an industrial society is *present*. Get it out, get it done, *ad hoc*, the bottom line, and all that. In our new information society, the time orientation is to the *future*." ¹⁵

In a society oriented toward the past, the elderly are held in highest esteem and value because of their knowledge of the past. In a society oriented toward the present, able-bodied adults are of most value. Now in the Information Society value shifts to children and youth, the generation of the future. This is the reason for concern with child abuse even though the behavior is quite old.

Ethnic View: A factor that has made it difficult for both society and its social institutions, such as schools, to deal effectively with change is the one concerned with Ethnic View—the attitude toward other groups which may differ due to ethnic/racial differences. An "ethnic group" is a group of people with a sense of collective identity—solidarity—who may share a common culture, history, language, religion, or national origin.

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The beginnings of this country were marked by a certain intolerance toward groups which differed from the behavior and belief of the Anglo-Saxon core group. The focus of the dominant group, the English, was on *Anglo-conformity*, the most prevalent ideology of assimilation in America throughout the nation's history. Thus, in order to be an “ideal” American, one should be white, Anglo-Saxon, and Protestant – the WASP model. The Naturalization Act of 1790 made it quite clear that only “whites” could become citizens of the United States.

From 1850 onwards, with the shift to an industrial society, the masses of white ethnics from Europe began to arrive by the millions. Their cultural and religious differences led to the development of the *melting-pot theory* of assimilation, which envisaged a biological merger of the Anglo-Saxon peoples with other immigrant groups, and a blending of their respective cultures into one new indigenous American type. The essence of the melting pot theory – uniformity – was that America was a large crucible, “God's crucible, the great Melting Pot where all the races of Europe are melting and re-forming,” declared Israel Zangwill in his play, *The Melting Pot*.¹⁶ Into this pot would go all peoples – Germans, French, Irish, English, Jews, Russians, Swedes, the Dutch, etc. And out of it, God would bring forth a uniform, homogeneous product – “the 100% American.”

There were three problems with this theory. First of all the crucible had already been molded between 1776 and 1789, and its shape was “Anglo-conformity.” Secondly, not everyone was invited to the “pot party.” Blacks, Hispanics, American Indians and Asian Americans – the racial minority – were simply left out.

The third problem with the melting pot theory, and the most important one, was that it gave a skewed definition of who was an American. The old and still prevailing ideology of what an American looks like, was a Northern European phenotype, white, blond and blue-eyed. Those that differed from this visual image were and still are labeled as hyphenated Americans: African-American, Mexican-American, Native-American, Asian-American, etc. The implication is that they are not quite yet Americans, and have not divested themselves completely of their past to be included. Most may never be included because they cannot change their skin color.

It is this latter point that led Eduardo Seda Bonilla to conclude that there have been “two ways” of adaptation for minority groups in the United States – one for ethnic or “cultural minorities and one for racial minorities.”¹⁷ For the former, all they simply had to do to be accepted was to “discard their culture” and they would be accepted. For the latter – Persons of Color – the issue was more complex, it was racial, and the shedding of culture made no difference in their acceptance. They simply have not been accepted as genuine Americans.

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Multiculturalism – respect for what the other brings to the communal table – is redefining *who* is an American by challenging the taken-for-granted definition of American as “white.” It is telling the people of the United States of America that an “American” is any person that is a citizen of this country either by birth or naturalization, no matter their skin color, physical features, cultural expression or national origin. The result is a rich cultural tapestry, a beautiful mosaic, a delicious stew, that reflects the beauty of God's family.

Both of these foci – Anglo-conformity and the melting pot theory – were products of agrarian and industrial societies, concerned with familialism and conformity, nationalism and uniformity. In the industrial society, for example, the assembly line was the model of operation, and uniformity was the goal. It impacted all aspects of life – housing, with its track houses all alike, education, politics, and the church. The current “English only” movement in education and anti-immigration legislation are both nostalgic methodologies of a bygone age. These are both cases of the dog barking, while the caravan of change moves on.

As we now move within the new information society, with a global worldview, the focus is on *diversity*. Diversity includes more than cultural and racial differences. By diversity is meant the biological, cultural, physical and socioeconomic differences (such as race/ethnicity, age, gender, class, disabilities, education, values, sexual orientation, religion, etc.) that people bring to an organization, community or society, which have the potential of giving rise to conflicts, but if managed well can result in a synergetic unity in diversity, where the effect of *all working together* is greater than the sum total of all the parts working independently. The challenge confronting human organizations as we approach the 21st century, is how to manage well this rich diversity.

Managing diversity is nothing new. White Euro-Americans have been managing diversity most effectively for a long time – but for purposes of *exclusion* at both the individual and institutional dimensions. Look how well Hitler managed diversity in seeking to destroy the Jew. South African did the same with apartheid. Today, for schools to reach their potential, that attitude has to shift to one of *inclusion*. If the education means anything, it means *inclusion!*¹⁸ Thus, managing diversity is an on-going process that unleashes the various talents and capabilities which a diverse population bring to an organization, community or church, so as to create a wholesome, inclusive environment, that is safe for differences, enables people to reject rejection, celebrates diversity, and maximizes the full potential of all, in a cultural context where everyone benefits. Diversity, in its essence then, is a “safeguard against idolatry.”¹⁹ It prevents one group from serving as the norm for all other groups.

Keep in mind that ethnicity – affiliation or identification with an ethnic group – is formed in American society and not in the countries of origin. Ethnicity is forged out of confrontation with prejudice, discrimination and racism. Both Germans and Italians, for example, were forced to come to grips

with their ethnic identity in the United States long before Germany and Italy became unified societies in Europe in the 1870's. The same with Latinos and Asian Americans. Technically there are no such people as Latinos or Asian Americans,²⁰ for both terms describe respective groups – some twenty different countries for Latinos and an even larger number for Asian/Pacific Americans – that are vastly different in terms of national origin, culture and socio-political reality, but which in the United States are lumped together into two distinct groups called Latinos/Hispanics and Asian Americans.

