

in places where an old one has not to be displaced or overcome.

It may perhaps be thought that my analysis of the functions of a university is too remote from present actuality and too much influenced by ancient academic traditions to be of much immediate value. This at least is not my intention. I have tried to ground it in the perennial needs of human nature and human society. At the same time I have looked rather to the future than to the past. There are clear signs that great changes in social structure and social outlook are taking place which will alter the demands that are made upon all our educational and cultural institutions. The period of individualism, of analysis, of cultural disintegration is passing. It was a necessary correlate of the growth of science, within a culture which was antithetical to it and resisted its progress. Now science has triumphed; and we look to science as the instrument of social reorganization. The *use of science for social*

ends demands a unity of purpose in society which must express itself in and depend upon the achievement of a cultural synthesis. In the new societies which have resulted from the revolutionary upheavals of our time the sense of need for cultural unity and the attempt to supply, or even to impose it are characteristic. Elsewhere the idea of social planning makes steady headway. These are strong evidences that the tide is turning, and that a period of social and therefore of cultural unification lies before us. To stress the cultural function of the university now is not to hanker after the past, but to look to the future. For the new synthesis must be very different from the old. The social use of science makes specialized and technical knowledge the instrument of common social purposes. The inner unity of spirit from which such common purposes can grow and by which they can be sustained must be familiar with its instruments and adequate to their employment.

Education of Workers for the Post War Period

By SPENCER MILLER, JR.

GLOBAL War has compelled the development of a global strategy to cope with military problems. It has necessitated as well global thinking about political, economic and social problems such as natural resources, transport, communications, manpower, social security, health—even race relations. So revolutionary are the consequences of this global struggle upon men's thinking that it is no longer possible to view any basic problem as if it were exclusively local or provincial. Isolationism has become as dead economically as it is bankrupt politically. Today isolationism is a predicament rather than a policy. In

our interdependent world all basic problems have become inter-related, inter-connected and indivisible. The world is one!

But this global struggle has not only wrought a revolution in both global strategy and thinking, it is itself a manifestation of profound social and political revolution that is world-wide in scope. War is being fought on the horizontal plane for the conquest of land and possessions, but rather on the perpendicular plane for the dominance of ideas and ideologies. An understanding of the true inwardness of this global struggle gives an added significance to everything we do and plan for the future among the freedom loving nations. As Sir William Beveridge wrote in the foreward to his celebrated report on Social Security in Britain, "A revolutionary movement in the world

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history is a time for revolution and not for patchings." It is a time for great decisions and for bold planning.

Cosmic Being

This world-wide revolutionary struggle which has wrought a revolution in man's thinking about the world has compelled a new definition of man's relationship to the world. Man is more than a social being in the human sense; he is a cosmic being in the universal sense. It is only by understanding him as a child of the universe that we can understand him as a social being. Man must thus accept the universe and come to terms with it; that is the supreme lesson of our time. To understand and accept man's new relationship to the universe is the beginning of wisdom.

Against the background of these world-shaking events the education of the worker for the post-war world takes on a new urgency. To meet the challenge of this new era requires both a new approach to the world and a new synthesis. Old habits, old ways and old techniques must be reviewed to determine their sufficiency for the world of tomorrow. Such a review must take as its datum line a world rocked and wrecked by Global War. Upon the right education of the worker then the shape of a new world depends. Workingmen may not be the sole guardians of a new world order, but we can have no new order in which human values have supremacy unless those who do the work of the world share in its creation.

New Bench Marks

The education of workers for tomorrow's world will thus require some new bench marks to define the approach to our new world relationships. These new relationships must be recognized if workers are to see life clearly and see it whole—and in a proper perspective.

The first bench mark that must be recognized is *that the world is one house*. This unity of the world is not alone a geographical fact; it is an economic, political, scientific, cultural and spiritual reality. It has taken the anguish of a

Global War to convince men that a brotherhood of sorrow is one of the primary facts of life. This sense of world-wide brotherhood has quickened the belief that "we are members one of another" which is the core of our Hebraic-Christian Faith, the promise of all scientific truth, and the hope of mankind. To state that no part of the world is more than sixty hours flying time from any other part of the world is present fact. To assert that the world has, therefore, shrunk is hyperbole. The earth's circumference has not shrunk, nor has the distance from pole to pole lessened. What has happened—and this is the biggest news of our time—is that men's imaginative sympathies have been vastly expanded even to the uttermost parts of the world.

In the seventeenth century, John Downe, an English clergyman, proclaimed this sense of man's unity with all mankind in the unforgettable lines, "No man is an island entire of itself. Every man is a piece of the continent, a part of the manner; and if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manner of thy friends or of thine own were. Any man's death diminisheth me because I am involved in mankind. And therefore, never send to know for whom the bell tolls; it tolls for thee." His prophecy is present reality. Man for the first time has begun to live consciously in world community because he is "involved in all mankind."

But the implications of this new relationship on economic problems are no less profound. We now know that no problems can longer be treated as if they were local or domestic affairs. Injustice that is suffered long in any land imperils justice in every land. Poverty anywhere endangers prosperity everywhere. Civil liberties are not safe for the few unless they are secure for the many. Justice, peace and freedom—all three—are indivisible as they are the indispensable conditions of a civilized world. In a word, the education of workers must begin with this acceptance of the unity of the world as an essential basing point.

