



**New Thinking
... ABOUT SCHOOLS**

NEW THINKER

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NEW REALITIES

- **DNA**
- **THE CARRYING CAPACITY OF EARTH**
 - **THE INTERNET**
 - **9.11.01**
- **THE END OF HIERARCHY, PRIVACY AND CONTROL**
 - **HUMAN LONGEVITY and RELATIONSHIPS**
 - **THE NATURE OF WORK**



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IDENTITY

- **AM I MY DNA?**
- **DO I HAVE RESPONSIBILITY FOR MY CHOICES AND ACTIONS? – “THE CODE MADE ME DO IT”**
- **IMPLICATIONS FOR ETHICS?**



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GLOBAL ENVIRONMENT

- **WHAT IS THE RELATIONSHIP AMONG CULTURE, GEOGRAPHY, AND ENVIRONMENTAL ATTITUDE?**
- **FOR HOW MUCH LONGER WILL THERE BE CHOICES ABOUT OUR TREATMENT OF THE EARTH?**
- **WHILE I HAVE OPTIONS, HOW CAN I MAKE WISE CHOICES?**



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ACCESS

- **WHAT'S THE DIFFERENCE BETWEEN DATA AND INFORMATION?**
- **WHAT CONSTITUTES KNOWLEDGE?**
- **AM I ALWAYS “READY” TO LEARN SOMETHING? ANYTHING? SHOULD SOME THINGS BE UNAVAILABLE TO ME FOR A PERIOD OF TIME? PERMANENTLY?**



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SECURITY

- **WHAT CAN I ASSUME ABOUT THE BEHAVIOR OF OTHER PEOPLE?**
- **AM I SAFE? WHAT STEPS SHOULD I TAKE TO PROTECT MYSELF?**
- **WILL EVERYONE BE HOME AT THE END OF THE DAY TODAY?**
- **SHOULD I TRUST PEOPLE?**



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ORDER

- **WHO IS IN CHARGE?**
- **WHERE DO I FIT IN THE LARGER CONTEXT OF MY COMMUNITY?**
- **WHAT DO OTHERS KNOW/THINK ABOUT ME?**
- **WHAT CAN I EXPECT IF I WORK HARD AND “PLAY FAIR?”**
- **HOW DO THINGS WORK?**
- **WHAT ARE THE “RULES?”**



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TIME

- **FOR HOW LONG AM I A CHILD? AN ADOLESCENT? WHAT CONSTITUTES ADULTHOOD?**
- **WHAT ARE THE STAGES OF HUMAN LIFE – WHEN WE LIVE, ON AVERAGE, 90 – 110 YEARS?**
- **WHAT CONSTITUTES A MEANINGFUL AND APPROPRIATE USE OF MY TIME?**
- **WHAT IS MY OBLIGATION IN THE CREATION AND MAINTENANCE OF RELATIONSHIPS? AM I FREE TO HATE?**



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FREEDOM

- **FOR WHOM/WHAT PURPOSE DO I LIVE AND WORK?**
- **WHICH RESULTS OF MY EFFORT BELONG TO ME AND WHICH TO MY EMPLOYER/ MY BUSINESS PARTNER/MY FAMILY?**
- **WHAT ARE MY RIGHTS?**
- **CAN I BE AN EFFECTIVE TEAM MEMBER WITH COLLEAGUES WHOSE WORLDS, EXPERIENCES, BACKGROUNDS AND VALUES ARE DIFFERENT FROM MINE?**



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The Age of Social Transformation — Peter Drucker

- “Before the First World War, farmers composed the largest single group in every country.”
- “...farmers today are at most five percent of the population and work force--that is, one tenth of the proportion of eighty years ago.”
- “The second-largest group in the population and work force of every developed country around 1900 was composed of live-in servants.”



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- **“The industrial worker became the "social question" of 1900 because he was the first lower class in history that could be organized and could stay organized.”**
- **“No class in history has ever risen faster than the blue-collar worker. And no class in history has ever fallen faster.”**



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- **“By the year 2000 or 2010, in every developed free market country, industrial workers will account for no more than an eighth of the work force. Union power has been declining just as fast. “**
- **“But just as the traditional small farmer has become a recipient of subsidies rather than a producer, so will the traditional industrial worker become an auxiliary employee.”**



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- **“...disappearance of the farmer and the domestic servant produced no social crises. Both the flight from the land and the flight from domestic service were voluntary.”**



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- **“For farmers and domestic servants, industrial work was an opportunity. It was, in fact, the first opportunity that social history had given them to better themselves substantially without having to emigrate.”**



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The Rise of the Knowledge Worker

- **“The rise of the class succeeding industrial workers is not an opportunity for industrial workers. It is a challenge. The newly emerging dominant group is "knowledge workers.”**



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- **“But--and this is a big but--the great majority of the new jobs require qualifications the industrial worker does not possess and is poorly equipped to acquire. They require a good deal of formal education and the ability to acquire and to apply theoretical and analytical knowledge. They require a different approach to work and a different mind-set. Above all, they require a habit of continuous learning. Displaced industrial workers thus cannot simply move into knowledge work or services the way displaced farmers and domestic workers moved into industrial work. At the very least they have to change their basic attitudes, values, and beliefs. “**