Obviously, the more ethnically diverse a group, an organization or nation is, the greater the possibility for group tension and ethnic conflict. This is what sociologist Lewis Coser declares: “. . . the greater the structural or cultural diversity of those who unite in a coalition, the more their interests other than in the immediate purpose are likely to be divergent if not antagonistic.”²¹ However, group tension, especially between ethnic/racial groups, should not be regarded as a negative factor, but as a positive force. Tension is like body pulse: if it is throbbing, it is a sign that the body is sick; if it is absent, the body is dead; but if it is present but concealed, it is a sign of health. The same with tension in an organization. When group tension in an organization is either throbbing or absent, the organization is being defeated by conflict or is “dead” – not going anywhere. When creative tension is present, but concealed, an organization experiences a dynamic quality of growth.

At the heart of diversity lies the concept of “multiculturalism,” which reflects the present reality in our schools and in the nation. *Multiculturalism is a system of beliefs and behaviors that recognizes and respects the presence of the various racial/ethnic groups in a particular society or organization, acknowledges the validity of their different forms of cultural expression, and supports and encourages their cultural contribution to society or organization, within the major values of the same.* The concept of multiculturalism embodies a new way of seeing, an orientation toward the future, for the needs of the 21st century demand a people who are culturally sensitive and internationally focused. For schools this particular way of seeing has been one oriented toward the past. Schools now needs to shift to a futures-orientation, one that anticipates change rather than reacts to it. A new age demands new methods and new metaphors.

The *Stew-Pot Theory* is a better metaphor to describe the reality of America as a multicultural society. We are definitely not a melting-pot, which conjures up images of a homogeneous, purée-like product. Rather we are a heterogeneous society, a rich cultural *stew*, where the various ingredients – white potatoes, brown meat, yellow squash, red tomatoes, and all the other substances – while maintaining their distinctiveness, have contributed their unique cultural juices and ethnic flavors, all richly blended by the heat of group tension. This is what makes a stew a stew, not just the ingredients tossed in together; that's more like a salad. It is the application of heat to the pot. In American society “heat” comes

about as a result of racial and ethnic conflict. Fire, however, is dangerous, because if one turns up the heat to high or leaves the pot on the fire too long, the stew will be burned. The stew-pot has been burned on many occasions in America – Detroit, Watts, Newark, Miami, Los Angeles, New York, Chicago, and most recently Los Angeles. Watched carefully the heat of this group tension will bring out the creative juices of the various cultural groups seeking to resolve their conflicts. The result is a special cultural blend which gives the people of the United States of America their unique character in the world, which even differentiates them from the other people in the very countries from which they came.

Such a process cannot be described as Assimilation, perhaps the most inappropriate concept by which to describe the American ethnic experience. Assimilation is a product of an ethnocentric mindset which for too long has viewed the immigrant experience in America as a one-way process by which the various ethnic groups have been absorbed by the dominant group. Various few groups in American society have been completely absorbed to the point where they have lost sight of their role and contribution to the nation. A more appropriate concept reflective of the American experience is *Transculturation*, coined by the renowned Cuban anthropologist, Fernando Ortiz.²² *Transculturation is the reciprocal process by which two cultures, upon contact, engage in a system of give and take and adaptation to each other's ways, though often not in an equal manner, resulting in the emergence of a new cultural reality.* It is a two-way process of cultural exchange, where the various groups learn from each other and impact the other, without totally losing their unique distinctiveness. This coalition of ethnic groups, based on a common interest, is what makes America distinct in the world today.

Lewis Coser declares, "Such a coalition, if it is not to fall apart, must attempt to keep close to the purposes for which it was formed."²³ And what are these? These are found in our Constitution and its Declaration of Independence, which spells out our purpose for existence as a nation: "We hold these truths to be self-evident, that all [persons] are created equal; that they are endowed by their Creator with certain inalienable rights; that among these, are life, liberty, and the pursuit of happiness."

Power/Source: Here lies much of the problem in interhuman relations. "Throughout history, power has been associated with institutions," declares Naisbitt,²⁴ first with *families*, then with the *state*, and today with the *individual*. In each period one type of power tended to dominate. In the past the amount of power people had was largely determined by virtue of their position in the family – whether firstborn, bastard or orphan. During the agricultural revolution, violence or *muscle*, was the main source of power. This was the primary method by which people of old gained their wealth.

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In the development of nation-states, the state was the repository of power and *money* was the main source. Today the source is knowledge, the *mind*. Authority now rests with those who have the knowledge and the information. We are moving from a “capital-intensive” society to a “brain-intensive” one. In the information society, Francis Bacon's adage, “knowledge is power,” has taken on new meaning, for it is now “knowledge *about* knowledge that counts most.”²⁵ Knowledge has become the rare commodity, the bargaining chip in an information economy.²⁶ This shift in power has been made possible in part by the increase of education.

Education: Education is also power, for it empowers people, cuts them loose from shackles that bind, makes them independent, and frees them to exercise available options. Education is thus one of the most important factors to bring about social change.

For the greater part of our history as a nation, a *grade school* education was all that was needed, as the economy did not require much education beyond the ability to read and write. With industrialization *high schools* emerged to bring the immigrant experience in line with the dominant culture. Today the needs are such that a *college* education, even *graduate school*, is becoming the new requirement for social and occupational advancement. We have become a “credential society,”²⁷ where people need the necessary credentials – a diploma – to get a decent job, even though the education received may not necessarily have prepared them for that job. Only 17% of college graduates, for example, work in jobs for which they were specifically academically prepared.

