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# STIMULATING LEARNING SUCCESS IN THE CLASSROOM THROUGH MOTIVATION

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## ABSTRACT

*Innovation in teaching, creative techniques and strategic planning are integral parts of the educational development of students in higher education. This paper will examine the effectiveness of teachers who use motivation as a stimuli for student success in the college classroom. Motivation is the force of energy that propels one to seek a goal and/or to satisfy a need; striving, incentive, purpose(Campbell, 1981). Exemplary university teachers are well prepared and organized, present the material clearly; stimulate students' interest; engage and motivate students to studying the material through their enthusiasm / expressiveness, have a positive rapport with students; show high expectations of student; encourage them, and generally maintain a positive classroom environment (Hativa et al, 2001). Strategies will be presented to improve one's delivery system of information to students for their learning success. The authors includes the results of a survey titled "How to motivate student" to help other teachers enhance their teaching styles and effectiveness. Examples of motivational techniques are described and included in the material.*



## THE WAVES OF CHANGE

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*“A new civilization is emerging in our lives, and blind men everywhere are trying to suppress it. This new civilization brings with it new family styles; changed ways of working, loving, and living: a new economy; new political conflicts; and beyond all this an altered consciousness as well. Pieces of this new civilization exist today. Millions are already attuning their lives to the rhythms of tomorrow... The dawn of this new civilization is the single most explosive fact of our lifetimes... We must, in short, understand both the old and the new, the Second Wave industrial system into which so many of us were born and the Third Wave civilization that we and our children will inhabit.” --- Toffler [14]*

### ABSTRACT

*The concept of change comes from the basic nature of Yin and Yang, which are always changing into each other. When Yin holds sway too long it “grows old” and renews itself by changing into Yang, and vice versa. The central theme is that all things run their cycle, and no situation remains immutably. It offers hope in the depths of despair, and warns of destruction at the height of success---which is the philosophy of Yin/Yang and change [8].*

*The concept of waves is metaphoric, trying to explain the hidden code of rules, or principles, repeatedly running through all the activities identifying each civilization. Inherent in the concept is the starting time of each wave period, the crest time of each wave, the time window or cycle of complete duration, and the speed. All human experiences, basic perceptions, definitions of the good life, expectations for the future, and technological development are shaped by the social, political, cultural and technological milieu in which they coexist.*

*Wave Theory states that waves are dynamic, crashing into one another unleashing powerful crosscurrents. “When waves of history collide, whole civilizations clash. And that sheds light on much that otherwise seems senseless or random in today’s world...the biggest shift of power...is the coming division of the world into three distinct, differing, and potentially clashing civilizations [14].”*

*Microsoft’s chairman Bill Gates states in his Business @The Speed of Thought, his Twelve New Rules for success in the digital universe: velocity is the key---when the increase in velocity is great enough, the very nature of business changes. If the 1980s were about quality, and the 1990s were about re-engineering, then the 2000s will be about velocity: Quality improvements and business-process improvements will occur far faster. “To function in the digital age, we have developed a new digital infrastructure---it is the human nervous system. Companies need to have*

*that same kind of nervous system---the ability to run smoothly and efficiently, to respond quickly to emergencies and opportunities, to quickly get valuable information to the interested people in the company who need it, and the ability to quickly make decisions and interact with customers. The successful companies of the next decade will be the ones that use digital tools to reinvent the way they work."*

*Hanah Zohar in her Rewiring the Corporate Brain: Using the New Science to Rethink How we Structure and Lead Organizations, relates quantum and chaos thinking directly to organizational problems and challenges facing corporate leaders. Drawing on the "new" science of the human brain, with its three different kinds of neural structures—mental, emotional and spiritual—she offers a model for structure, leadership and learning within an organization that allows them to thrive on uncertainty, deal creatively with rapid change, and realize the full potential of those who lead or work with them.*

## INTRODUCTION

A relationship of mutual causality exists between technology and society, leading in its complexity to the creation of background conditions, immediate or first-order effects, and higher-order effects. The technological environment is only one portion of the larger societal context, which influences the technological sector and is influenced and altered by it in turn. To describe and forecast one without the other would be of doubtful validity. Clearly, the forecast of societal states is far more complex and uncertain than the forecasts of technology. "However, its importance requires the attempt. Here common sense, insight, and intuition are still the assessors best guides" [13]. The notion of assessing technology has originated from the convergence of two observations: (1) that technology is a crucial force in modern society and (2) that technological logical developments can go awry [10].

