

# The Future of American Education

8 Trends Every Parent Should Understand

Oliver DeMille





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“In a time of drastic change it is the learners who inherit the future.  
The learned usually find themselves equipped to live in a world  
that no longer exists.”  
—Eric Hoffer



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## About the Author



**Oliver DeMille** is the founder and former president of [George Wythe University](#), a founding partner of [The Center for Social Leadership](#), and the author of [A Thomas Jefferson Education: Teaching a Generation of Leaders for the 21st Century](#). He and his wife Rachel operate [TJEdOnline](#).

Oliver overcame learning disabilities as a child—he did not read fluently until he was almost 11 years old—to become a model student, garnering awards, recognition and scholarships in everything from athletics, fine arts and science to foreign language, writing, and forensics, and graduating as the salutatorian from his high school.

As a university student, Oliver went on a search for a truly [great education](#) — experiencing private and public universities, technical and religious schools, corporate and international educational institutions, prestigious colleges and worthless [diploma mills](#); he literally sampled the best and the worst that modern education has to offer, and virtually everything in between.

As a result, he found a small Bible school where he worked closely with mentors and studied the Bible and the great classics in many fields. Although Coral Ridge Baptist University was not regionally accredited, he was so excited by the quality of his studies that he left a large, well-respected university to focus full time on his classical education. He earned the B.A. in Biblical Studies (May 1992), M.A. in Christian Political Science (December 1992), and Ph.D. in Religious Education (May 1994) at Coral Ridge Baptist University.



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He has written and spoken extensively about the traditional education system *versus* his [intense mentored-classical experience](#) with Coral Ridge and his mentor—Dr. W. Cleon Skousen. After his Coral Ridge studies, he returned to Brigham Young University and completed the B.A. in International Relations with a minor in Aerospace Studies, graduating Magna cum Laude. He then devoted his time to refining the educational design and curriculum of the fledgling liberal arts school he founded, George Wythe College (now University).

Oliver is a popular author, keynote speaker, and business consultant. He is married to the former Rachel Pinegar. They have eight children.

### **Connect With Oliver:**





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# Introduction

**E**ach generation faces defining moments and iconic events which change the world forever. For example, those who lived in 1941 seldom forget where they were and what they were doing when they heard about Pearl Harbor. The same is true of the Kennedy assassination or the 9/11 attacks. Few remained unscathed or uninfluenced by living through the Great Depression, the Cuban Missile Crisis, Vietnam, Watergate, the fall of the Berlin Wall, the Gulf War, or the economic meltdown of 2008-2009.

The world around us impacts our lives, and it becomes a major part of our informal education. Beyond memorable events, each generation is touched by the general culture in which we live. Society shapes major parts of our lives, and even things we may not consciously recognize—such as cycles, patterns and trends—have huge impact on all of us.

I am convinced that in the years just ahead, eight trends will remake American education. And by 2045 nearly all sectors of American life will be made in their image. These trends are as follows:

1. The Outsourced Family
2. The Information Age



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3. The Pragmatic Century
  4. Accelerated Technological Advancement
  5. The New Class System
  6. The Widening Gap Between Rich & Poor
  7. Globalism
  8. The Rise of Social Entrepreneurship

And the solutions to the problems inherent in each trend are as follows:

1. A Central Book
2. Classical Education
3. Artistic Education
4. Historical & Technological Education
5. Non-Traditional Education
6. Leadership Education
7. Liber Education
8. Genius Education





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Those who wait for the future to happen before aligning their educational goals with the new realities will be left behind in the new economy. A better path is to know what is ahead and prepare—this is called education.

Education is the preparation and ability to accomplish one’s mission in life. Thus a solid education requires three things. First, it demands a self-knowledge adequate to lead and discipline oneself, or, as Socrates put it, “the unexamined life isn’t worth living.” Students and adults must know themselves well enough to effectively lead themselves—and this is no easy task for most of us.

Second, education demands an understanding of the world in which we live and carry out our mission—the past, the present, the probable future, the physical world, the human world, the political and international world, etc.

Third, to be fully educated a person must understand the connection between the first two; that is, we must know something of our mission in life, and have a glimpse of our best potential self in the future and how we can contribute in the world.

This book is about all three, with a focus on the second. By understanding some of the major forces at play in our world, by previewing some of what is ahead, we are better able to prepare ourselves to lead, to contribute, to be of influence and make a positive difference.



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Parents, the first and most important of this world's mentors, help a great deal when they are ahead of their children on this path. A parent who has some sense or vision of his or her child's future, of the child's gifts and talents, and of the major trends pushing the world in a certain direction, can be a truly great mentor.

Of course, ultimately each person must make the major life decisions himself, and parents do much harm when they become controlling and manipulating. Parents are needed as wise and excellent counselors to children and youth, and such parents understand themselves, their parental mission, and much of what is happening in the world.

Good parents aren't perfect, and they don't know everything, but they know enough because they understand the most impactful and most important trends which are reformatting the future even as we speak. This article is dedicated to helping parents understand eight such trends. Our children need us to understand all eight as we guide their education.

Each of these trends is independently gaining momentum, yet they work together and reinforce each other. Combined, the eight trends form a veritable wave, a powerful tsunami that is reshaping the 21<sup>st</sup> Century<sup>i</sup> and the very lives and lifestyles of our children and grand-children. Taken together, these eight trends comprise some of the greatest challenges and opportunities of the modern world.

These trends are not inevitable. There is a certain type of person whose role in history is the modifying or accelerating of such trends. Such people are called statesmen, artists, creators, innovators, explorers, inventors, entrepreneurs and

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other kinds of leaders. Certain generations seem to produce a higher number of such leaders and statesmen than others,<sup>ii</sup> such as 6<sup>th</sup> Century Greece, 1<sup>st</sup> Century Rome, or the American Founding generation of the late 1700s. This typically happens in three huge surges, one right after the other: 1) the onslaught of challenges to morality and prosperity in society, 2) a group of parents, teachers, and other societal mentors who teach and train a generation of leaders, and 3) a generation of great leaders who change the trends and remake the world.

In our world, it seems clear that the first wave is in full force. The next step is for the great teachers to arise, and for them to clearly understand the challenges ahead and mentor accordingly. Where most generations focus the education of their children on preparing to make a living or succeed financially, leadership generations are taught by parents who see a higher role for their children.

Such parents feel their context in history, have some sense of the great and exciting opportunities for positive changes that are ahead, and often possess a deep conviction that their children have a higher purpose in life—and they educate them accordingly.

When I first outlined this book in 2005, many wondered if major changes to the world and economy were really this imminent. Since then, major world events and global economic upheavals and challenges have convinced many, if not most, people that we are in a time of challenge and change.



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As I rewrite and update this work for book form today, it is more clear than ever that these eight trends are important. They are huge. They are real, and they are coming. I am an optimist, and I am convinced that we will face them head on, turn them into opportunities, and either overcome them or turn them to good for the world. The parents and youth of our modern world are up to the task—especially if they look ahead and prepare.

Each of the following chapters will present one of these major trends, and try to describe them concisely but clearly. Each chapter also includes a commentary on how this trend is a positive opportunity and can be used to improve our individual lives, the world and the future. Those who understand what is coming are better able to prepare, and even if we as a society choose to alter or change any of these current trends, knowing about them helps anyone consider and understand what is happening in the world around us.



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# TREND ONE: THE OUTSOURCED FAMILY

Since 2001 a number of social commentators have noted that as a society we are outsourcing more and more of the things that were typically done by families (one of the best works on this is *The Future of Business* by former U.S. Secretary of Labor Robert Reich). For example, the following list includes things done almost entirely by families in the year 1900:

- Childcare
- Education
- Eldercare
- Counseling
- Food Production
- Cooking
- Cleaning
- Reading Bedtime Stories
- Massage Therapy
- Entertainment



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- Sexual Intimacy
  - Home Repair
  - Taking Care of Animals
  - Yard Care
  - Role Modeling
  - Teaching Religion

The list has changed in the past century, and the victim has been the family. Perhaps the “Big 5” on the list are:

*Childcare*, which has been outsourced, especially in urban America, to professional childcare institutions.

*Food Preparation*, which has been outsourced to fast food and pre-packaged meals. For example, 1999 was the first year in which expenditures in the U.S. for fast food exceeded expenditures for groceries.

*Entertainment*, which used to consist of families reading together or things like group picnics and outings. Today, even when families are together, they usually sit facing away from each other toward a television, movie screen, or sporting event.



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*Teaching Religion*, which was once seen as the role of parents with the preacher lending a helping hand, is now almost entirely outsourced to the pastor or Sunday school teacher or to some secular alternative.

*Education*, which historically was overseen by parents who hired and evaluated teachers and did much of the instruction themselves, has now been almost fully outsourced to “the experts.”

Another huge trend, which already has drastic consequences that are only beginning to be understood, is the outsourcing of *counseling* between husband and wife (discussion of their fears, anxieties, worries and fondest dreams) to expert counselors. Perhaps the 54% divorce rate in the U.S. is connected to this; as Allan Bloom pointed out in 1987, people live, sleep and sometimes eat together, but they don't think, dream and work together toward a common goal in the same way that our grandparents did.<sup>iii</sup> This delegation of intimacy to the experts may yet be the biggest trend of all.