The reason for this is that in an information age of cultural diversity and pluralism, our educational system is still patterned after the outmoded industrial society's assembly-line model of uniformity, irrelevant to the needs of today's changing global market. It is like a square peg trying to fit in a round hole. This is because education, concerned with the transmission of values, is oriented toward the past. We should be developing a new model of education that is oriented toward the future, multicultural in nature, based on unity in diversity! Why? Because a new age demands new methods!

In Jerome Lawrence's and Robert E. Lee's play *Inherit the Wind* – the dramatization of the famous Scope's trial over the battle between creationism and evolution – the prosecuting attorney, Matthew Harrison Brady, asks his old friend, Henry Drummond, the defense attorney, why is it that he has moved so far away from him in his orientation toward life. They used to be close friends, and stomped the political trail together. “No,” responds Drummond, “All motion is relative. Maybe it is you who have moved away, by standing still.” Can the same be said of education in relation to society? Has education stood still, while society has moved with time?

It is this question that challenges the romanticized view of education some people have when they declare: “My people made it without bilingual education,

what's wrong with your people!" The problem here is that the needs of an international competitive market were not necessary in agrarian and industrial societies, where the concern was with nationalism and uniformity. Thus such statements are only partially right. People back then not only made it without bilingual education, they made it without education period! In 1904 the dropout rate in the U.S. was 94%. As a matter of record, the entire country was literally run by dropouts, for even President Teddy Roosevelt was a high school drop out. Yet there was no drop out problem, for the economy absorbed them in. Today the dropout rate is at 11% and we have a major problem on our hands.²⁸ Why? Because the economy has shifted. All that was needed back during agrarian and industrial societies to get a job was a strong back, a willingness to work and the ability to hustle. Thus, Norwegian farmers could talk Norwegian to their black cows eating green grass and still get white milk. And German immigrants could speak German to their corn and still get a good crop for their breweries in Milwaukee.

Today, however, things are different. The only connection today's high school dropouts have to the global economy is the international drug trade, because the only economy available to absorb today's dropout, especially minority youth, is the *illegal* economy. Thus, it is no longer cows and corn that challenge the newcomer but *computers* of corporations doing international agribusiness. The only difference between today's immigrants and those of yesteryear is that today's immigrants have come at the wrong time. There is no more land to steal from the Indians or to take from Mexico. Society and the economy have now shifted from an agrarian economic base to an information society concerned with technology in a service industry. "By the year 2000, 95% of jobs will be in service industries and will call for workers who are familiar with computers and other information-processing technologies."²⁹

Today's new immigrant represents the first generation in American history that has had to make it first in school before entering the job market. The newcomer today has to make up in one generation what it took European immigrants three and four generations to do. The European immigrant first made it in the economy and then their children and grand-children made it in school, because an education was not necessary in order to get a job.³⁰ No generation of immigrants in American history has ever made it first in education, not even the Jews, who in many ways were the best prepared. Previous generations could immediately enter the job market, and then their children could go on to school, once their parents had earned enough capital. Today's newcomers (Blacks are included here since education in American schools has for the most part excluded them³¹) have to leapfrog from an Agrarian Society over the Industrial Society, to the Information Society, and make it in school first, because the needs of the job market have changed. One now needs credentials--diplomas and degrees--in order to get a job, something previous generations did not need. The

requirements of today's job-market demand an educated labor force. Most of the low-skilled jobs in this country, for example, have gone to foreign markets. This is because multinationals, in order to make greater profits, have closed industries in the north and have taken them south, not just to southern United States, but south-south--to Mexico, Puerto Rico, Latin America, as well as the Far East.

The current "English-Only" movement in education, an example of the outmoded industrial society's assembly-line model of uniformity, is actually a nostalgic throwback to a bygone age irrelevant to the needs of an information society with a international worldview. If one analyzes the situation carefully, one will notice that among the 23 states that have passed the English-only legislation are five states that have a large Latino population--California, Arizona, Colorado, Illinois, Florida. It is becoming clear to us Latinos that this legislation is being used as a political prop to preserve power. Thus, politicians and the majority population may be using English-only legislation against Latinos and Asians for the same reason the Jim Crow laws were used by Whites against Blacks after the Reconstruction in the South--to preserve power in view of changing times, when the face of the labor force is changing. This was the impetus behind Proposition 187.

What we need to understand is that during periods of great social upheaval and change as we are experiencing today, it is most natural for people to hang on to those values from the past which give them a sense of security in the present. Language is one of these. And at the very moment when the white-ethnic population is on the decline and Latinos and Asians, the fastest growing population groups in the United States, are on the increase, these latter groups are being perceived as a socio-political and economic threat. By controlling language the hope is to thus control the expansive force of these groups. What people don't realize, however, is that one-third of the nation's public school students are from minority ethnic groups. Students of color are now a majority in the schools of California, Hawaii, Mississippi, New Mexico, and Washington, D.C.

You don't hear corporations crying out for English-only concerns and demanding legislation that English be made the official language of the United States. A reason for this is that, since the basic goal of corporations is profits, corporations must stay tuned to the needs of the market. As the market changes so do corporation. Thus, their orientation is toward the future, with a concern not just to respond to change, but to anticipate it.