In his Transformations of Man, social commentator Lewis Mumford observed that there have been only four or five periods of change in Western civilization—in social roles, institutions and in the consciousness of entire populations—which were fundamental enough to justify the use of the term "transformation." Other scholars who identified a pattern in the changing courses of civilization, include British historian Arnold Toynbee, who introduced the "once-startling idea that, like human beings, all great societies go through the stages of growth, maturity and decline." Specifically he wrote about the apparent "doom and gloom" decline of current Western civilization into a transfiguration of industrial society, displaying more of a balance between utilitarian and spiritual values. Currently, a similar view is presented in Alvin Toffler's *The Third Wave*, where his basic metaphor of wave analysis is a "particularly fruitful way of looking at history" and one which complements the ideas of Mumford and others. Toffler divides all contemporary and future horizons into three "waves", looking at history as a succession of rolling waves of change, asking where the leading edge of each wave is carrying us, focusing only on the discontinuities---the innovations and breakpoints.

The new management paradigm taps into the innate wisdom of the heart to give purpose, direction and meaning to our chaotic, hyperactive Century-21 civilization, where all the dimensions—technology, family life, religion, culture, politics, business, hierarchy, leadership,

values, sexual morality, and epistemology—are in swift, radical change---all simultaneously! In this new trisected heterogeneous Third Wave “civilization.”

Toffler’s “First Wave” was agricultural civilization. The Second, industrial. The Third is the emerging structure grouped around the development, possession and transfer of high-tech knowledge---“software over steel.” Future conflicts, Toffler states, will come because of the clash of these hierarchies in our trisected planet; e.g., as Wave-2 nations prepare to become Wave-3. “It has belatedly begun to dawn on people that industrial civilization is coming to an end. . . Today many use the term ‘postmodern’ to describe whatever it is that comes after modernity [14].”

Because massive changes in society cannot occur without conflict, the metaphor of history as waves of change is more dynamic and revealing than talk about transition to “postmodernism.” Waves are dynamic. When waves crash in on one another, powerful cross-currents are unleashed. When waves of history collide, whole civilizations clash. And that sheds light on much that otherwise seems senseless or random in today’s world. The “wave” theory of conflict points to the deepest economic and strategic change of all---the coming division of the world into three distinct, differing and potentially clashable civilizations, bringing with them the threat of more, not fewer, “wars”, but ubiquitous wars of a different [more terroristic] type:

First Wave, or Wave-1, civilization is inescapably attached to the land. Even today, Multitudes live and die in pre-modern, agrarian societies, as their ancestors did centuries ago.

Wave-2 civilization’s origins are disputable---tracing roots back to the Renaissance, or when Newtonian science first arose 3 centuries ago. Daring new ideas arose---the idea of progress; the odd doctrine of individual rights; the Rousseau notion of a social contract; secularism; the separation of church and state; and the novel idea that leaders should be chosen by popular will, not divine rights. All steps leading toward the full development of what we call modernity---mass-industrial society, the civilization of Wave-2. In every industrializing country bitter, often bloody battles broke out between Wave-2 industrial and commercial groups and Wave-1 landowners in alliance, very often, with the church [itself a great landowner].

Wave-3 brain-based economies sell information and innovation, management, culture and pop culture, advanced technology, software, education, training, medical care, financial services, etc., to establish global hegemony.