And what is the impact of using DVDs in the place of reading *bedtime stories* to toddlers? The outsourcing of our families and the things only families can do well is a growing trend, and a very sobering commentary on the future of our society. Historians might compare it to the fateful practice among French women in the 1750s-1780s of not nursing their own children—of instead turning them over to wet nurses.<sup>iv</sup> Few would argue that this was the only cause of the bloodbath and societal fall in the French Revolution in the 1780s, but almost everyone agrees that this was a significant part of it.



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So, with all these duties being outsourced, what is left that only the family can do? According to the new economy – nothing. The leading view today is that “It Takes a Village,” that even love can be outsourced to teachers, coaches, clubs and mentors.<sup>v</sup> The truth is that it *does* take a village, a community, but a *community of families working, playing, cooperating and facing obstacles together*, not a community of government institutions.

In short, Trend One is that as a society we are outsourcing family roles.

## OPPORTUNITY

A vital solution to Trend One is a central book.<sup>vi</sup> This is especially helpful in times of economic struggle and world events that threaten our daily tranquility. For example, my daughter Emma recently asked me if I thought the draft would be reinstated in the next few years. We were talking about the kind of man she would want to marry, and as she listed names of young men she admires and their fitness for husbandry, she could not avoid worrying if some of them would be killed in war. I was struck by the fact that this was on her mind, and also that she thought it was likely. She carries around a gut feeling that the world is heading for increased problems, and it influences her thoughts on many topics.





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Before I shared my opinion, I asked her what she thought. It surprised me how closely she follows the news, how much she worries about things from political battles to economic struggles and environmental disasters to the failure of so many of our institutions to fix pressing problems. I answered that while most Americans think of war in terms of “sending away our young men to fight,” we may well face a war sometime in the future where the battle is brought right here our homeland. After all, though it wasn’t a sustained war on American soil, the 9/11 attack certainly hit home.

This thought didn’t surprise her at all. She immediately responded, “of course.” Then she corrected my view of foreign war as “sending our young men.” “We’ll send women too,” she said. We talked about which members of our family could be sent to war—depending on various geo-political scenarios from Israel bombing Iran again to China’s economy booming while America’s declines, and others. Our conversation turned to our deepest beliefs and our central book, and it gave both of us comfort.

In short, the world is a better place with the power of a national book. Families with a central book outsource less. They have a sense of cohesion, of connection, of ties to the common purpose and mission of the family as a unit. They see the family as the central unit of society, and the home as its most important institution. They act differently, and they make decisions with the family foremost in their planning.

A central book is a *true* book that the whole family reveres. Rachel and I have personal friends whose central book is the Bible, others the Torah, others the Qur’an. Ours is the Bible and the Book of Mormon. We have close friends who revere



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as their central book the Dhamapada, others the writings of Yogi Yogananda, others whose central book is the Analects of Confucius, and another family we know uses Shakespeare as their central book. We have gained so much from the study of each of these wonderful works of inspiration and genius. Whatever your national book, it should be something true to you, something you revere and look to as source of higher wisdom and guidance.

But it is not enough to have a central or national book; families must use it. This is a fundamental tenet of any quality education. To use a central book, to unite the family around its purpose and role in the world, to put the family at the center and stop outsourcing family to the market, parents should wisely plan and adopt the following Central Book traditions into the home:

- Read Daily
- Read Together Out Loud
- Discuss at Length

When this is done consistently, children and parents will turn to their central book when challenges or worries arrive, they will believe its teachings in hard times and make better decisions under the pressure of life pain and struggle. Of course, this means that you should be wise about your choice of a national book.



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I shared some deep personal religious convictions with a close friend of mine, at a time when both of us were being open and talking about what really matters most. When I finished, and after we both felt a sense of care and respect, he brushed away the tears, composed himself, and then announced that his religion and central book was “the Church of the NFL.” He went on to instruct me on how deeply he loves the National Football League, how he never misses a Sunday “meeting,” and how he spiritually suffers during the seven months of the year without Sunday or Monday night football games.

He was quite sincere and very consistent in his worship, but I doubt that his central book solved the pressure on his family to outsource. Eventually he divorced, a heartbreak to all who know him and his beautiful wife and bright, happy children. Of course, I don’t believe that the NFL was the cause of his divorce, but I do believe that a better central book could have made a difference. Still, who am I to judge his choice—perhaps his central book was a great blessing and comfort to him during difficult times.

And certainly people, me included, with any central book I know of have made mistakes, struggled in life, and faced difficult challenges. Maybe knowing this can help us choose the best central book for us. When our most challenging times in life come, how helpful will our central book be? Clearly we should each be wise in choosing a central book.

Over the years I’ve met with a number of people who wanted to study the classics, to get a quality classical education, but who struggled because they just hated reading in the challenging language of many classics. I wondered why some

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people naturally understand the classics while others struggle to even comprehend the language, until I heard classicist Arthur Henry King say that only people who heard the classics read out loud as children really speak the language—everyone else has to learn it like a foreign language.

As I pictured my former college students, those who just naturally picked up Shakespeare or *The Federalist* on the first reading versus those who couldn't seem to get it even after months of trying, I could clearly see from what I know about their families that nearly everyone was just manifesting their childhood education. I remember one young lady in particular who was a genius in any classical course—from Milton to Newton, or Thucydides to Blackstone. I once asked her what her educational background was, and when she said “homeschooling” I quizzed her for a long time about what her family did. They had no set curriculum, no expensive texts or tutors. They sat around for hours with Mom reading Shakespeare, poetry, and other classics, and with Dad and Mom together they read the scriptures out loud as a family almost daily.

I later worked with three other members of the family, several of whom were National Merit Scholar finalists with very prestigious scholarship options who choose to attend George Wythe College. I saw this pattern in a number of students over the years. Whenever I notice a student with a powerful ability to think and understand—seemingly just naturally—almost any writing or problem of complex difficulty, especially in human relations, math and science, I assume that they grew up in a family where classics were read together aloud. I have seldom been in error in making this assumption.



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More importantly, the continuation of this tradition has a direct and positive effect on the strength of modern families. People with a central book, who use it consistently in their lives and together as a family, are more likely to maintain family than those who don't. A powerful solution for the outsourcing of family is a family focus on a great central book.



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## TREND TWO: THE INFORMATION AGE

Alvin Toffler authored *FutureShock* in the early 1960s, suggesting that we were on the verge of a major shift beyond the Industrial Age. John Naisbitt's bestselling *Megatrends*, published in the 1970s, expanded on this theme: his first and major trend was "The Shift from Industrial Society to Information Age." Peter Drucker called it the "Knowledge Society," and others gave it names like "the Digital Age," "the Computer Era," "the Post-Modern World," and even "New Age" or "The Age of Aquarius." Today the idea of an Internet Age is often used.

Whatever the most accurate title, it is clear that we are living in a post-industrial world with new realities in society, economy, technology, government and education.

The Information Age has been spoken of in many arenas, including business, politics, science, and technology, among others. Looking at it from the viewpoint of education, the Information Age means that there is a new definition of literacy: "The ability to dig through voluminous information, see the relevant, understand it in depth, and apply it."

This is huge! I am convinced that less than 3% of the population of the United States is literate using this definition.



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In the Industrial Age, literacy most often meant being able to:

- read basic prose
- solve simple mathematical problems
- take orders
- follow instructions
- work well enough with others to keep a job

In addition, what could be called “White Collar Literacy” also required:

- the ability to write an effective resume and interview effectively for a job
- the ability to use basic computer software and the latest technologies
- the ability to discuss the general popular culture (necessary for promotion)

By 1987, E.D. Hirsch suggested that in the new economy nobody could be called “educated” or even literate without “Cultural Literacy”: a basic understanding of history, literature, the fine arts, science, math, economics and government, among other things.<sup>vii</sup> In short, Hirsch warned, without an educated populace we were creating a dangerous leadership crisis—one with predictably negative consequences for America and the modern world as a whole.



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Allan Bloom's bestselling *The Closing of the American Mind* made a similar argument that same year. Just a few years later a host of books (from Toffler's *PowerShift* and Naisbitt's *Megatrends 2000* to *The Road Ahead* by Bill Gates and Thomas Friedman's *The Lexus and the Olive Tree*) warned of the same thing. But most schools, parents, universities and professional educators kept right on educating for an Industrial Age future that will never come.

In brief, Industrial Age schools teach students to:

- Copy
- Count
- Compare

While these things were clearly important in the Industrial Age, and seem most likely to remain highly valuable in the Information Age, they are not enough. The need is to educate young people for the Information Age by giving them the abilities to:

- Create
- Value
- Impact





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The first list is the invention and legacy of Industrial-Age Conveyor-Belt education, while the second list is the traditional purpose of Leadership Education or what I usually call Thomas Jefferson Education (these lists are discussed in more detail in my book *Leadership Education*). Students, and workers, in the Information Age need to be able to create, value and impact, or in other words sort through the information glut, identify the relevant, and apply it effectively in the real world. But if the schools aren't offering this training, how does a parent teach these skills? And how does a student learn them?