Change scares a lot of people, especially those who will have to make room on the stage of life for new characters in the play. Many think that we Latinos are advocating that people not learn English. "Anyone who argues that one can get along without English in the U.S. is a fool! English has replaced German as the language of science and French as the language of diplomacy. English is the *lingua franca* of the world. The world's commerce largely takes

place in international settings in English. When most of the world studies a foreign language, it tends to be English. That's reason enough for us to insist that newcomers who come to the U.S. schools must learn English. [Unfortunately, it is one reason why many Americans don't bother learning another language. Why bother learning another language if everyone is learning English? But this attitude smacks of arrogance, and it perpetuates the “ugly American” image, all the while fostering anti-American feelings.] But there is even a more powerful reason: English is the common language of American citizens. It must be taught, required, strengthened and perfected in our schooling initiatives.”³²

What I am saying, however, is that while a student is learning English, their education in the rest of the curriculum need not stop. They can continue to gain an education in the language they know, until which time they are able to make the complete transition to English. What we cannot do, in a desire to turn out good American citizens, is to limit the freedom of speech of those new to our shores and/or tell them to forget what they already know. “In the name of education we cannot argue that it is better to know less than more.”³³

Yet, if there ever was a time when people needed to know more than one language it is now, as we approach the 21st century. The concern of us Latinos is not for English-only, but for English-PLUS: English *plus* Spanish, English *plus* Japanese, English *plus* Korean, English *plus* Russian.

This is the great challenge our educational system now faces: How to educate the newcomer for the job market of the 21st century. Thus, to stay relevant, education must also not only respond to change, it must *anticipate* it, for change challenges leadership to deal more effectively with differences. Differences have much to do with learning styles.

Learning Styles:³⁴ How people learn depends on the societal age they are in. In the agrarian society learning was basically *kinesthetic* – touch oriented. This was a time period when nearly everything was done by hand, whether harvesting or helping around the house. Discipline, both at home and in school, was also by touch, through corporal punishment.

With the rise of the industrial society and the inventions of the telegraph, telephone, phonograph, radio, a new learning style developed, one that was *auditory* in nature. Schools used the auditory process: up-front, passive lectures, rote memorization and recitations, along with the use of phonographs and radio as classroom instructional aids. The development of oratory skills was highly valued and greatly modeled in society in political campaigns and religious revival meetings. Disciplinary methods moved away from corporal punishment to verbal control. Verbal abuse became more prevalent.

In the information society, the learning style has now shifted to *visual* methods due to advanced technologies. This was seen in the presidential campaign of 1960 when television became the key factor in John F., Kennedy's presidential victory over Richard Nixon. In the classroom overhead projectors,

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television, film, videos, Cable TV, computers, multimedia and teleconferencing are now common methods of instruction. Discipline also changes with suspensions and restrictions, thereby limiting access to school, television or group participation, as more assertive discipline techniques are developed. One of the most common forms of parental punishment now is – no TV. Today we are dealing with a visual generation, where “image is everything.”

Loyalty: In every age the sense of loyalty was what connected one to society. In an agrarian society loyalty was to the *family*. Bastards and orphans were often alienated from society. When the economy shifted to the factory, loyalty shifted to the company, the corporation, the *institution*. The result was the rise of The Organizational Man³⁵ – the person who would always be loyal to the company, the organization, the institution. The reward for loyalty to the institution was that a person would always be guaranteed a job with the organization, since loyalty was reciprocal. But downsizing of organizations, budget cuts, a competitive global market, and restructuring have now forced organizations to change their policies of continuous employment. Organizations no longer feel the same loyalty to the individual, giving rise to an increase in part-time employment and temporary help, without the array of benefits. But the same utilitarian attitude is found in the individual. Individual employees no longer feel the same loyalty to the organization, but will *use* the organization to get what they want. This is because the focus is now on the *individual*, the new locus of loyalty. The new technology of computers, fax machines, modems, and the fiber optics information highway, have made individuals with the knowledge not only the new source of power, but have given rise to the new locus of loyalty, loyalty to the self.³⁶ Name brands in products, churches or schools are not even safe any more, as people will go to where their needs are better met. In others words, people have greater options today than ever before.

Options: The matter of choices and available options is often determined by the type of society we live in. Options increase as we move from an agrarian/rural society to an urban/technological one, from *minimal*, to *many*, to *multiple*. Urbanization contributes to the freedom of choice, which also requires the need for discipline, because one cannot exercise all the available options. Thus, one of the challenges before educators today is: “Do we dam up the ocean or do we teach our kids how to swim?” That reality must deal with lifestyles.

Lifestyle: The age of *ritual*, where things were done by rote, following traditions handed down from one generation to the next without much thought involved, is over. But so is *reformation*, concerned with improving things, without necessarily changing them. Today we are living by *revolution*, a transformation of the present in view of the needs of the future. This does not mean, however, that everything must be overthrown. The idea is to salvage from the past that which is functional to the needs of the present and has a usable

future, while at the same time constructing that which did not exist, but is now needed. Such change is having an immense effect on religion.

Religion: There was a time when entire communities reflected the same religious tradition, went to the same or similar church and were of the same faith. *Tribal*, rural societies tended to be this way. Religion was a guiding force in the life of the community.

With industrialization *organized* religion became more prominent and the mode of religious expression. Religion and ethnicity often went hand-in-hand. The English were Episcopalians and Baptists, Scots were Presbyterians, the Germans and Swedes were Lutherans, the Irish, Italians, Poles and Mexicans were Catholics, etc. Denominational loyalty was high, as each church claimed to have the “truth.” But as brought out under Loyalty, the focus was more on the institution than on the individual; institutions were more concerned with their own survival and institutional needs than those of the individual members. Institutions failed to grasp the Sabbath Principle, a most important principle given 2,000 years ago by Jesus in Mark 2:27, when he declared: “The Sabbath was made for humankind, and not humankind for the Sabbath.” Simply stated, the Sabbath Principle declares that: *The institution exists for the purpose of meeting the needs of individuals and not individuals the needs of the institution.* Seldom has this principle been followed by institutions, especially churches and schools, which more often have taken a self-serving approach to education. The result is the inevitable – boredom, a lack of interest in learning, spiritual and academic dropouts, since the needs of the individuals are not met.

