

Incentives for Transition

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Après la guerre there will be a resurgence of hope for humanity. Hope will prove the foremost incentive to transition. After blackness the light. After years of having been goaded on by fear into the suppression of kindly impulses there will be a burst of eagerness to assert the potential dignity of man. We shall smother remorse with forward-looking hope. Education must inspire and direct that hope.

What hope will prove the foremost incentive to transition? A twofold hope. First, that man may never again wallow in human blood of his own killing, never so completely distrust any men as to set out with modern might and the devil's own passion to destroy them, their families, homes, resources. Second, that man might measure himself against the image of God; that we might marshal the earth's constructive forces and limitless potentialities toward that

heaven which God has made possible on this earth.

Necessity is the incentive for transition that undergirds hope. We must move into the light, simply must. That—or war again. Too terrible to speak of! We must. We must what? We must recognize that we stand at the end of a 300,000-year period of human fumbling; at the threshold of an even longer period of material mastery through scientific effort and human self-direction of democratic planning. Education must inspire and direct both the scientific effort and the democratic planning. Cooperation must weld the two into a program of continuous advancement. Scarcity to plenty. Fumbling to planning. Competition to cooperation. Blindness to light. Autocracy to democracy. War to peace.

One feels the urgency in the tragedy of our day. One reads its rightness in the order of the universe. Out of hope and necessity man will look to education for the way.

These two incentives suggest that way:

We Must Open Our Minds to New Social Vistas

We must teach of a new social order. And that is a nearly new duty for schools. Can we do it? Will we do it? Or will we continue to scrutinize the blunders of the past until they become sacred institutions. We must, simply

We have used the war effort as a major incentive in education, developing within our schools such programs as pre-induction training, the Victory Corps, and numerous school-community activities. Once hostilities have ceased, how can we replace this war-drive with vigorous peacetime incentives? Morris R. Mitchell formerly of Teachers College, Florence, Ala., sees in the eternal spring of human hope an assurance that man can weather the transitional period successfully. But it is the responsibility of education, believes Mr. Mitchell, to direct and inspire this hope with the kind of teaching which can guide our land into a brighter future.

must, open our minds to new vistas, believe in what is possible, teach its possibility, make that possibility real.

What incentive to transition the prospect of abolishing disorderly cities and replacing them with industrial centers ringed about by Greenbelt residential communities—each such community with a thousand families, its church, school, cooperative commercial enterprises, its grouped residences, its fifteen hundred acres of pastures, fields, forest, where children might roam at pleasure? Boulevards of two lanes would connect man's agrarian past and his industrial present. One, two, three such rings of Greenbelt communities surrounding an industrial center would clear slums, reduce crime and juvenile delinquency to the vanishing point, right birth rate, improve health, lessen accident, reduce those maddening strains that now drive so many to mental hospitals.

What incentive to change the prospect offers of replacing shameful rural isolation and the ineffectiveness of most rural towns the world over with planned villages having due provision for industrial, commercial, social, educational, religious, and residential areas at the center, with concentric circles of land for such appropriate uses as trucking, poultry raising, bee keeping, orcharding, farming, forests?

What incentive to prove these days of agony the birth throes of a world community based on order in all communities, where direction is a shuttle-like force moving ever between least groups of thinking men and their elected representatives at the top? Part of the world tried to develop such a world center. We broke the heart of

him who gave it heart. But the initial try is behind us, an incentive to unified effort tomorrow.

And here and there, in perhaps a thousand small communities scattered over the world, groups are consciously seeking on miniature scale patterns for an economy of abundance. Tugwell created, out of the desperation of the depression, three such urban Greenbelt communities and fifty rural ones. J. J. Tompkins in Nova Scotia led fishermen to such self-direction that thousands each year have shown how common is the hunger for a new day by visiting the cooperatives there. Edward Yeomans in Carroll County, Georgia, is helping rural people to study their own problems and solve them by group, cooperative action. In western China war has driven the migrants to cooperative planning and effort. In such ventures there is already wisdom enough to give direction and courage for future community planning.

Cooperation for the Good of All

We must teach the service motive as vigorously as we have been taught to idealize the profit motive. We must know capitalism when it is our own minds and hearts. We must recognize monopoly and unfair labor practices and racial discrimination and wasteful advertising costs and inflation and deflation and other related evils of capitalism to the extent they exist in our petty, daily dealings. We must see economic imperialism as merely the magnification of the pattern of our own local economic system. Morality must grow in meaning to fit the times of such intense interrelationships. Every Southern "plantation" exemplifies many

of the aspects of fascism. All "commercial farms" are miniature empires. The North exploits the South, much as "colonies" are exploited. Nearly all of us are capitalists at heart. And so the nation moves now with increasing haste toward economic domination by a very few related corporations none of which is truly democratic in form. For those concerned, ultimately the consumers, have no voice in management.

Peace will come to nations when peace comes in our towns, our homes, our minds and hearts—when we cease eternal struggle against one another and learn to cooperate for the good of all. We must have, and so we must teach, the philosophy and methods of the consumer cooperative movement. Already the framework is established on local, regional, national, and international lines. Economically one becomes a citizen of the world when he joins a local consumer cooperative which belongs to a regional; for the regional through the national organization belongs to the International Cooperative Alliance.

We must teach planning as a new and essential social instrument. Planning on an international scale (as in the International Labor Office), on a national scale (as in Russia), on a regional scale (as the T.V.A.), on a community scale (as in many towns and cities), must be made meaningful by student experience in budgeting his own time, and in school groups laying their own plans. Education must become an act of continual guidance. Set schedules negate pupil planning. There simply must be flexibility and occasion for student responsibility in planning and carrying out work.

Let Us Use Scientific Means to Solve Human Problems

We must teach the scientific habit of mind; must feed native curiosity, awaken initiative, encourage experimentation, approve objectivity of observation, nurture patience, develop the suspended judgment, rejoice in critical reflection. Science is back of the revolution we are fighting our way through. But resort to physical violence marked the measure of our immaturity in scientific thinking. We need more great research laboratories. And we need them established directly to solve problems of human concern, not primarily for profit making with only secondary concern for social consequences. To this end our formal science laboratories should be changed into research centers dealing with appropriate problems and materials. We will learn when this is done that the psychological approach to the logical can be far more effective than the logical approach to the logical. For the latter so often squeezes out most of the juice of creative imagination and initiative.

And so we must teach objectivity in social affairs so that our social institutions of tomorrow, as our courts and prisons and even asylums, will not be to such a degree punitive places, but ones that remedy consequences by recognizing causes.

What incentives for transition? They are born of hope and necessity; they teach of that yet undemanded order that perfectly well can be if we create it now in our classrooms—a mode of living based on the service motive, scientific thinking, and social planning. The arts will flow when these well-springs are fully struck.

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