## OPPORTUNITY

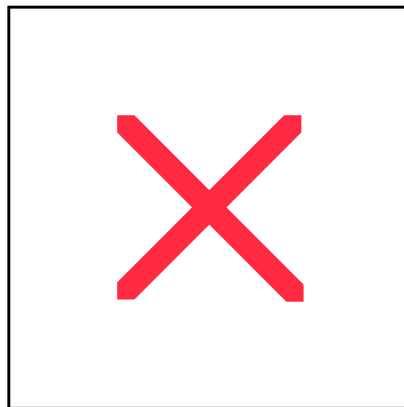
The answer is Classical Education. This is a profound yet simple secret, all but lost in modern educational writings: Those who can interpret Shakespeare or *The Federalist Papers* can usually more quickly and clearly see through the blur to understand the *relevant* in the Information Age! The same skills which allow one, allow the other. Few technical manuals are more challenging to decipher than Euclid or Newton, few financial prospectuses are more esoteric than Kepler or Nichomachus, and few evening news reports or *New York Times* editorials are harder to “see through” than Hamlet’s musings or Mr. Darcy’s pride.

*Thinking* is essential in a world with an increasing glut of information—clear, crisp, concise, active thinking. And nothing teaches thinking like quality classical education.

At this point I should clarify the difference between a superb classical education and the narrow, stuffy, absent-minded-professor stereotype of someone with a classical education. The truth is that a Ph.D. in Literature or Philosophy can create the opposite of a classical education: narrow, prideful expertise. This is just as different from a great classical education as the other opposite: ignorance. This is a case where seeing just two sides of the issue (algebra) won't work; we need to triangulate and see three sides of this concern (trigonometry):

Not: Ignorance vs. Expertise

But: Ignorance



Expertise

Education



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Classical Education gives the pupil the abilities to:

Think	Emulate	Impact	Shape
Learn	Innovate	Change	Write
Create	Personify	Improve	Speak
Modify	Understand	Order	Pitch
Restructure	Envision	Analyze	Articulate
Listen	Deduce	Construct	Communicate
Adapt	Induce	Build	Project
Refocus	Invert	Comfort	Predict
Clarify	Apply	Serve	
Interpret	Influence	Cooperate	
Disagree	Persuade	Win	

The list could go on.<sup>viii</sup> **This list is also a summary of qualifications for success in the Information Age**, and as such is an outline for the schools and learning (which may eventually move beyond schools) of the 21<sup>st</sup> Century.



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Note that through history it has been challenging for nations to change their views on education, even when the economy, laws and society around them are changing. Traditions like proudly boasting of “my son the doctor,” or “my daughter, the lawyer,” in order to denote success last long after many doctors are joining Multi-Level organizations in search of a better lifestyle. Since everyone educates their youth for “success,” it matters a great deal how they define it.

Historically, as taught by Daniel Chirot, there are five major traditions of “success.”<sup>ix</sup> First, the Warrior Code is rooted in the values of martial societies from ancient Egypt, Sparta and Rome to 19<sup>th</sup> Century Britain and France and 20<sup>th</sup> Century Russia and China. Warrior values include courage, strength, decision-making, family loyalty, and action. In melting-pot nations like the United States, such values are often brought by immigrants from martial societies and passed down in family and community—often blended with other values in the broader society. Such values are the basis of education for people in traditionally martial cultures.

The second type of “success” traditions come from commercial societies, and are called Elite, Materialistic or Commercialistic. “Old Money” elites value wealth, status, etiquette, good breeding and credibility, while the Nouveau Riche, or “newly rich,” tend to value assets, businesses and cashflow. Parents in this tradition see education as a way to gain knowledge and excel in competitive activities such as athletics and debate, while often looking down on the educators themselves and training their children in business and life separately from school.



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Third, the Clerk Culture (called Professionals in the U.S.), values expertise, record-keeping, bureaucracy, taxation and paper work. Good organization, well-maintained records, and professional accountability are their legacy. Of course, rules in society are vitally important to all of us. The danger arises where professional parents seldom see education as anything except training for the all-important career, and they are very (some would say overly) concerned with the quality of their childrens' schools, test scores, and prestigious institutions of higher education.

Fourth, the Peasant Culture of history values a strong protector, often focusing on righteousness to win favor with an all-powerful god or patriotism to ensure the protection of a strong government. Note that warriors, businessmen and professionals have historically looked down on this group as weak and unworthy. Also, anyone who is strongly religious or patriotic is often lumped into this class—many times inaccurately. In contrast, peasants tend to idolize Professional education and often make great sacrifices to get their children on the Professional path.

Finally, the Entrepreneurial Class values freedom, independent thinking, courage, wisdom, risk-taking, and adventure. Through history this group has included medieval merchants,<sup>x</sup> explorers, frontiersman, cowboys, industrialists and the modern-day entrepreneurial class. The entrepreneur is future oriented and willing to take risks to improve the world—for themselves and others.<sup>xi</sup> Entrepreneurial-Class parents often see education as education, not a stepping stone to something else but a valuable endeavor for its own sake.



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With that said, entrepreneurs expect education to be applied to the real world. Ironically, at least from the perspective of other groups, the Entrepreneurial Class defines success in school as getting a great education, success in family as having a great and happy home life, and success in career as really making a difference—profitably and effectively.

There are of course other value systems, as well as subgroups and mixtures of these five, but these are the most influential in the modern world. In the Industrial Age, “success” was defined by most Americans as the second or third types (fame, position, or wealth), while the majority of people were of the fourth (employee values). Naturally, education followed suit—training young people to get and keep jobs.

I do not mean to say that employee values are wrong. In most societies “middle class” values were and are much better than warrior or elite codes of morality. And allegiance to God, country and family are the basis of any lasting free nation and its leaders. The danger is that a nation of parents promoting employee education, or at best professional education, seldom remains free—Germany in 1937 and China in 1946 come to mind, along with classical Athens, Carthage and medieval Venice.

The leaders of the Information Age will come primarily from the Entrepreneurial Class (who, ironically, are against classes and castes), at the same time that the Employee Caste grows. Our childrens’ generation needs an Information-Age education, with a solid classical leadership foundation that trains them to think like entrepreneurs and act like statesmen.



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## TREND THREE: THE PRAGMATIC CENTURY

The third trend is that unless something changes the 21<sup>st</sup> Century will be the Pragmatic Century. “Pragmatism” is defined as *a belief in what works*. Where theism believes in God and atheism in no God, where materialism believes in obtaining wealth and communism in the power of forced community, pragmatism believes in what works. “If it works,” says the pragmatist, “it’s good and true and beautiful.”

For example, if told of a new technology the theist gives thanks for the beauty and efficiency of God’s creations, and the communist wonders how the technology can be used to control the elite class (and, in practice, the people). The conservative considers how this could be used to promote evil and how to stop that from happening; the liberal is excited by progress and deeply touched by the beauty of evolution and its inherent progressivism. The pragmatist, on the other hand, doesn’t worry about any of these things. Instead, the pragmatist wonders:

- 1) Is there a patent on the new technology, and if not can I use it to make money?
- 2) Will the new technology help my business be more efficient or productive?
- 3) Can I personally use this for my benefit?



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We live in the Pragmatic Century. The leaders of most of our institutions are interested mainly, sometimes only, in one thing: Results.

- In business, we care about the bottom line.
- In education, we base our most important valuations on test scores.
- Artists are considered “great” to the extent they are “famous.”
- Media organizations judge themselves by the profit margin.
- Many Academics and even Clergy judge their success by studying the bottom line.
- Even politicians, who could often seem to be more interested in appearances than actual results, are deeply focused on winning the election.

Obviously there are exceptions. But they are exceptions to the *rule*. The rule is quantity rather than quality.

This is a societal disease. One of the lead symptoms is that we are all “too busy”. One of the root causes is mediocrity. There is a widespread acceptance of, even celebration of, mediocrity. While excellence in sports or the arts is acceptable, other areas of excellence are suspect—especially education.





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Try to set up a better school or educational system and you'll be called an elitist, as if trying to do it better is somehow wrong. On the other hand, create a *bigger* school at the same low quality levels, and you'll be applauded. If you can do it for a lower cost and higher savings/profit, so much the better. Quantity over quality.

In this pragmatic way of thinking, common sense and sometimes decency take a back seat. If a person meets the requirements for a **degree**, it's okay if she learned very little of lasting value. The result is still a diploma on the wall. If you get your **paycheck**, it's okay if you added little or no value in your work or spent much of your paid time doing personal calls and shopping. The result is money in your account. If a professional baseball player **hits enough home runs**, it's okay if he took drugs. The media may grumble, but fans keep buying more tickets. If you lie to the police officer and **successfully avoid a ticket**, it's okay if your children are in the back seat listening. The result is that you don't have to pay the fine. The *result* is too often all that matters.

Note, however, that not every result matters. Only the *immediate* result is seen as the *real* result. "Perception is reality," as a generation of marketing wisdom has taught. Or as one bumper sticker put it: "He who dies with the most toys, wins!" Results are increasingly what matters in the emerging culture.

In such a world, does quality even matter? And if so, how do we teach excellence, quality and greatness in a world where they are forgotten or at best suspect?