People today in the information society are moving away from organized religion to *self-help* forms of religion, the religion of a fast-food society. Much like a competitive market economy as a result of deregulation, the religious scene in America today resembles more of a “spiritual supermarket,” with the various groups competing with each other for customers.³⁷

We need to keep in mind that the reason why New Age religion is so attractive to many people today – according to some estimates some 15% of the population – is that it is an example of a self-help, do-it-yourself, self-service type of religion, consistent with the fast food, information society we live in. This marks a drastic movement away from organized religion, which was the dominant model during the industrial society.

In my many years of teaching Sociology of Religion at secular state universities in the midwestern, eastern and now western sectors of the United States, I have discovered that students are not interested in organized religion as much as in self-help spirituality. The result is a tendency to develop or gravitate toward those forms of religious expression that are compatible with their cultural lifestyle and social behavior and/or which give meaning to their existence.

View of God: The reduction of our world to a global village by an international communications network and the interdependence of nations, has

raised new questions about God. For now the exploited nations and the deprived peoples of the world are able to see how the rest of the world lives, and how the few benefit at the hands of the many. These people, primarily from agrarian societies in less developed countries, who for centuries have had a *mythical* understanding of God (God and nature inextricably linked), are now waking up, by-passing the *ontological* phase (God as separate being). In other words, they are leaping from an agrarian society to the information society, bypassing the industrial society (not necessarily in terms of economics, but in terms of information), and are raising *functional* questions about God in relation to their experience. On whose side is God? Is this all we have or is there more? Is not the God the One who hears the cry of the oppressed, and stands up against Pharaoh and demands justice? And so the voices of liberation, feminist, ecological theology, raising functional questions of God, are heard from all corners of the world – Latin America, Africa, Asia, Black and Hispanic America, the female world and Indigenous Peoples.

There are a couple of factors that are bringing about an increase and interest in – the demand and supply sides of religion.³⁸ The first is the result of rapid social change and the gravitational pull of the year 2000, the *millennium*.³⁹ Social earthquakes – societal change – like their geological counterparts, create insecurity in people, sending them in all directions in search of social anchors. Religion is one of those anchors. During periods of great social upheaval, political change and economic uncertainty, people turn to religion as a spiritual anchor to provide a sense of social stability in their lives. This reflects the demand side of religion. On the other hand, a shift in societies gives rise to new religious markets, opportunities and movements. This is the supply side of religion. The shift from an agrarian to an industrial society, for example, brought about the development of several new religious groups in American society – such as the Mormons, the Seventh-day Adventists, Christian Scientists and Jehovah's Witnesses, as well as transcendentalism and spiritualism. The same happened in the 1960s in the shift to the Information Society. The lowering of immigration restrictions resulted in an increased immigration from India, and a wave of gurus bringing Eastern religions and the emergence of New Age movements.⁴⁰

As we move toward the 21st century, both factors – demand and supply – will give rise to numerous new religious groups. “In turbulent times, in times of great change, [and of social and economic uncertainty] people head for the two extremes: fundamentalism and personal, spiritual experience.”⁴¹ The closer we get to the year 2000 the more will we see apocalyptic cults emerge in society, such as the two ill-fated groups, the Branch Davidians in Waco, Texas⁴² and the Solar Temple in Switzerland, both claiming to be spiritual anchors in the midst of social storms.

These are the stages of societal change, which gives education an understanding into the nature of society and challenge its mission. These stages of change demonstrate why diversity is now a social reality, and therefore a necessity to be taken seriously and not merely an option. The problem we are facing in education, however, is that while we are living in the information age, we are still thinking with an agrarian mindset and value system, all the while utilizing methodologies from the industrial age. The paradigm of uniformity of past ages cannot serve the needs of ethnically diverse schools and society. To be relevant education must be current in both *mindset* and *methodology*. How well schools are able to communicate with this ever-changing society is determined by how willing education is to not only respond to these changes, but to anticipate them.

What Will the Future Look Like?

The above is merely a mirror of the past and the present. What will the future look? Let me give you a brief glimpse. Again, it just reflects a sociological perspective, but one which we need to take seriously if education is to be relevant to the needs of the 21st century.

STAGES OF SOCIETAL CHANGE [Late 1990s into the 21st century]

SOCIETY:	Global
ECONOMY:	High-Tech
WORK TIME:	Relative
TRADE CENTER:	Trilateral
FORM:	Neo-Village
TRAVEL:	Teleporting
WORLDVIEW:	Ecological
ORIENTATION:	Future↔Past
ETHNIC VIEW:	Mutuality
POWER/SOURCE:	Networks/Empowerment
EDUCATION:	Grad – Tech/Cyber U
LEARNING:	Triadic
LOYALTY:	Group
OPTIONS:	Myriad
LIFESTYLE:	Reliance
RELIGION:	Spirituality
VIEW OF GOD:	Inclusive

Society will shift to *global*.⁴³ In fact to a large extent we are already there due to a global economy. The **Economy** itself will eventually become *high-tech*

once the information superhighway becomes fully operational. Yet in a highly alienated and alienating society people are increasingly finding themselves alone. All of us need to feel connected. Thus in an age of *high-tech* people need *high-touch* – strong attachments and social bonds that give people security, dignity and self-worth. People thus will turn to that person, group or object which they believe will give them the greatest stability, connection and meaning to life.

Work Time will shift to *relative* time, in that with computerized technology work can now be fitted around personal needs. **Trade Center** is becoming *trilateral* – NAFTA, the European Community and the Pacific Rim – all of which represent McWorld. The remainder of the world, the have-nots, will have to be included or else they will become the centers of disruption and the displaced – the forces of Jihad. The organizational **Form** of urban living will, and is even now shifting, to a *neo-village*. This is a new form of urban planning which seeks to recover the sense of community lost with the rise of industrialization.