The second bench mark for workers is to recognize that *ours has become a simultaneous civilization*—that what happens anywhere is presently known everywhere. The radio has dramatized for us the simultaneous character of our world. Algiers, Cairo, Chungking, Bombay, London, Manila, Melbourne, Moscow, Rio de Janeiro, Toronto and New York; these and countless other places of the earth, so remote from each other in distance can be brought together within a few moments in time by the miracle of radio. It is no longer true to assert that "East is east, and west is west and never the twain shall meet." East and West are all brought within our nearer view by science. In fact, we have become "spectators" of a vast invisible world stage. Television will one day give even greater substance to this concept of our simultaneous civilization. We shall be able to see as well as hear from the wide reaches of the earth.

In such a dynamic world the perils of ignorance are many. To understand the world is the condition of its possession; to be ignorant of it is to lose one's rightful heritage. The peril of ignorance is no less grave in the moral realm. Daily we are called upon to pass judgment on acts or events upon the world's stage. To do so we must have our standards of values and our own point of view. To face our world—with its human situations and its countless issues—with moral standards by which to judge what is right and wrong is to be a mature adult. The second basing point, then, for the education of workers is an acceptance of the simultaneous character of our civilization.

The third bench mark for workers is to recognize that *what happens in history happens first in men's minds*. To appreciate this truth is the first order of importance. Global conflict has given a new emphasis to psychological warfare—to the power of ideas and ideologies. That is why thinking is so vital; why knowing is so important. It shapes our actions. The thought patterns of a people are enormously significant; they are the prophecy of the shape of things to come.

Never before were the shape of people's ideas quite so vital. Modern propaganda is based upon this concept. To shape the pattern of a civilization it is necessary to first shape the pattern of men's thoughts who comprise that civilization.

In an Age of Technology, when new inventions release vast new physical powers, workers must still realize that there is no power yet developed which is as powerful as an "idea whose hour has come." Hitler recognized this fact. Said he, "the only power which can overcome Naziism is an explosive idea." Democracy reborn and re-dedicated to the restoration of human freedom is proving to be such an explosive idea. Against this idea of freedom the powers of ruthless destruction struggle in vain.

It will be urged that these bench marks are the conditions of an informed view of any citizen who attempts to understand the world. So indeed they are. But the worker is a citizen first before he is a worker. Man is always before his profession! As a citizen, a worker has many varied responsibilities; his responsibilities are not less because he is a worker; they are more because he has the duties of both political citizenship as a citizen and industrial citizenship as a worker.

Workers Education for Tomorrow

Though the vocation of the citizen is prior to the vocation of the worker, the discipline of work has cultural values which are definite and important. The true education of the worker begins at the heart of the working experience; it reaches out from that focal point. Every worker views the world from the window of his workshop. As the hand is subdued to the die in which it works so the mind is shaped by the discipline in which it operates. This is simple wisdom. The education which is most vital is education in and through man's work. As the distinguished philosopher, L.F. Jacks, once observed, "It is only as a Labourer that Man is either capable of Education or worthy of it. The Men of Science, the Artists, the Poets, the Philosophers, the Heros, the Saints, the Captains of Indus-

try and the Captains of Salvation, what are they, in the last analysis but highly educated labourers, found most frequently in communities where culture and labour are working in alliance, least frequently in communities where they have drifted apart as, alas! they are drifting in these days? The great task of our times, once more, is to re-unite these separated elements."

With this global view of political and economic problems a new synthesis in the education of wage earners is needed which will match this world view. The key to this new synthesis will be found not in single discipline of the single subject such as economics, history, government or science, but in a combination of many disciplines. Mastery of subject matter is not enough; what is needed is Mastery of situations. To achieve that Worker's Education must relate all the sources of information that throw light on the situations with which workers are confronted. This new synthesis must, in a word, be an interpretation of the whole environment in which the worker finds himself in our modern industrial society which has now become world-wide. The

emphasis must be an interpretation of the whole environment as the condition of the education of the whole man. If the proper study of mankind is man, the only way to study the whole man is against the background of all mankind.

In the past the education of workers has tended to be exclusive and separatist, to focus on the rights and duties of workers as workers or as members of the labor movement. It is important that these rights and duties be understood but they cannot possibly contain the whole interest or responsibilities of the worker. He is a political citizen as well as an industrial citizen; he cannot escape the duties of the one any more than he can the other. The education of the citizen-worker, then, for tomorrow's world must be the starting point for a new type of education which befits these new times.

The sum of the matter is this then, the education of the worker which is appropriate to the post-war era is education of the whole man for the whole environment which is the world. Nothing less will suffice. That must be our starting point; that must be our goal.

Technology and Full Employment

By MARY L. FLEDDERUS

THAT full employment of all workers should prevail after the war, seems to be almost unanimously accepted as a goal in North America. As the end of the war draws near, post-war employment is no longer a distant aspiration, but an immediate, individual problem for returning veterans, a national concern, and the obligation of every community to which men and women are

coming home from military service. Moreover, it has become an international problem, since the last post-war period demonstrated that policies in one nation may result in depression and unemployment in other countries.

Much of the discussion of this question in the U. S. A. and Canada has centred upon federal action in the area of economic and financial arrangements. The problem is stated in terms of achieving a national income of some specified billions of dollars, assuming a given ratio between total employment and total income as achieved at some past date. In contrast, we propose an approach focused upon the nature of the new technology as the basis for new productivity profoundly

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