

In brief, besides intelligence there is obtuseness, besides truth there is error, besides values there are satisfactions, besides love there is selfishness. Community would be built and collaboration would prosper as long as intelligence grasps the potentialities of the situation, reasonableness insists on the long view and the total view, responsibility is ready to sacrifice the satisfactions of individuals or groups to the values that benefit all, while the momentum generated by love, by loyalty, by faith overrides the friction due to incidental lapses and waywardness. But lapses and waywardness may cease to be incidental. They can become the rule, and then the appeal to love, loyalty, faith will appear mere utopian futility. So far from sacrificing the satisfactions of individuals and groups to promote the values that benefit all, individuals and groups want their satisfactions first and, of course, values too provided they do not interfere with satisfactions. Nor is the long and total view simply there for the taking: it is an object on which philosophers speculate, scientists form hypotheses, experts debate; in fact, as all agree, it is the view that would not work in practice. Not even Plato in the Laws thought the philosopher kings of his Republic were a practicable idea. Human intelligence, finally, is never more than partial. It advances by trial and error. It proceeds along one plateau only to find another higher plateau beyond it. And the fuller and more detailed its grasp of things, the fewer the people that can digest and assimilate its achievement.

for promoting collective awareness of collective responsibility, as a premise grounding both constructive and remedial policies and projects.

It is an instrument of social and cultural critique. For social orders and cultural achievements are embodiments of meaning. Meanings are the product of the human spirit, partly indeed in so far as it has been attentive, intelligent, reasonable, responsible, loving, but partly also in so far as it has been inattentive, obtuse, unreasonable, irresponsible, without love. So the meanings embodied in social orders and cultural achievements

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values cease to motivate and are replaced by satisfactions and/or penalties, in some similar measure the world mediated by meaning needs to be reinforced by the world of immediacy. For the mediation of intelligence and reasonableness tends to be effective only in the measure that the expectation of pleasure or the fear of pain supplements the meaning to be grasped by intelligence and heightens the reality that truly is affirmed. So concern for the future is shortened to concern for what is imminent. Issues, however grave, are neglected unless they can be set forth both briefly and convincingly. But such superficiality and short-sightedness head only for disaster and, when disaster comes, it is explained in every way possible except by the superficiality and short-sightedness people have no intention of renouncing.

Human intelligence is the motor of human development. Insight into the situation generates new ideas. New ideas are fleshed out into new courses of action. New courses of action change the situation and the changed situation gives rise to further insight so that the cycle of development begins afresh. Still intelligence as the motor of development and progress can be distorted into an engine of decline. New ideas can promote values, but they also can be directed to increasing satisfactions and/or to multiplying the instruments of oppression and the weapons of war. They can take the long view, or they can be curtailed and compromised to make satisfactions more immediate, to promote the interests of one class against other classes, or to put armies and armaments at the disposal of some self-righteous philosophy of history.