Yet it has far enough advanced beyond the facile generalizations of older thinkers to build upon broader constructions.

Where Hegel was still in a position to admire the "Forward March of the One God through World History", we now cannot overlook the eternal struggle in which victory is frequently as shortlived as defeat. In studying the battles of past and present, it behooves the Futurologist to focus upon the many conflicting attitudes and values at stake. It has, at long last, become evident that a monistic key no longer unlocks the door to the past and the future. Today more than ever the evolution of culture must be understood in pluralistic terms.

By checking the conceptions of various monistic schools - progress philosophers as well as cycle theorists - against the pluralistic interpretations of Max Weber and Alfred Weber, MacIver and Lewis Mumford, we are beginning to see our civilization in a new and different light. Though matching the life histories of previous civilizations with regard to some political and social patterns of organization as well as intellectual and cultural modes of expression, our civilization basically differs in such vital features as size and diversity, rate of change, and degree of rationality. Moreover, the momentous phenomena of rationalization and dehumanization (Max Weber's "disenchantment" and Marx's "self-alienation") are as indigenous to Western Civilization as the world-shaking forces of modern science and industrial capitalism. No wonder that Futurology must concern itself with the crucial question whether or not these cumulative trends and achievements will prove persistent and irreversible. This problem is at the center of Alfred Weber's discussion of his "Zivilisationsprozeß vs. Kulturprozeß" and MacIver's concern with the "utilitarian and instrumental systems".

VII

Since this article is not intended to discuss the problem of what is in store for uns, but is meant to show how to approach such a problem and how to think about it, it might suffice to mark very roughly some of the roads along which the human caravan might travel.

Four possibilities come to our mind. First of all, the recent attempt of Fascism to conquer the world and to reorganize it along lines of racial superiority and social inequality is one that may be repeated. It is thinkable that, especially in the wake of an international economic crisis, one or more great powers may turn fascist. Quite likely their chances for success would be fairly small as Fascism seems to suffer from serious inner limitations. In competition with, for example, a strong communist adversary its racially tinged authoritarianism would be ill fit to integrate in a totalitarian way a world as diversified, dynamic, and "rational" as ours has become. Yet we can well imagine that a second attempt at world rule by a Fascist power might be accompanied by an at