Three different views are presented on the relationship between technology and society [10]: The first--Technology Causes Social Change--emphasizes the causal influence of technology on society and its values, with the effect of society on technology treated as a less important "feedback loop." The second view reverses the primary influence pattern: society and its values primarily determine technological development. The third view emphasizes the mutual causal relationships between technology and social forces. Whether societal or technological influence is dominant varies with time and context, just as the issues of the neutrality of technology and value-free assessments are significantly affected by the view of society-technology relationship held by the assessors. "NEW" ideas, innovative thinking, Eureka-type resolutions result from a creative "LEAP", an integration of known/unknown elements into a dissipatory quantum-level change, transforming electromagnetic energy into something different than either component, or their combination, yet embedding within its "new" mega-structure, a balance of Yin and Yang, and something more---a creative, triune meta-balance with dynamic *kairos* "timeless time." Sam Keen adds this about *kairos* time in his *Hymns to an Unknown God*: “The realm of the spirit operates on *kairotic* time, rather than chronological time. Nothing graceful happens by the numbers. Great and soulful events---falling in love, openings to the Beyond-Within, the birth of ideas and

babies—march to no tick-tock but appear in their own good time, when the heart is prepared and the moment is ripe.”

## TECHNOLOGY & SOCIETY

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Technology, with its attendant goals of efficiency and rationality, sets a milieu in which these particular qualities permeate and influence many human activities. Higher-order cause-and-effects generate complex social and technological changes. Joe Coates has projected the sixth-order consequences of Twentieth Century inventions like the automobile, the refrigerator, radio-TV---all leading to divorce!

## TECHNOLOGY & SOCIAL CHANGE

The first of three views has been expressed by Emmanuel Mesthene, who sees society as basically reacting to technology---not leading it. Causal linkage is expressed in four steps [10]:

- (i) Technological advance creates a new opportunity to achieve some desired goal;
- (ii) This requires (except in trivial cases) alterations in social organizations, if advantage is to be taken of this new opportunity,
- (iii) Which means that the functions of existing social structures will be altered,
- (iv) With the result that other goals that were served by older structures are now inadequately achieved.

A more pessimistic picture of technological change is expressed by the French philosopher-theologian Jacques Ellul, who feels that in the current situation "technology" is completely out of human control, with a life of its own [2]. It is the self-propelled driving force that determines the structure of society, and can be brought under control only with incredible difficulty in improbable circumstances. An extension of Ellul's position by Langdon Winner provides two concepts, technological imperative and reverse adaptation. The technological imperative maintains that the type of decisions required by the technological order, rather than consciously selected ends directed toward human purposes, dominate in modern society. Thus specific technological objectives (e.g., more oil, better roads, higher buildings) become the dominant policy concerns in place of more basic human needs. Reverse adaptation is explained as when "technical systems become severed from the ends originally set for them, and in effect reprogram themselves and their environments to suit the special conditions of their own operation." Decisions are made to optimize the means without regard to the original purpose they were intended to serve [13].

Society and its values play a major role in encouraging some technologies and discouraging others. Willis Harman [5] observes that values that have served society in the past now seem to be causing problems. In fact, the entire complex of accepted beliefs, values, and implementation strategies--what Harman calls the "industrial state paradigm"--may be becoming dysfunctional. At the very least, technology seems to be producing dilemmas [5]: Growth, Control, Distribution and Work-Role Dilemmas.

From a different perspective, Judean-Christian values have effected technological development. These beliefs make a sharp distinction between man and nature, refuting the beliefs that non-human entities possess spirits, and making nature a mere resource of man---removing the important psychic barriers preventing their exploitation. Since technology is a direct function of social values, it is not neutral with respect to these values. Nancy Foy [6] predicts that "we are heading into an era in which human aspects of management are likely to take precedence over technical aspects. This is perhaps overdue, but (being human) we will probably overdo it. That kind of swinging from pole to pole is also inherent in the Yin and Yang. There is energy in such oscillation, and we should learn to harness it.

Wave-2 technology, with its attendant goals of efficiency and rationality, sets a milieu in which these particular qualities permeate and influence many human activities. Higher-order cause-and-effects generate complex social and technological changes. Joe Coates has projected the sixth-order consequences of 20th Century inventions like the automobile, the refrigerator, radio-TV---all leading to marital divorce!