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## OPPORTUNITY

The answer is Artistic Education. Although this is simple, it is far from easy. Providing high-quality artistic education is a stretch for many parents and schools, but it is necessary to combat the growing theology of Pragmatism. Of course, some pragmatism is obviously good—we certainly don't want to lose it as a value. Fortunately, the arts can help us teach, and find, the right balance.

The arts teach that beauty is a vital part of life, that in fact the graceful, symmetrical, inspiring and abstract are just as important as the practical. Indeed, without the higher things in life, we can end up making a living but having nothing to live for. Where the natural result of extremist societal pragmatism is inevitably hedonism, the natural consequence of widespread artistic education balanced with the practical is culture, refinement and an attachment to quality. No society survives long without it.

There are two major types of artistic education, appreciative and applicational. In the first, the student learns about the great artists and their works; in the second the young artist learns the hard work, discipline and joy of creating original



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pieces, expressing oneself and seeing one's work impact the lives of others. In reality, no artistic education is complete without both.

Artistic education teaches the vital lessons of:

- Beauty
- Quality
- Refinement
- Creativity
- Discipline
- Expertness
- Expression
- Enjoyment
- Service

These lessons shape the soul of future parents, neighbors, workers and leaders. Tocqueville was surprised to find that America was a nation of artists,<sup>xii</sup> not of great Artisans for pay like in his home nations of Europe, but a people all participating in community plays, reading groups, art fairs, recitals, spelling bees, geography contests, barn dances, reading theaters, and late night philosophical discussions in factories, shops, living rooms and even saloons. A nation of



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artistic people thinks together, feels together, and ultimately bonds and then bands together to improve society. Robert Putnam's excellent study, entitled *Bowling Alone: The Collapse and Revival of American Community*, shows how this sense of community worked in Chicago and New York in the middle of the 20<sup>th</sup> Century, and how community was lost when people stopped bowling together. Even bowling can be an art.

The study of the arts includes four separate but related experiences:

- Learning About the Arts
- Learning an Art
- Feeling the Art, including Sharing it or Performing
- Practicing the Art

Artistic education is not limited to the fine arts, but also includes literature, philosophy, and foreign language and cultural studies. Where the disease is extreme pragmatism—with its syndrome of mediocrity, emphasis on quantity, always feeling too busy, focusing on results at the expense of everything else, etc.—the antidote is artistic education. No education is complete without a depth experience in the arts and the classics.



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Part of dealing with pragmatism is to simply get pragmatic, to train leaders for the future they will inherit. Consider the chapter headings of a book entitled *Rethinking the Future*,<sup>xiii</sup> as a veritable library of recommendations for training leaders—all pragmatic, and all requiring a quality, classical education with an entrepreneurial bent:

- Finding Sense in Uncertainty, Charles Handy
- Putting Principles First, Stephen Covey
- Creating Tomorrow's Advantages, Michael Porter
- Focusing on Constraints, Not Costs, Eli Goldratt
- Becoming a Leader of Leaders, Warren Bennis
- Focusing in a Fuzzy World, Al Ries and Jack Trout
- Changing the Nature of Capitalism, Lester Thurow

Art, classics, business, philosophy, sports, leadership, pragmatism—how do these all fit together? In the past, education was seen as mechanical, from the Industrial Age point of view. Everything was a machine, created from interchangeable parts. If one part broke, you replaced it. But this is false.

Human institutions are biological, not mechanical—businesses, governments, families, legal systems,<sup>xiv</sup> economies, schools. Education is alive. It feels, breathes, chooses, acts, reacts, thinks. Most children instinctively understand this,



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that art and science are part of the same subject—along with everything else. The subject might be called knowledge, hopefully it becomes truth, and eventually it ought to evolve into wisdom. Anything less is not really education.

To reiterate this vital point, during the Industrial Age education was seen as mechanical—along with business, family and government. If you ripped a part of it out, it was viewed as nothing more than removing a bumper or a hubcap. In reality, tearing education into numerous fields and departments is more like cutting off an arm, an ear, or a foot. The arts, the classics, the sciences—they are all the same subject!

The problem is not pragmatism *per se*, but rather an extreme pragmatism intermixed with a false mechanical worldview. The solution to overzealous modern-mechanized pragmatism is a healthy dose of realism—pragmatism about what human beings and human institutions really are. Nothing teaches this more effectively than an artistic education.

It is interesting that in the Western world, the Occident, we made the mistake of pitting religion against science. This was the cause of the rift between an accurate biological view of human organizations and the falsified modern view that our institutions are mechanical. Promoters of science and religion both tried to co-opt art for themselves, further widening the gap.

In the Orient, in contrast, the leading philosophers split between science and art—both sides attempting to seduce religion to their side. In some ways this was much better than the Western choice, as science quickly backed down under the



combined weight of truth and beauty. But in other ways, this split is just as bad. Plato had it right all along, insisting that the real, the true and the beautiful cannot be separated—that they must instead be harmonized. Thus the child learns moral education through the arts and classics, then wisdom from history and in dialogue with mentors, later the practical arts in application in the real world, and finally true virtue in selfless service to others. This is Campbell’s Path of the Hero.<sup>xv</sup> As president of George Wythe College I called it the leadership life path:

## THE TWO PATHS

Conveyor Belt		Leadership	
Ages 2-17	Conformity of Behavior	Ages 0-17	Moral Education
Ages 17-27	Conformity of Thinking	Ages 17-29	Liber Education
Ages 27-65	Performance to Abilities	Ages 22-55	Build Two Towers*
Ages 65+	Exist Quietly	Ages 55+	Statesmanship
		* A Family and An Organization	



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In short, the artist is the scientist, the philosopher is the man of action, and the believer is also a pragmatic—because he acts on truth.

If this feels fuzzy, soft, or mystical—as it could to many people in our pragmatic era—note that the increasing scientific understanding of biology will soon turn the pragmatic century into the Century of Biology.<sup>xvi</sup> And that’s hard science. To beat pragmatism, students need a superb Scientific Education. Just consider the attempts to integrate two of our most important codes: the binary code of 0 and 1, which our computers use; and the DNA four-letter information code of C, G, A and T.<sup>xvii</sup> Art and science cannot be effectively separated. Optical computing, molecular imaging, DNA sketching, electron dancing—all of these cutting-edge areas of research are couched in “art-hyphen-science” terms. And this is just the start. Artistic/Scientific/Classical education is not just optional to educate good leaders for the 21<sup>st</sup> Century—it is mandatory. And the “dumbed-down” textbooks with their rote copying exercises aren’t enough—a great education starts in the classics.





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# TREND FOUR: ACCELERATED TECHNOLOGICAL ADVANCEMENT

This is a positive trend, with many exciting possibilities. Many of our children may well be involved in this trend, participating in the invention, manufacture and distribution of interesting new technologies with the potential to bless and improve people's lives. The growth of modern technology has been exponential since the 1820s, gathering speed and density at increasing rates. All indications are that this trend will continue.

Leaders need to be on the cutting edge of technology in at least four ways. First, they need to understand it. At the very least they must understand the ramifications of new technologies in business, education, politics, international relations, health care, military and law enforcement, terrorism and crime, and government, economics and law. This requires a basic understanding of these areas of life, as well as some background in technology as its own topic.

Second, leaders will need to make important decisions about how to use the technologies.



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Third, they will need to be able to establish meaningful boundaries on its use when needed. In order to do this, leaders in the “High Tech/High Touch”<sup>xviii</sup> 21<sup>st</sup> Century will need to understand human nature, human action and what makes people tick better than any leaders in the past. This is a challenge at a time when focused expertise passes for leadership training and passing grades in shallow “general ed” and academic majors substitute for education.

Leaders in the 21<sup>st</sup> Century need the depth that only a truly great education brings. Indeed, an understanding of Shakespeare (a master of human nature), should be a vital resume item for this century’s top leaders. Without it, we will be destined to repeat the mistakes of the past but with more advanced and powerful technology. Surely putting guns in the hands of children, or in this case better technology in the hands of unprepared leaders, is a recipe for disaster.

Fourth, the development of technology never stands still—it is either progressing or declining.<sup>xix</sup> To ensure that the best is still ahead for America and the world, leaders must be prepared to keep technology and society on the path of improvement.

Toynbee wondered if you couldn’t predict the future just by studying the gap between a society’s technology and its morals. If the gap is small, and both are increasing, the society will likely do great things in the centuries ahead. If the gap is small but both are decreasing, the whole society will decline. But if the gap is wide, if morals are decreasing at the same time that technology is on the rise, serious crisis is ahead. The solution to this is leaders with a broad and deep understanding of history and human nature, who “understand the times” and are prepared to lead.<sup>xx</sup>



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This means that in addition to central-book education (for the strength of families), classical education (to train thinkers and leaders), and artistic education (to build souls who seek meaning, refinement and quality), we also need to educate young people with the vital skill of being able to change, adapt, and incorporate new ideas quickly and effectively—to truly lead.