Travel will shift to *teleporting*: meaning that as a result of computerized technology, interactive multimedia, and virtual reality, an illusory, artificial, computer-generated parallel world will be created giving people a sense of being in remote locations in the physical world. People will be able to go anywhere and do anything they want to do, without leaving their homes. It will be an exciting, but frightening world, with tremendous implications and opportunities for the mission of education. Such means of travel will impact our **Worldview**, which will, because of environmental concerns, shift to *ecological*, giving us a sense of the interconnectedness and interdependence that all life-forms have on this plane. **Time Orientation** will be both *future and past*, meaning that with the help of technology, humans will realize that they cannot plunge headlong into the future without consideration for lessons from the past.

Around the turn of the century, a period also marked by dynamic change, the great Spanish-American philosopher, George Santayana, wrote about how people should respond to change. “Progress,” wrote Santayana, “far from consisting in change, depends on retentiveness. . . . and when experience is not retained, . . . infancy is perpetual.”⁴⁴ Infants and children have no memory of the past since they have no past to remember. This is why they make so many mistakes because they cannot call on memory, on “retentiveness,” to avoid making the same blunders. Only mature adults can pull from the past that which allows them to avoid the same errors in the future. Santayana then goes on to declare perhaps his most famous lines, the dictum: “*Those who cannot remember the past are condemned to repeat it.*” We are now beginning to learn the value of Santayana’s dictum. Why should the same mistakes be continually made, over and over again? Can we not learn from the past, so as to have an unfogged future?

Such learning will impact our of **Ethnic View** in relation to diversity. A whole generation of children and youth are now being educated within a diverse and multicultural curriculum. The result will be an attitude and sense of *mutuality* – oneness resulting from a give and take and a learning from each other. This will not necessarily eliminate racism. In fact, we can expect an increase in racism and racist action, as those groups in power see their privileges wane. This is because racism is the deliberate structuring of privilege by means of an objective, differential and unequal treatment of people, for the purpose of social advantage over scarce resources, resulting in an ideology of supremacy which justifies power of position by placing a negative meaning on perceived or actual biological/cultural differences. Thus, if the essence of racism is the refusal to accept the Other as an equal. then to eliminate racism one would have to give up the societal rewards of *pride of position*, *social power*, and *structural privilege*. This is not possible without the basic institutional alteration of society, because it is a culturally and structurally sanctioned reality. If racism has nothing to do with biology, but has everything to do with socially structured beliefs and behavior, then it can also be socially *unlearned* and *unstructured*. The key factor for success in this process, however, is to work through the primary social institutions that perpetuate such learning and behavior: the family, the school, the church, the workplace, and government. These institutions must undergo a dramatic transformation for racism to be eliminated. Long ago, Karl Mannheim reminded us that: "To live consistently, in the light of Christian brotherly love, in a society which is not organized on the same principle is impossible. The individual in his personal conduct is always compelled – in so far as he does not resort to breaking up the existing social structure – to fall short of his own nobler motives."⁴⁵ This is why education, one of the primary institutions in society and the one experiencing the greatest change in terms of diversity, has to lead the way. But this is only possible if it will only be true to its mission in view of this vision.

But this has to do with **Power** and its **Source**. As we approach the 21st century, power will shift from the individual to *networks*, for individuals cannot go it alone. This was the old model, a by-product of the industrial revolution, Newtonian mechanics and Cartesian philosophy – human beings as disconnected, independently functioning elements in society. The new paradigm shift of the 21st century is one *inclusiveness* and *interconnectedness*. This is a cultural, spiritual bond – our common frailty – that connects us to each other and to our physical, ecological environment, for we are all in this together, as part of one single "web of life."⁴⁶ The source of this new power of networking will be *empowerment*: the process of enabling systems to be self-critical of their own biases so as to strengthen themselves and others to achieve and deploy their maximum potential. People's sense of self-worth, value and dignity is most often not only determined by the kind of support and encouragement they receive

from others, but also from how willing they are to be self-critical of negative behaviors in their life and in their cultural group. If I or my group is practicing self-destructive action, all the external help will go for not.

The demands of society will alter **Education**. Not only will *graduate* education become normative, but also *technological* education, especially at the High School and Community College levels. The norm for higher education in the near future may very well be the “Virtual Cyber University” – distance education via cyber space through teleconferencing and the Internet.⁴⁷ One function of future education will be to develop in students a sense and practice in how to be a “world citizen.” A world citizen is person who is able to transcend his/her own racial/ethnic, gender, cultural and socio-political reality and identify with humankind throughout the world, at all levels of human need. S/he is a *transcending* person who knows no boundaries, and whose operating life-principle is compassion.

One process to enable students to become world citizens is through multicultural education as the new paradigm of instruction. Multicultural education is the response to such international needs. What is multicultural education? *It is an approach to education and curriculum construction that acknowledges and respects the contributions which the various racial/ethnic groups have made to society, and incorporates these contributions in an overall program of instruction which meets the needs of an ever-changing society and is sensitive to the personal and social development of all persons concerned.* Multicultural education is now the new approach to the education needs of the 21st century.

This model of education must include the learning of foreign languages, if for no other reason than to be able to compete in today's international economic market. The United States is the only country in the world where one can go from grade school to graduate school, obtain a Ph.D. and not be required to learn a foreign language, and then we call ourselves educated. Thus it is interesting to note that 500 years ago, Charles V (1500-1558), King of Spain and the Holy Roman Empire at the time that Spain was exploring the New World, recognized this need for more than one language in view of international competition. He said: *“La persona que dos idiomas sabe, dos personas vale”*; “He who speaks two languages, is worth two persons.” Thus multicultural education is not just for students of color, but for everyone, in view of the drastic changes now taking place in our society.

