

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

The dialectic is an instrument of social and cultural critique. For social arrangements and cultural achievements are meanings constitutive of human living. They proceed from attention to the data or neglect of them, from satisfactory understanding or the flight from understanding dictated by individual or group egoism, from judgments based on the total view or the myopia engendered by the shift to the world of immediacy that comes from intellectual indolence, from

history has been or is to be. A reversal towards the style of the first plateau may be suspected in Spengler's biological analogy, while a preparation for the style of the third may be discerned in Toynbee's Study of History when it is taken as a formulation of ideal types that may stand to historical study as mathematics to physics. Finally, the dialectic of history as we are conceiving it has its premise <sup>in the tensions</sup> of adult human experience, its unfolding in the actual course of events, its significance in the interpretation it provides of the events that in the long run ensue.

Thirdly, from the collaboration within which meaning develops and the plateaus on which it unfolds, we turn to the antitheses that make its unfolding not a linear progress but a dialectic of opposites.

Ideally collaboration is assured by love in the family, loyalty in the state, faith in religion. But these may fail and recalcitrance arise. When recalcitrance is obdurate, authority is introduced to rebuke it. When obdurate recalcitrance is contemptuous, authority is given power to overcome it. The use of power may be really benevolent or strictly just or unjust or even despotic. The unjust and still more the despotic use of power provoke anger, hatred, rebellion. Rebellions may succeed. Power is transferred to new hands and, as the need for it remains, the possibility of its misuse recurs. But there are further complexities. Power that can be transferred may be regarded as a prize to be coveted; injustice can be exaggerated; false accusations can be fabricated; sedition fomented; revolution organized; power seized; and the legitimacy of authority placed in doubt.