This trend promises many exciting breakthroughs and an equal dose of serious problems. As one study of technology too optimistically put it, by the year 2010:

- Personal computers will offer the power of today's supermachines and artificial intelligence.
- A telecommunications network will supply the world with services from the contents of the Library of Congress to pornographic videos in Cantonese.
- The United States—reversing a decades-old trend—will link its major cities with high-speed railroads.
- Airplanes will be capable of leaping halfway around the world in just two hours.
- Consumer goods will be produced at prices so low the poor of tomorrow could live as well as the rich of today.
- Scientists will have learned to purge the air of pollution, closing up the Antarctic ozone hole and ending the threat of global warming.
- Heavy industries can move into space, so that Earth can recover from our past environmental follies.



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- Dramatic advances in gene mapping and organ transplants will extend the healthy human life span well beyond the century mark.<sup>xxi</sup>

Clearly not all of these have occurred, but the challenges and opportunities, along with many others, remain. The drive of increased technology is increasing rather than slowing.

A more detailed breakdown of the shift from Industrial Age to Information Age reveals several shorter periods of technological advance:

The Mechanical Age	1890-1935
The Electronic Age	1935-1960
The Computer Age	1960-1995
The Digital Age	1995-2030?
The Bio-Tech Age	2030-2065?

This helps us understand why Industrial-Age schools were like conveyor belts, and why we need something very different today to train the leaders, and even the workers, of tomorrow. While the top three lessons Industrial-Age students needed to learn were:



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- words
  - numbers
  - limits

the top three lessons and skills Information Agers need to learn are:

- connectivity
- speed
- intangibles<sup>xxii</sup>

Connectivity can be summarized as the fact that nearly everything is connected, and that choices or decisions in one part of the world, company, or family will impact the other parts. Connectivity is extremely important to future leaders.

Speed is essential to success in the Information Age. While classical education teaches us to slow down when it is needed, to do the most important things well, it also teaches us to employ speed when it is called for. This is especially necessary in decision making, which must be fast while simultaneously effective.

The intangibles include things we can't measure, or predict, or both, using regular logical processes of thinking, analyzing, or planning. To grasp the intangibles, leaders need experience—real life experience from simulations, practice, and the



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real thing, as well as the best lessons from the experiences of others. This is best found in history, biography, case studies, literature, etc. Studying the classics increases one's innate understanding of human nature, introduces the reader to a plethora of case studies and historical decisions, and increases the leader's ability to use intuition. These are all intangible, but very real.

As futurist Stan Davis explained, there have been several waves in the Information Age shift toward intangibles. First, from the 1950s through the 1970s service businesses grew faster than product-based businesses. Then from the 1970s to the 90s the focus on hardware shifted to an emphasis on software. In the 1990s and into the 2010s there is a powerful shift from hard assets (money, property, buildings, etc.) as the measure of value toward the more intangible assets of human and intellectual capital.

Not only Wall Street and other world markets have seen these shifts, but Main Street investors as well. When many financial services went too far with this, taking derivatives and other advanced financial tools to an extreme, the market corrected with the Great Recession.

Governments are even starting to catch on, but schools are still training students for the Industrial Age—promising improved test scores and that the scores will actually mean something in the real world. Words, numbers and limits are still the lesson, at a time where an additional focus should be on connectivity, speed and intangibles.



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Mr. Davis defined these three vital lessons as:

- Connectivity: open systems thrive, closed systems wither.
- Speed: constant change is healthier than stability.
- Intangibles: the virtual trumps the physical.

## **OPPORTUNITY**

These changes have already caused a shift in all industries, and it continues. The biggest U.S. industry, health care, is slowly shifting (or at least adding into) its emphasis from the treatment of illness to prediction and prevention. Education, America's second biggest industry, moved from Church to State control at the beginning of the Industrial Age and will likely shift again from Public to Private in the decades ahead (despite major government attempts to the contrary). The third largest industry, defense, is changing from central command to field command, from generals sending orders to privates to "Army of One" soldiers on the ground who command electronically. All industries will be impacted, and the question is whether you are leading the future or chasing the past.



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Note that these technological changes are also impacting the new views on wealth. In the Industrial Age, the fundamental question was *How* you would make your living or obtain your wealth? The emerging Information-Age questions are *Why* you will get wealth, and how you will *Use* it?

While all technology is important in this shift, there are three which require special attention. Biotechnology is today where computer technology was in the 1970s, meaning that it is time to study it closely. Also, education is today where real estate was in 1970, and Health Care is where real estate was in 1985—meaning that the entrepreneurs of the future need to make these industries a part of their education.

In short, technological advancement will continue, and a technological education is vital. Part of this includes an education of history, which could also be called “cutting edge” education. At first this may seem contradictory, but upon closer inspection it becomes clear that knowing history very well, and being simultaneously well versed in the latest current technologies, go hand-in-hand in leadership education.

Most importantly, future leaders must be practiced and experienced in adapting to change, overcoming new problems, and applying new ideas to serious challenges.<sup>xxiii</sup> This requires that they be familiar with the use of technology, that they are well versed in the lessons and mistakes of history, and also that they experience numerous simulations and projects in their learning.





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No school can do this as well as the family, and in fact if the family doesn't support it the school's efforts usually go to waste. School technology is nearly always years behind, yet the family can make a commitment to helping their children study history deeply and also make wise decisions about familiarity with cutting-edge technology. This juxtaposition of the ancient with the latest is a powerful method of training leaders.

Most importantly, parents should very effectively help their children get involved in project-based learning and especially simulations as a key part of their education. But again, the most important type of socialization for the Information Age is the ability to adapt to rapidly changing realities and simultaneously lead with wisdom and effectiveness.

Few people today have a solid understanding of history. Santayana was correct that if we don't know history we're doomed to repeat it, especially the mistakes. High-tech education goes hand-in-hand with an excellent education of history. It remains to be seen if the Information Age will be nothing more than a Data Age, or become a true Information Age, or will do even better and become a Knowledge Age. With the guidance of great leaders, entrepreneurs, parents and statesmen, it could even become an Age of Wisdom.<sup>xxiv</sup> Our choices about the education of our children and ourselves will make the difference.



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## TREND FIVE: THE NEW CLASS SYSTEM

It had already been developing for several decades, but by the end of the 1990s America's new class system was firmly in place. Like all class or caste systems, only those at the top seemed to understand what the new classes were and how drastically this would affect the future.

Even today most Americans are oblivious to the new class reality. Those who feel its effects sometimes lash out angrily against "they," "the elite," or "the people in charge." Tea Parties became frustrated especially with how the elites, from both political parties, ran the nation. But when asked to name names or describe "they" in more detail, some of the most outspoken activists are at a loss for words. "You know, those people, the ones in charge," is about as eloquent as most Americans ever get on the subject. Or they just blame whichever president or party is in power. Heather Padilla labeled this elite class "people of the screens and greens."



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There is a division in modern America: the Cosmopolitan Class and the Flyover Class.<sup>xxv</sup> Of course, there are several groups within each,\* and neither of the groups is an organized, homogenous body with a central hierarchy or a capital city. Classes in general are less obvious than this, which is one of the reasons they are so powerful and last so long.

The Cosmopolitan Class in the United States lives mostly in the East and West Coast states, with pockets in most major cities. The Midwest, Plains, South and Rocky Mountain states are nearly all Flyover states. Indeed the name “flyover” comes from Cosmopolitans flying from “important” places like Los Angeles to Washington D.C. or from Boston to San Francisco; their name for everything between these “important” places was the “flyover zone,” the place where “those other people live.”

California is mostly Cosmopolitan, while Arizona is not. But the Phoenix-Scottsdale area is an exception, a strongly Cosmopolitan city surrounded by Flyover people in the rest of the state. A similar model exists in many places, including Atlanta, St. Louis, Boise, Salt Lake City, Las Vegas, St. Paul/Minneapolis, and Houston. Seattle is Cosmopolitan, Spokane is Flyover; Chicago is Cosmpolitan, Peoria is Flyover. Florida is much more closely linked to Cosmopolitan New England or even Pennsylvania and Maryland than to Flyover Georgia or Alabama.

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\* Paul Fussell identifies the following classes: Lower, Proletariat, Lower Middle, Middle, Upper Middle, Elite, and X. Flyover groups typically include Lower, Proletariat, Lower Middle, and Middle, while the Cosmopolitan groups are usually Upper Middle and Elite. The X class, in Europe called Bohemian, belongs to neither. See *Class* by Paul Fussell and *Bobos in Paradise* by David Brooks.



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But enough with geography. The core of these two classes is the difference in the way they view the world. Perhaps most relevant to our discussion is the fact that virtually no public school in the United States teaches students the values of both classes, or even that these two classes exist. Public (and the majority of private) schools in America are either very strongly Cosmopolitan or almost entirely Flyover – one or the other. This means that they teach virtually no understanding of the other.

Cosmopolitan schools frequently socialize students with liberal morals and political views, the “wonderful” role and mission of the United Nations, the future and desirability of global social democracy, a strong grounding in professional etiquette, and a personal style that is generally open and nice to people. Cosmopolitan public schools, which are usually only found in affluent areas in Cosmopolitan states and big cities, typically graduate students who are tolerant and have white collar and professional careers.