The global society will see a new **Learning Style** develop which will be *triadic* in nature.⁴⁸ It will be the combination of kinesthetic, auditory and visual, as all three will be regarded as important for holistic learning. With the development of sophisticated technologies such as virtual reality, interactive multimedia, as well as the full-blown access to the super information highway, all three forms of learning will interact in a total quality learning environment.

Discipline, under such creative situations, may well become non-existent, as people become more self-motivated in expressing themselves in creative ways.

Loyalty will shift away from the individual to the interconnectedness of the *group*. The super information highway, with sources such as Internet, will create a new cadre of “global groups” throughout world society. This of course will have a tremendous impact on **Options** as these now become *myriad*.

Lifestyle will be greatly impacted as well, moving nations and peoples away from revolutions to *reliance*. This means that no nation or people can go it alone anymore, a factor which brought about the end of communism and apartheid.

All of this will give rise to a new paradigm of **Religion** – a concern with *spirituality*, arising from an *inclusive View of God*, as a result of the interconnectedness of humankind. The late 1980s and into the 1990s has seen the return of spirituality, in a global concern for connectedness and communalism. This global awareness of the commonality of humanity was made possible in part by two factors – again supply and demand. First, the supply factor is seen in an advanced technology that has turned our world into a telecommunications electronic village, where each instantly knows what is happening to the other. Second, the demand factor emerges with the realization that scientific materialism, instead of being a savior to solve human, ecological problems, was in large measure responsible for the destructive dualisms that fragmented the human spirit and are destroying our own planetary home.

A new paradigm or way of perceiving our world, has emerged as a “global consciousness” focused on the interconnectedness of all of life, both human and environmental. This holistic view of life has a profound undergirding of spirituality. Spirituality is that intangible reality and animating, integrating life-force which connects us to the divine – however defined – to each other, and to the natural world, resulting in a state of security with a sense of worthwhile purpose. This is Holistic Spirituality, spirituality in four dimensions: a vertical to God, the world of the sacred; an inward to self, the world of personal well-being; a horizontal to humankind, the world of people; and a downward to nature, the world of all non-human life forms.⁴⁹

While concern for spirituality has been the realm of religion, it appears that the most challenging discipline of the sciences – Quantum Physics – may now be leading the field in exploring the spiritual dimensions of the universe.⁵⁰ Largely because a sense of awe, respect, and wonder is now being generated through scientific discoveries about the cosmos. With much of religion losing its focus, a whole generation disappointed with the trivia of organized religion, is now turning to various forms of New Age in hopes of recovering a sense of the spiritual. Because the essence of New Age is an inward turning, a self-help style of religious experimenting which connects the human with nature and the supernatural has now become popular. Thus, secularism does not lead to the

demise of religion, as was once believed, but to its transformation through revival and spiritual innovation.⁵¹

In an unstable age of rapid socio-political change, people are desperately searching for an anchor to the soul. Many are now seeking and finding it in spirituality.

Conclusion:

We live in dynamic, changing times, as illustrated by the Stages of Societal Change. This presents a challenge to schools as to the way they must carry out their mission. While education must be sensitive to the various forces influencing change, it must not allow these forces to be the *main* criteria for change. Thus the need for restructuring education must not be driven by economic or other forces, but by the egalitarian factors of our common humanity. The central dynamic which must guide education through the uncharted waters of change is the inclusive principle “unity in diversity.”

Michael Fullan reminds us that, “change is mandatory, growth is optional.” Such changes are placing new demands and constraints on education as a social institution to be relevant to the times in which it exists. Diversity is no longer an option for schools but a necessity because of the paradigm shifts society has undergone. Because of the paradigm shifts just discussed, 20 degrees of change will not do. These are merely cosmetic. The educational system itself needs to undergo a major paradigm shift consistent with the diversity of our world and relevant to the needs of society.

Some who are opposed to such changes may woof, woof all they want, but the caravan of change will still move on. It is the mission of education, therefore, to prepare today's generation of students to not only understand these social changes, but more importantly to anticipate them so as to respond proactively rather than reactively. Such action will enable our educational institutions to become catalysts for change. In order to effect this change the words of Max DePree used at the beginning of this article challenge us again at the conclusion: “We cannot become what we need to be by remaining what we are.”⁵² In view of this need, the words of Gandhi are most fitting: “We must live the change we desire to see in the world.”

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¹⁰Among the many sources from which this material was drawn are the works of Harvey Cox, *The Secular City*. New York: The MacMillan Company, 1965; John Naisbitt, *Megatrends: Ten New Directions Transforming Our Lives*. New York: Warner Books, 1982; John Naisbitt and Patricia Aburdene, *Re-inventing the Corporation*. New York: Warner Books, 1985; John Naisbitt and Patricia Aburdene, *Megatrends 2000: Ten New Directions For the 1990's*. New York: William Morrow and Company, Inc., 1990; Alvin Toffler, *Powershift*. New York: Bantam Books, 1990; Cornelis A. van Peursen, "Man and Reality--the History of Human Thought," *Student World*, No. 1, 1963, pp. 13-21; and by the same author, "The Concept of Truth in the Modern University," *Student World*, No. 1, 1963, pp. 344-353; and Hedley Beare and Richard Slaughter, *Education for the Twenty-first Century*. London: Routledge, 1993.

¹¹An outstanding article that covers the same ground as this article but with a different slant is the one by Peter F. Drucker, "The Age of Social Transformation," *The Atlantic Monthly*, November 1994.

¹²Stephen M. Pollan and Mark Levine, "The Rise and Fall of Retirement," *Worth*, December-January, 1995, p. 66.

¹³Alvin Toffler, *Powershift*. (New York: Bantam Books, 1990), p. 70.

¹⁴*Ibid.*, p. 179.

¹⁵*Megatrends*, p. 18.