- **“It is the first society in which ordinary people--and that means most people--do not earn their daily bread by the sweat of their brow. It is the first society in which "honest work" does not mean a callused hand. It is also the first society in which not everybody does the same work, as was the case when the huge majority were farmers or, as seemed likely only forty or thirty years ago, were going to be machine operators.”**
- **“This is far more than a social change. It is a change in the human condition. What it means--what are the values, the commitments, the problems, of the new society--we do not know. “**



- **“Education will become the center of the knowledge society, and the school its key institution. What knowledge must everybody have? What is "quality" in learning and teaching? These will of necessity become central concerns of the knowledge society, and central political issues*. In fact, the acquisition and distribution of formal knowledge may come to occupy the place in the politics of the knowledge society which the acquisition and distribution of property and income have occupied in our politics over the two or three centuries that we have come to call the Age of Capitalism.”**

*Has there ever been a time when it mattered more to understand what it means to be an INDEPENDENT SCHOOL?



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- **“But at the same time, the performance of the schools and the basic values of the schools will be of increasing concern to society as a whole, rather than being considered professional matters that can safely be left to 'educators.'”**



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- **“There are obvious dangers to this. For instance, society could easily degenerate into emphasizing formal degrees rather than performance capacity. It could fall prey to sterile Confucian mandarins--a danger to which the American university is singularly susceptible. On the other hand, it could overvalue immediately usable, "practical" knowledge and underrate the importance of fundamentals, and of wisdom altogether.”**



- **“Learning will become the tool of the individual--available to him or her at any age--if only because so much skill and knowledge can be acquired by means of the new learning technologies.”**



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- **“The knowledge society will inevitably become far more competitive than any society we have yet known--for the simple reason that with knowledge being universally accessible, there will be no excuses for nonperformance. There will be no "poor" countries. There will only be ignorant countries.**



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- **Again, the shift from knowledge to knowledges offers tremendous opportunities to the individual. It makes possible a career as a knowledge worker. But it also presents a great many new problems and challenges. It demands for the first time in history that people with knowledge take responsibility for making themselves understood by people who do not have the same knowledge base.**



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- **“With knowledge work growing increasingly effective as it is increasingly specialized, teams become the work unit rather than the individual himself.”**



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- **“We will have to learn to use different kinds of teams for different purposes. We will have to learn to understand teams--and this is something to which, so far, very little attention has been paid. The understanding of teams, the performance capacities of different kinds of teams, their strengths and limitations, and the trade-offs between various kinds of teams will thus become central concerns in the management of people.”**



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- “Equally important is the second implication of the fact that knowledge workers are of necessity specialists: the need for them to work as members of an organization. Only the organization can provide the basic continuity that knowledge workers need in order to be effective. Only the organization can convert the specialized knowledge of the knowledge worker into performance.”



- “ In the knowledge society it is not the individual who performs. The individual is a cost center rather than a performance center. It is the organization that performs.”



- **“The old communities--family, village, parish, and so on--have all but disappeared in the knowledge society. Their place has largely been taken by the new unit of social integration, the organization. Where community was fate, organization is voluntary membership. Where community claimed the entire person, organization is a means to a person's ends, a tool. For 200 years a hot debate has been raging, especially in the West: are communities "organic" or are they simply extensions of the people of which they are made? Nobody would claim that the new organization is "organic." It is clearly an artifact, a creation of man, a social technology. “**



- “That knowledge has become the key resource means that there is a world economy, and that the world economy, rather than the national economy, is in control.”



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- “What do institutions have to do--in addition to discharging their own functions--to advance the public good?”



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- **“One of the major reasons for the steady decline in the capacity of the schools to do their job--that is, to teach children elementary knowledge skills--is surely that since the 1950s the United States has increasingly made the schools the carriers of all kinds of social policies: the elimination of racial discrimination, of discrimination against all other kinds of minorities, including the handicapped, and so on. Whether we have actually made any progress in assuaging social ills is highly debatable; so far the schools have not proved particularly effective as tools for social reform. But making the school the organ of social policies has, without any doubt, severely impaired its capacity to do its own job.”**



- “As soon as knowledge became the key economic resource, the integration of interests--and with it the integration of the pluralism of a modern polity--began to be lost. Increasingly, non-economic interests are becoming the new pluralism--the special interests, the single-cause organizations, and so on. Increasingly, politics is not about "who gets what, when, how" but about values, each of them considered to be an absolute. Politics is about the right to life of the embryo in the womb as against the right of a woman to control her own body and to abort an embryo. It is about the environment. It is about gaining equality for groups alleged to be oppressed and discriminated against. None of these issues is economic.

All are fundamentally moral .”



- “We will have to think through education--its purpose, its values, its content.”



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“ We need systematic work on the quality of knowledge and the productivity of knowledge--neither even defined so far. The performance capacity, if not the survival, of any organization in the knowledge society will come increasingly to depend on those two factors.”