Flyover schools tend to socialize toward American exceptionalism, support of American military actions abroad, Christian-Biblical morals, the central role of athletics or music and other performing teams in one’s schooling experience, provincial etiquette (often defined as no etiquette and mistrust of anyone using etiquette as “manipulative”), a general mistrust and sometimes abusive attitude toward “outsiders” (often anyone whose grandparents didn’t live in the area), an emphasis on having one view that is the only right way to see things, a strong emphasis on family and duty, etc. Such schools graduate more future military officers and clergy than Cosmo schools, fewer professors or reporters, and they graduate more blue collar than white collar workers.



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Whichever group you are more closely associated with, I've probably managed to offend you in one of the two paragraphs above. If you went to a Cosmopolitan high school or come from a Cosmo family, you've probably made a list of bias generalizations and mistakes I made in describing Cosmopolitan schools. If, on the other hand, your family or high school was mainly Flyover you probably resent my saying that Cosmos teach socialism along with professionalism and good etiquette while Flyover schools teach God, Country, Football and Beat Up the New Kid. Certainly this is all too extreme, right?

In truth, it is too extreme. It has been my experience (and I have spent a lot of time traveling to and visiting schools) that good administrators, teachers, parents, coaches and others promote the best of both worlds in most schools in America. Unfortunately, it has also been my experience that the majority of the kids in our schools aren't listening. It's just not what we're about at that stage of life.

Think back to your own high school experience—did the mass of your student body tend toward tolerance and the highest virtues, or toward an extreme social model to which nearly everyone was expected to conform? In most public schools, conformity is the name of the game, and the culture leans nearly all Cosmo or all Flyover.

Neither the geographical boundaries nor the types of high schools described above are totally exact or rigid; a few people with Flyover values live in New England high rises and their children attend Flyover-leaning high schools with a few Ivy-



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Brahmin Cosmo teachers, while some Cosmopolitan professionals work in small Southern or Western cities and send their children to elite private schools with breathtaking tuition. But the class divide is still there, and almost no public high school successfully teaches about it or prepares students to deal with it.

Let's be honest: Both types of education have pros and cons, strengths and weaknesses, solid values and glaring prejudices. *Great education takes the best of both and rejects the errors of each.* That is the ideal, and it is the only type of education which will prepare tomorrow's leaders for the sticky task of leading two nations at once—the Cosmos and the Flyovers, with all their strengths, weaknesses, qualities, biases and tightly-held views. If there are no public schools offering this ideal, where will the leaders of the future be educated?

## **OPPORTUNITY**

Leadership Education is neither Cosmopolitan nor Flyover. It incorporates the best of both. It rejects the worst of both. It teaches young people about both classes, and helps them understand, choose, tolerate, and lead. It teaches them the language of both, and how to effectively communicate in both worlds. It teaches them to lead.

The solution to this huge gap between Cosmo and Flyover schools is Non-Traditional Education. Before 1987, when Hirsch and Bloom warned of the coming changes in education and society, parents seeking alternatives to class-



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socializing schools had to be able to afford the relatively few private schools which at the very least were *trying* to educate leaders. Since that year there has been a huge increase in the number of private schools and the growth of charter, voucher, cooperative, home and most recently [mom schools](#).\*

None of these schools are perfect, and not all train leaders; some just copy the conveyor belt and others even remain culturally Cosmopolitan or Flyover. But many such schools *do* train leaders, using the best traditions of the past and the brightest ideas of modern educators to prepare leaders who aren't caught in the class system and who will be ready when called upon to lead the communities, homes, corporations and nations of the 21<sup>st</sup> Century. The founders, teachers, students and graduates of such schools are not elitist in the sense of thinking they're better than others, but many of them are part of Jefferson's "natural aristocracy" of virtue, refined taste, practiced ability, and willingness to put the needs of society ahead of themselves.

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\* A "[mom school](#)" is a phrase I coined to describe the great educational programs I saw mothers, and some fathers, creating around the United States and in Canada. Unlike traditional private schools or even home school co-ops, mom schools occur where a parent sees a specific need for her children and sets out to create it. The result is often a club, theatre company, concert, language course, math class, science lecture or a number of other formats. Some run for two weeks, others for years. The key is that parents see a need and go fill it, inviting the community along for the experience, and not waiting for government or anyone else to provide the opportunity her child needs.



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Where the trend is the increasing gap between the two classes, the need is for non-traditional education which trains today's students to lead tomorrow's societies—both of them. Parents can start such schools, help existing schools adopt leadership principles, and give monetary and other support to such institutions.





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# TREND SIX: THE WIDENING GAP BETWEEN RICH AND POOR

The widening gap between rich and poor is an alarming trend for a nation built on the principles of limited government and free enterprise. There are two major factors in the gap, as well as two factions, and the parents of tomorrow's leaders need to understand them. The two factions are the rich and the poor, and the factors are:

- A. the way you make money
- B. the education/knowledge you have (not degrees or diplomas, but real knowledge and skills)

To clarify, “poor” people typically believe that money is made by getting and keeping a job, and that the purpose of schooling is to get a better job.<sup>xxvi</sup> More affluent people, in contrast, believe that money is made by selling a product, offering a service, or building or investing in a business.



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Robert Kiyosaki explains the differences in detail in *The Cashflow Quadrant*, and it is not my purpose to rehash what he has already covered. The key distinction I want to point out is that as this gap continues to widen in our society, a quality education will make all the difference in most people's ability to compete in the new economy.

I am not a believer that the purpose of education is to make a person wealthy, nor do I think that everyone's mission is about wealth. I have the highest respect for the police officer who makes \$20,000 a year, the teacher making \$26,000 annually, the nurse who grosses \$28,000 this year, or the career military leader with a \$32,000 salary—particularly if they do it out of a sense of duty, passion, excellence and mission. I believe that there is no higher calling than to find your mission serving others, and then give your all to it.

In the new economy, having a quality education makes the difference between being able to support a family on one income or being forced to have both parents working—and falling short even then. And, for those whose mission does include amassing significant resources and wealth, having a world-class education is vital. The truth is that more and more B determines A: your type of education determines the way you make money and how much you make.

The three types of education from history are just as important as ever:

1. Education for a Job, what I call Conveyor Belt Education, typically leads to a job.



2. Education for a Career, also known as Professional Education, trains you to be an expert in a given field.

3. Education for Leadership, what I refer to as Thomas Jefferson Education, prepares you to lead—in home, business, community and government, and in innovation in human knowledge and achievement in the arts and sciences.

In the new economy, with its widening gap between rich and poor, the differences are even more significant. In the new economy there will be seven major job titles:<sup>xxvii</sup>

## THE 7 JOB TITLES OF THE 21<sup>ST</sup> CENTURY

The “Poor” Economy	Other*	The Affluent Economy
1-Service Worker	3-Professional	6-Consultant



2-Production Worker	4-Executive  5-Analyst	7-Successful Entrepreneur
Conveyor Belt Education	* Some of these jobs will be in the poor economy and others in the affluent economy. The most important factor determining the difference will be conveyor-belt vs. leadership education.	Leadership Education

While there are of course exceptions to any broad trend, the widening gap between rich and poor will continue to correspond with the widening gap between the well-educated and the majority of those schooled on the conveyor-belt.

In history, people seldom change unless faced by serious external or internal pressure. For nations, the external pressures are usually war or the threat of war with stronger enemies, or the growth of better economies in competing



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countries.<sup>xxviii</sup> The internal threats are similar: the growth of crime, leading to changes in laws, governments, courts and community interaction; or economic challenges such as depression or the widening gap between rich and poor, which usually cause a change in lifestyle and educational models. Unfortunately, most people wait to change education until the challenges are irreversible. To help avoid this, consider the 7 ways to lose your job security in the Information Age.<sup>xxix</sup>

1. Put all your training into an Industrial-Age job or career path.
2. Believe that the market will always be growing and jobs plentiful (this is clearly untrue).
3. Don't keep up with technological changes.
4. Expect companies to remain stable, never merging, outsourcing, laying off, over-producing, selling off, etc.
5. Expect your company to always stay in the same town, the one you live in and really like.
6. Plan on getting all your income from one area of expertise—the area of your training or education.
7. Wait for the government to make policies that will get you employed.



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Of course, nobody wants to put themselves or their children in this position. But without knowing how to lead, almost everyone runs this increasing risk. A few years ago one of my friends, Andrew Groft, visited Kenya on a humanitarian project. During his subsequent report to the faculty and student body at GWC, he noted the challenging financial circumstances the people of urban Kenya were facing. Many had totally lost hope.

When asked about the solution, what could be done, he gave a profound answer: “There are no jobs there, no work, but opportunity is everywhere! Anyone with any entrepreneurial skills could make a huge difference.” The same thing is true in many places around the world and in the United States, in big cities and small towns. Opportunity is the natural result of leadership.

## **OPPORTUNITY**

The solution to the widening chasm between rich and poor is Leadership Education. As we provide high quality leadership education using the 7 Keys of Great Teaching, we naturally prepare young adults for leadership in the emerging economy. Leadership requires a unique set of skills, and an uncommon amount of hard work polishing these skills into habits.