In this quantum interconnected view, technology is not free of social values, nor is the assessment of technology ever value-free. What can be hoped for is to make explicit, as far as possible, the nature of the involvement, as it displays the full range of the potential complexity of our super-technological accelerating-paced high-velocity society. Although the two most likely predictive techniques in the past were obtaining the views of experts and the extrapolation of historical value trends, continually-changing values often conflict with one another in the present, both in the abstract, and in the competing demands their realization and pursuit make on man's finite resources.

The new approach--politics, education, management, relationships--seeks a non-adversarial "win/win" solution—A Cooperate/Cooperate solution---rather than a "lose/lose" solution, or even "win/lose" or "lose/win" solution to problems, in resolving conflicts either in the personal or business arena. Rather than the old "zero-sum game" in which one party's gain exactly equals the other's loss, the new approach is a non-zero-sum approach, where both parties strive for the highest (spiritual?) gain. Win/lose is really illusory, since the losers simply lick their wounds and wait for an opportune time to reopen the conflict in the mistaken hope that they will win the next time. The conflict is not resolved. All the winners have won is period of time during which they can mistakenly pride themselves on having won. Win/win is a more sustainable approach, and it reflects an important teaching of the "ageless wisdom." If we don't solve our personal and collective conflicts now, they will just keep coming back to us later in this life---or in others, as our karma, until we learn our lesson. Win/win approaches are derived in part from the Eastern martial arts such as Aikido. Instead of resisting an opposing force, we join with it and guide it to a higher level. All human experiences, basic perceptions, definitions of the good life, expectations for the future, and

technological development are shaped by the social, political, and technological milieu in which they co-exist.

## SUMMARY

Integration can be thought of as a process in terms of the integration of stimuli to the left- and right-brain hemispheres---the perspectives cross-cue each other. But how do decision makers put all the perspectives together, effectively, to approach Truth? Assuming universal polarity, a binary Go/No-Go, Good/Bad classification schema where all things can be conveniently put into one of two moieties, categories, cubbyholes, as either Yin or Yang, Right-brain or left- brain functions, analytic or cognitive. This dual philosophy can only account for what already exists. Mintzberg, in his article in the HBR, considers planning a left-brain function, and management, per se, right-brain activity[10]. No matter what resultant ideas are spawned or developed by the Yin/Yang actions. No entirely new element is ever created: the results of any action can be foretold by the component materials and forces with the Yin/Yang duality---where there is nothing new under the sun, as all thoughts, all science, can be expressed in binary terms of one/zero, Yes/No, Yin/Yang, or a mixture of them under existing paradigms.

To bring the Noetic science of Awareness to the transformational process, true leaders must assist Business to seek its spiritual center in Millennium-3, to help comprehend the oneness of the multi-relationship of body, mindset, emotions and spirit, and to readily access the power of the new Wave-3 leadership training for optimizing the human potential. This goal requires a change in lifestyle, a process of fine-tuning and transformation protocols for personal and spiritual growth and awareness.

Once the creative level in you is engaged, it is somewhat irrelevant in what enterprise you are engaged in. “On that level, business transcends its own processes and becomes a metaphor for life. Just as you are the creator of the business you want to run, you are co-creator with the universe of the life you want to live. The more intuitive you become, the more you realize that business, like life generally, can be a cooperative enterprise. It is not necessary for someone else to lose in order for you to win. In fact, the...way to win is to share your prosperity, to help those around you, and to convert adversaries into allies [4].” Remember that intuition is just another name for “street smarts.” The Hawaiian concept of health is that health is a state of peace and harmony, while sickness is a state of war and conflict. The urban shaman healer of the adventurer tradition does not try to stop war, in the body or in the world, but seeks to create harmony. One healing concept is based on the word *ola*, which also means “life” and the “attainment of peace,” with strong root connotations for abundant energy. Here we have a clear understanding of defining sickness as a condition relating to tension and stress. Transformational groups such as the Findhorn Foundation (visited by two of the co-authors), the Pathwork Community, and the Institute for Cultural Affairs are giving “practical experience in the synthesis of collective and individual approaches and the balance of rights and responsibilities [12].”

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