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- “But we still have to think through how to balance two apparently contradictory requirements. Organizations must competently perform the one social function for the sake of which they exist-- the school to teach, the hospital to cure the sick, and the business to produce goods, services, or the capital to provide for the risks of the future. They can do so only if they single-mindedly concentrate on their specialized mission. But there is also society's need for these organizations to take social responsibility--to work on the problems and challenges of the community.”



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SO WHAT?

**SCHOOLS HAVE BEEN
EVOLVING
CONSTANTLY (SLOWLY AND PAINFULLY)
EVER SINCE THERE WERE
SCHOOLS ... WHY ALL THE
FUSS NOW?**



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TRUTH IS.....

- **THE COMBINATION OF TECHNOLOGICAL, DEMOGRAPHIC, POLITICAL, ECONOMIC, ENVIRONMENTAL AND SOCIOLOGICAL CHANGES OF THE PAST DECADE HAS FORCED US TO MAKE SUBSTANTIAL CHANGES IN THE WAY WE THINK ABOUT OUR DAILY EXPERIENCE AND ABOUT OUR FUTURES – IN LIFE AND IN SCHOOLS.**



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IDENTITY

- Pre – 2000
 - I am an individual
 - I can be anything I want to be
 - I am responsible for my own choices
- 2000 and tomorrow
 - My genetic code reveals that
 - I am best suited to be/do.....
 - Because of my particular learning styles and body chemistry, I tend to...



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GLOBAL ENVIRONMENT

- Pre – 2000
 - Resources should be monitored, but there really is enough
 - Industrialized nations should be thoughtful about the use of resources, but by virtue of being industrialized, they require more
- 2000 and tomorrow
 - Who can/will monitor resources, and how can we determine what “enough” is?
 - What is the relationship between international politics and resource access?
 - Does anyone “own” resources?



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ACCESS

- Pre – 2000
 - MASTERY: There are certain things an educated person knows and can do
 - Developmental appropriateness is based on chronological age
- 2000 and tomorrow
 - MYSTERY: The world is an ever-unfolding source of information which I explore using a variety of tools
 - Developmental appropriateness is based on curiosity



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SECURITY

- Pre - 2000
 - I am safe in my community, my school, and my country; I'm free to come and go as I please
 - I can trust people, for the most part; “being good” is something to which we all aspire – and we generally agree on what that means?
- 2000 and tomorrow
 - I need to be vigilant at all times; I must plan and communicate about all my activities
 - I need to know more about other people before I can really say that I KNOW them; values and behaviors differ



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ORDER

- Pre-2000
 - I have a role in my “context” at school/work/home
 - I know who is in charge in all my contexts
 - I know who I need to please, and I know what to do to acquire a position of authority
- 2000 and tomorrow
 - I’m not always sure where I fit; structures are not clear
 - Different people seem to be “in charge” at different times – and sometimes, nobody is “in charge”
 - Ideas and practice of leadership and authority seem to have changed, but when? Why? How? And what does that mean for my future?



TIME

- Pre-2000

- I'm a minor until I'm 21 and then I will be an adult
- After college, I'll work for a while, get married, and then continue to develop my career
- I want a life that allows me to one, primary relationship for my whole adult life



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- 2000 and Tomorrow

- I can get access to anything I'm interested in, and I can do anything I can do anything I choose; I have all the tools I need
- I'll probably have a variety of degrees and jobs over time – no single focus
- I need a variety of kinds of relationships and communities

FREEDOM

- Pre - 2000
 - I am lucky to be an American, and the world is available to me
 - I have rights, naturally, and they cannot be transcended
 - I am free to develop myself and my ideas and to seek opportunities and experiences consistent with my values and interests
- 2000 and Tomorrow
 - I am lucky to be an American, but not everyone in the world is impressed
 - I believe I have inalienable rights, but those depend, to some degree, on the respect of others who may not agree with me
 - I'm generally free to pursue my dreams, but the world is full of people with the same expectation



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IMPACT FOR SCHOOLS?

Take a moment.....

What do you think?



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IDENTITY

Existential essence of human

BEING is core curricular

domain



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GLOBAL ENVIRONMENT

The politics of planetary survival
depend on our ability to know
and respect “the other”
completely and authentically.



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ACCESS

Assignments and projects need to be devised and defined in such a way that students are rewarded for curiosity, experimentation and creativity.



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SECURITY

Conversation about personal safety and accountability should be an accepted and comfortable topic in formal and informal dialogue – violations of community standards should be discussed openly and regularly.



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ORDER

Decision making processes and outcomes should be well known, as should all expectations regarding performance and behavior; no assumptions can be made about who “knows the ropes” and who doesn’t.



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TIME

The life well lived over a 105 year period of time has different components from the life well lived over an 85 year period of time. Those differences may change the curriculum.



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FREEDOM

Freedom exists only within the context of limits; illustrate this through curricular design, daily organizational life, and through the use of team learning – in which each individual limits the freedom of the other.



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Perhaps....

- **...it's better to think about what the world needs than about what students need when we imagine a school's future; surely, the world would benefit from nothing that would not, also, benefit – ultimately and genuinely – each student. Is the converse also true?**



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