¹⁶Milton M. Gordon, *Assimilation in American Life*, (New York: Oxford University Press, 1964), p. 120.

¹⁷Eduardo Seda Bonilla, "Ethnic Studies and Cultural Pluralism," in *The Rican*, Fall 1971, pp. 56-65.

¹⁸See Caleb Rosado, *Broken Walls*. Boise, ID: Pacific Press Publishing Association, 1993.

¹⁹Brian Wren, "What Language Shall I Borrow? Worship: Language & Gender." The Second International Conference on Adventist Worship, April 7-10, 1993, La Sierra University.

²⁰There is a difference between Asians and Asian Americans. Asians refers to people from China, Japan, Korea, and other countries of the region that are not citizens of the United States and are visiting or doing business here. Asian Americans refers to citizens of the United States whose ancestors are from Asia. The term "oriental" is not a correct term to refer to this group. It is a direction of the compass or an adjective to describe a product, such as an "oriental" rug. The term Asian/Pacific Americans is more inclusive as it also includes the various island-nations of the Pacific, such as the Philippines, Guam, Tahiti, etc.

²¹Lewis Coser, *The Functions of Social Conflict* (New York: The Free Press, 1956), p. 144.

²²Fernando Ortiz, *Cuban Counterpoint--Tobacco and Sugar*. New York: Vintage Books, 1947), p. 97ff.

²³Coser, *Ibid.*

²⁴*Megatrends*, p. 309.

²⁵Toffler, p. 129.

²⁶Naisbitt, *Megatrends*, p. 15-17.

²⁷See Randall Collins, *The Credential Society*. Orlando, FL: Academic Press, Inc., 1979.

²⁸Maria Puente and Sandra Sanchez, "Experts call educational gap national threat." *USA Today*, Wednesday, September 6, 1995.

²⁹"Outlook '90 and Beyond," *The Futurist*, Nov.-Dec., 1989, p. 59.

³⁰Colin Greer, *The Great School Legend*. New York: The Viking Press, 1972.

³¹Meyer Weinberg, *A Chance to Learn: A History of Race and Education in the United States*. Cambridge: Cambridge University Press, 1977.

³²Samuel Betances, "My People Made It Without Bilingual Education; What's Wrong With Your People?," *California School Boards*, Winter 1986, p. 15.

³³*Ibid.*, p. 16.

³⁴The idea for how learning styles relate to societal stages comes from a paper one of my students wrote for my course on restructuring education. Dawn Clausen Baumgartner, "Process Paper for Restructuring Education for the 21st Century, Soc 680."

³⁵William H. Whyte, Jr., *The Organization Man* (New York: Simon & Schuster, 1956).

³⁶Paul Leinberger and Bruce Tucker, *The New Individualists* (San Francisco: Harper Collins, 1991).

³⁷For a discussion of this religious economy paradigm to explain the religious character of the United States, see: Roger Finke and Rodney Stark, *The Churaching of America, 1772-1990* (New Brunswick, NJ: Rutgers University Press, 1992); R. Stephen Warner, "Work in Progress towards a New Paradigm for the Sociological Study of Religion in the United States," *American Journal of Sociology*, 98:5, March 1993, pp. 1044-93.

³⁸Roger Finke and Laurence R. Iannaccone, "Supply-Side Explanations for Religion," *The Annals of the American Academy of Political and Social Science*, Vol. 527, May 1993.

³⁹See chapter 9 of *Megatrends 2000*.

⁴⁰Finke and Iannaccone, p. 36.

⁴¹*Ibid.* p. 277.

⁴²See Caleb Rosado, "Lessons From Waco," *Ministry*, July and August 1993; also published in the *Adventist Review*, August 29, 1993.

⁴³Peter F. Drucker, in an important article on the same theme this article touches on, "The Age of Social Transformation," *The Atlantic Monthly*, November 1994, combines both the Information Society and the Global Society into one, which he calls the "Knowledge Society." While this is useful, I still feel that it makes more sense to separate the late 20th century from the beginnings of the 21st, since the distinctions will be transformational.

⁴⁴George Santayana, *The Life of Reason*, Vol. 1. (New York: Dover Publications, Inc., 1980 [first published in 1905]), p. 284.

⁴⁵Karl Mannheim, *Ideology and Utopia* (New York: Harvest Books, 1936), p. 195.

⁴⁶Fritjof Capra, *The Web of Life: A New Scientific Understanding of Living Systems* (New York: Anchor Books), 1996.

⁴⁷ Kendall Hamilton and Susan Miller, "Internet U – No Ivy, No Walls, No Keg Parties," *Newsweek*, March 10, 1997, p. 12; Robert Lenzner and Stephen S. Johnson, "Seeing Things As They Really Are," *Forbes*, March 10, 1997, pp. 122-128.

⁴⁸Again, this section draws from ideas from Dawn Clausen Baumgartner. See note No. 27.

⁴⁹Caleb Rosado, "The Quest for Spirituality: The Recovery of the Divine in Human Experience." *Ministry: International Journal for Pastors*, January 1996, pp. 23-26. See also Matthew Fox, *A Spirituality Named Compassion*, San Francisco, HarperCollins, 1990; and Matthew Fox and Rupert Sheldrake, *Natural Grace*. New York, Doubleday, 1996.

⁵⁰The literature in this field is increasing exponentially. See Frank S. Tipler, *The Physics of Immortality*. New York: Doubleday, 1994. See also two book by Paul Davies, *God and the New Physics*, Harmondsworth, Middlesex: Pelican, 1983, and *The Mind of God*, New York: Simon and Schuster, 1991.

⁵¹Rodney Stark and William Sims Bainbridge, *The Future of Religion*. Berkeley, CA: University of California Press, 1985.

⁵²Max DePree, *Leadership Is an Art* (New York: 1989).