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For example, one researcher found that some of the most important skills needed to get ahead in the business world are focus, perfectionism and being aggressive.<sup>xxx</sup> Yet when a person becomes a top leader, the most important skills are being results orientated, having the ability to multi-task, and being relaxed in any setting.<sup>xxxi</sup>

As you can see, these lists are almost direct opposites. Further compare the skills needed to be an effective parent and the list gets even more complicated—a fun, Type B personality; a strong intuitive ability; and a general attitude of patient imperfectionism. The real challenge is to do all of these at once. Thus the need for a quality, in-depth leadership education.

In addition, the leader needs to learn and polish the following skills and abilities:

- defending your position
- coaching
- inspiring
- motivating
- captivating
- being comfortable
- being a good listener



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- being sensitive
  - understanding
  - being cordial
  - being likeable

One of the best studies of great leaders is found in Denise Shekerjian's excellent book *Uncommon Genius*. She studied forty self-made entrepreneurs and social entrepreneurs, cataloguing their challenges and decisions.<sup>xxxii</sup> As I read this book, I noted 14 elements common to these great individuals who chose to develop their genius:

1. talent, which everyone has and some choose to develop
2. risk
3. work
4. learning from mistakes
5. vision
6. changed perspective (from the rest of the people).
7. shifted scenery (made their change in a new place, away from the centers of power)
8. sustained concentration and drive
9. setting up the environment for luck/miracles
10. judgment





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11. pain, despair, loneliness
  12. learned resiliency
  13. for the love of it!
  14. constantly worked on the details, in every facet of their work

Learning these skills is a relatively simple process, but it takes a number of years and it is patently a Leadership Education process, not something that is achieved very often on the Conveyor Belt. Conclusion: Our educational choices today have a direct impact on where we will stand in the growing gap between rich and poor.<sup>xxxiii</sup>

Parental choices today will determine the path and focus for children into the future—on the rich or poor side of the widening gap. More importantly, the number of leaders and the quality of their leadership may well determine whether or not this trend continues. So much depends on the education of the rising generation.



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## TREND SEVEN: GLOBALISM

All evidence points to the conclusion that in the decades ahead the world will continue getting smaller and smaller – economically, culturally, politically, morally, and educationally. Globalism is here to stay.<sup>xxxiv</sup> More to the point, many and perhaps most of our children will have life missions that are global in scope and focus.

Just as Ray Kroc, the founder of McDonalds, foresaw that travel would become a central part of business in the second half of the 20<sup>th</sup> Century, business visionaries today almost unanimously agree that “going global” is a major wave of business.

Globalism is actually several trends in one, including:

- Power passing upward from nation-states to supranational bodies like the EU, NAFTA, ASEAN, the United Nations, the International Court of Justice, etc.
- World financial bodies setting limits on fiscal and monetary policy for all but a few nations.
- From nation-states as the central government unit to networking of local regions.<sup>xxxv</sup>
- Multinational defense agreements, trade accords, and other treaties.



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- The international power of certain nations and blocs, such as the U.S., NATO, OPEC, and especially Asia in what has been called the Pacific Century.
  - A World Parliament, envisioned in the 1815 Concert of Europe and later the League of Nations and United Nations and related organizations. This has yet to gain global power, but its influence continues to increase.
  - The really powerful international organizations, including the IBRD (World Bank) and IMF (International Monetary Fund).
  - Other global organizations such as the G's, the World Trade Organization, and others.

It is not my purpose here to give a thorough outline of globalism, but such a study should be part of the education of future leaders. Perhaps most intriguing is the increasing power of several global non-governmental entities, including:

- Multinational corporations, not a few of whom are more powerful than many nations.
- Growing numbers of people whose loyalty is to a global culture, lifestyle and market rather than to any given nation.
- The fact of world impact, meaning that things happening in Hong Kong or New Delhi today really do have direct impact on me and you almost immediately.

Globalism is real, it is immediate, and it is relevant. It is also growing. Our children need to prepare. Most importantly, their preparation must be done properly – not just *globally*, but *excellently*.



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## OPPORTUNITY

Since there is little need to provide evidence for the reality of this trend, I'll proceed directly to the solution. Note that by using the word "solution" I don't mean to suggest that this is a negative trend. It could certainly be a major negative, but the truth is that Globalism is an exciting and fascinating prospect – to do it right will take the best wisdom of past ages multiplied exponentially.

Fortunately, I believe, God foresaw this daunting challenge and sent down some of his best warriors—the children that live in our homes these days are truly amazing. My question to parents is simply this: "Is the education they are receiving up to par with their potential?" Sadly, very few people—professional educators, legislators, parents, university experts, business leaders, or teachers—have answered "yes" to this vitally important question.

The solution, by which I mean the way we'll turn the challenge into an opportunity, is Liber Education. Liber, the root word of both liberty and library, is the source of the ancient concept of Classical Education, the Enlightenment ideal of Political Economy, and what until recently was called Liberal Education or the Liberal Arts. In short, they are the arts that make men free, the skills and knowledge needed to maintain a free and prosperous society.<sup>xxxvi</sup> Since 1960 the phrases "liberal



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arts” and “liberal education” have been significantly dumbed down—today they are used to describe any college, university or prep school that includes general education courses in its curriculum.

Yet Liber Education is so much more. It is the truly quality education which only comes from long and deep immersion in the body of classics under the guiding hand of a committed and knowing mentor. Few Americans have such an education anymore, and in fact are more likely to gain it from wide and studious reading than from earning a typical or even prestigious university degree. Liber Education includes:

- Education about Human Nature
- Principle-Based Education
- Multilingual Education
- Historical Education
- Mathematical Education
- Skills Education—writing, public speaking, business planning
- Leadership Education
- Classical Education
- Entrepreneurial Education
- Artistic Education
- Scientific Education



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- Cutting-Edge Education
  - Technical Education
  - Education about History
  - Central-Book Education

It includes, to paraphrase a favorite quote from one of my central books, a knowledge of nations, peoples, things which have been, things which are, things must might shortly come to pass, theory, doctrine, principle, things in heaven, things in the earth, things under the earth, things at home, things abroad, the wars and perplexities of nations, judgments, countries, and whatever else is needed to fully achieve your mission.

Liber Education is the education of statesmen, the education of leaders in every walk of life, the education of great citizens even though we are just regular people, the education of men and women of virtue, wisdom, diplomacy and courage who inspire greatness in others and move the cause of liberty.

In an increasingly global world, nothing is more valuable than a true Liber Education, an education for leaders, entrepreneurs, artists, scientists, journalists, generals, gurus and statesmen. It is, in a free nation, the education of a citizen. To pass on anything less to the children and youth of this generation is a tragedy—with long-lasting consequences.



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The more I study history and trends the more optimistic I feel, not because of what I am studying but because I have continually met new audiences of young people. As I have witnessed the virtue, passion and idealism in their eyes, I have felt assured of a bright and improved world in the 21<sup>st</sup> Century. But this will only occur if they get the education they deserve. They were born with powerful, world-changing missions, if only we would give them an education up to par with their potential.



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# TREND EIGHT: THE RISE OF SOCIAL ENTREPRENEURSHIP

This may be the most exciting trend of all. Social Entrepreneurship is the branch of Entrepreneurship which focuses on fixing society's problems and improving the world rather than creating businesses for profit. No less than Peter Drucker called the non-profit sector *the growth industry of the 21<sup>st</sup> Century*.<sup>xxxvii</sup> Many of our children will need all the skills of the entrepreneur, but applied to creating great service organizations that make the world a better place. The great growth opportunities of the decades ahead are:

- Better Health-Care Institutions
- Better Schools
- Better Families
- Better Businesses
- Better Governments in the World
- Better Charitable Organizations
- Other Needed Institutions





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- The Service of Individuals, Families and Groups

Whether organizations are specifically for- or non-profit, the need for increased social entrepreneurship is extreme. Our great challenge ahead is to literally feed the hungry, clothe the naked, heal the sick, teach the ignorant, free the captive, and comfort the lonely. This is the reason many of our children were born—their purpose for being here on the earth, their life mission and focus. These are the leading business ventures of the 21<sup>st</sup> Century, and they focus on mission.

These are life missions worth giving your “all” to accomplish. These are where many, perhaps most, of our children will spend their lives. The world of the 22<sup>nd</sup> Century will be drastically different if they succeed, and they are starting the process now as they take their first journey into math, science, history, literature, entrepreneurship and social studies. Where will their current path take them, and where will they then take the world?

Note that just because their focus will be helping people doesn’t mean that this will be an easier environment than hard-nosed business. The truth is that succeeding in the Social Market is much harder than succeeding in business. The business failure rates are above 90%, and this increases in the Non-Profit and service sectors. To be effective, our children will need the broadest, deepest, highest quality education possible!

Again I ask you the most important question a parent can ask these days: “Is the education your children are getting up to par with their potential?”



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## OPPORTUNITY

The trend and challenge is the rise of social entrepreneurship, and the solution is Genius Education.<sup>xxxviii</sup>

Let me share a secret with you. You may already know this, or you may not. Most people don't. The truth is that every person you have ever met, every person you will ever meet, is a genius. It's true. Some people may have chosen not to develop their genius, but it's there.<sup>xxxix</sup> Each of your children is a genius! Or, said another way, each of your children has genius within.

Help them develop and use their genius to improve the world, to make it better. Give them Genius Education. And Genius Education is Classical Education.

Classical Education works. It trains you to *think*. It trains *leaders*. It trains *entrepreneurs, intrepeneurs, and social entrepreneurs*. It produces better *writers and speakers*. It trains them in *strategic thinking* and *application*. It combines *moral education* with *practical education*. It resonates. Originally, it is what schools were created to teach. It is leadership education, and it is genius education. Each child needs it to reach his or her potential. It is the true education of free citizens. Besides, it is the most *fun* education.



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The next 50 years will be dominated by:

1. The Outsourcing of the Family
2. The Information Age
3. The Pragmatic Century
4. Accelerated Technological Advancement
5. A Split between the Cosmopolitan and Flyover Classes
6. The Widening Gap between Rich and Poor
7. Globalism
8. The Rise of Social Entrepreneurship

The challenges are great, but the opportunities are even greater. The children being born and raised in our homes are up to the challenge! Our role is to ensure that their education is up to par. We all need to raise the bar in our own education and the education of our children. The solutions to the challenges ahead are clear. What is needed is a different type of education, a whole new level of learning to prepare the leaders of tomorrow to meet and exceed their potential.



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It has been said that the measure of your parenting is not how your children turn out, but rather how your grandchildren turn out. The education we choose and pass on to our children will literally determine the kind of world our grandchildren and great-grandchildren inherit.

Think about this: If your goal were to give your great-grandchildren the best possible world, which of the following positions would you choose to have maximum impact?

- A. *New York Times* Reporter
- B. Hollywood Producer
- C. Supreme Court Justice
- D. Congressman
- E. Mayor
- F. President's Cabinet
- G. Parent Choosing Child's Educational Path

No doubt all of these could be used to have impact today, this year, maybe for the next two decades. But the position on the list that has the most chance to drastically impact the type of world your great-grandchild inherits is Parent. When you choose your child's educational path, you choose the future. There is no more important role than parenthood, and the



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future of education and of this world lies firmly in the hand of parents. In short, the future of education and the world is in *your* hands.



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# **Appendix:**

## **Other Major Trends of the 21<sup>st</sup> Century**



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**A**s if the eight trends above weren't enough, the leaders of the 21<sup>st</sup> Century will face many other challenges, and their education needs to prepare them for leadership in overcoming these tests. There will no doubt be a number of challenges which we don't yet anticipate, and even the highest-quality education will not totally prepare leaders for every contingency. But there is so much that we *can* predict about the future, and the education we provide must take these things into account.

One serious trend is what Solzhenitsyn called the Decline of Courage.<sup>xi</sup> C.S. Lewis called it “men without chests,”<sup>xii</sup> and both Charlton Heston and Clarence Thomas addressed it in major speeches. The decline of courage manifests itself most dangerously in the refusal of many Americans to stand up publicly for what they believe—at work, in school, in the community and at the national level.

Secondly, Solzhenitsyn also argued that in America spirituality and morality have been replaced by legalism as our central measure of right and wrong. As long as it is legal, too few American leaders even ask if it is right. To the extent that this is true, historical trends argue that America is in serious decline. Certainly a number of events from Enron to the economic collapse of 2008-2009 show the danger of this.

Third, leaders today disagree about what the future will bring. The conservative view is that America is in decline, indeed that it is “Slouching Toward Gomorrah,” as Robert Bork put it.<sup>xiii</sup> The Libertarian, and mainstream, view before the Great Recession was that communism has failed, capitalism has won, and the future has never been brighter for the spread of



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capitalism, democracy and prosperity. Now this group feels that unless Washington is fixed we will likely see a serious decline. The Liberal view agrees with the Libertarian, but wants to ensure that prosperity is distributed fairly in the world and not increasingly concentrated in the hands of a few rich people, corporations or nations. It's quite a challenge to prepare for a future when we disagree about what it will bring.

A fourth trend could be called “America’s Independent Future,” as both major political parties in the U.S. are increasingly dominated by independent and often libertarian views. To summarize, conservatives believe in freedom of property and finances along with a community of legal rules regarding morality; liberals believe in freedom of morals and a community of finances fairly distributed; socialists believe in government control over both morals and finances; and libertarians believe in freedom of morals and freedom of the pocketbook.

Libertarian thought is increasingly dominating both parties. Today, with more independents than either Democrats or Republicans, many Americans are looking for a new direction. Independents want effective national security, social justice, good schools, and smart and frugal government. They want both government and the private economy to work (see more on the rise of independents in my book *FreedomShift*).

Another trend which promises to bring challenges to the leaders of the future is the loss of Youth. Our young people are now teenagers (adolescents who act like children and seek only to have fun), instead of “youth” (adolescents who act like





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adults and seek to become accepted in the adult world by taking on maturity and responsibility). The gap between the conveyor-belt teenager majority and the leadership-youth minority is widening.<sup>xliii</sup>

A sixth trend is the growing separation between North American and Europe—on values, economics, military and politics. This promises to have huge impact on the American economy, grand strategy around the world, and domestic politics.

A seventh trend is the increasingly inevitable conflict between the United States and China. The U.S. wants stability in the Pacific Rim, a position totally untenable with China's vision of regional leadership. Europe could side with either, and Russia remains a wildcard in the process. The future of big-power politics is blurry, and the stakes couldn't be higher.

Obviously, our childrens' generation has its work cut out for it in order to lead the world toward progress. Many more trends could be noted, but the few we've covered here are enough to prove this simple conclusion: The education of our children at the beginning of the 21<sup>st</sup> Century simply must match their potential. And only parents can make this fateful decision. The future of the world depends upon their choice.



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# NOTES

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- <sup>i</sup> See *The Third Wave* by Alvin Toffler.
- <sup>ii</sup> See *The Fourth Turning* by Strauss and Howe.
- <sup>iii</sup> See *The Closing of the American Mind* by Allan Bloom.
- <sup>iv</sup> See *History Reborn* by Vicki Jo Anderson.
- <sup>v</sup> See *It Takes a Village* by Hillary Clinton.
- <sup>vi</sup> See the chapter on National Books in *A Thomas Jefferson Education* by Oliver DeMille.
- <sup>vii</sup> See *Cultural Literacy* by E.D. Hirsch.
- <sup>viii</sup> See the writings of Mortimer Adler and Jacques Barzun.
- <sup>ix</sup> See *How Societies Change* by Daniel Chirot.
- <sup>x</sup> See *The Walking Drum* by Louis L'Amour.
- <sup>xi</sup> See *How Societies Change* by Daniel Chirot for further analysis of varying moral value structures.
- <sup>xii</sup> See *Democracy in America* by Alexis de Tocqueville, especially Volume II on Cartesian values.
- <sup>xiii</sup> See *Rethinking the Future*, edited by Rowan Gibson.
- <sup>xiv</sup> See *The Spirit of the Laws* by Baron de Montesquieu.
- <sup>xv</sup> See the writings of Joseph Campbell and C.G. Jung.
- <sup>xvi</sup> See *Probable Tomorrows* by Marvin Cetrous and Owen Davies.
- <sup>xvii</sup> See *Lessons from the Future* by Stan Davis.
- <sup>xviii</sup> See *Megatrends* by John Naisbitt.
- <sup>xix</sup> See the writings of Arnold Toynbee, and also *The Lessons of History* by Will and Ariel Durant for the ideas and models in this section.
- <sup>xx</sup> See *Understanding the Times* by David Noebel.
- <sup>xxi</sup> See *Probable Tomorrows* by Marvin Cetrous and Owen Davies.
- <sup>xxii</sup> See *Lessons from the Future* by Stan Davis, for the ideas and quotes in this entire section.
- <sup>xxiii</sup> See *Why Leaders Can't Lead* and *On Leadership* by Warren Bennis.
- <sup>xxiv</sup> See *Lessons from the Future* by Stan Davis.
- <sup>xxv</sup> See *Bobos in Paradise* by David Brooks.
- <sup>xxvi</sup> See the writings of Robert Kiyosaki.



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- xxvii See the writings of Robert Reich and Dinesh D’Souza for further detail.
- xxviii See *How Societies Change* by Daniel Chirot, and *A History of the World* by Arnold Toynbee.
- xxix See *Previews and Premises* by Alvin Toffler.
- xxx See *The Inspired Executive* by Granville Toogood.
- xxxi Ibid. Also see *The Articulate Executive* by Granville Toogood.
- xxxii See *Uncommon Genius* by Denise Shekerjian.
- xxxiii See *The Virtue of Prosperity* by Dinesh D’Souza.
- xxxiv See back issues of *Foreign Affairs*.
- xxxv See *Rethinking the Future*, edited by Rowan Gibson.
- xxxvi See the writings of Robert Hutchins.
- xxxvii See the writings of Peter Drucker, especially *Managing the Non-Profit Organization* and assorted articles.
- xxxviii See *Organizing Genius* by Warren Bennis.
- xxxix See *Leading Minds* by Howard Gardner.
- xl See *A World Split Apart* by Alexander Solzhenitsyn.
- xli See *The Abolition of Man* by C.S. Lewis.
- xlii See *Slouching Toward Gomorrah* by Robert Bork.
- xliii See the writings of Michael Platt.