hopefully than the counter-utopianist and more dynamically than the ideologist.

IV

For Futurology the relation of the three time dimensions is crucial. Let us assume that the present represents the point of intersection between yesterday and tomorrow - a yesterday which continues to live in our memory, and a tomorrow which is the object of our hopes and fears. Isolated from the past and the future, the present tends to contract. He who lives in it alone - the man of pure and unreflected action - loses his sense of perspective. It is significant that fascist thinkers in particular - such as Giovanni Gentile - have glorified the present at the expense of the past and the future. Similarly, the man who slights the future may easily become the prisoner of dead tradition; he may indulge in the futile effort of restoring the past. Thus Nietzsche rightly warned against the dangers of historicism. Lastly, a man who lives only in the future may become the hopeless victim of eschatological or utopian illusions. Obsession with the past marks all conservative and reactionary movements while radical and revolutionary groups become the prisoners of the future. We may thus characterize Futurology as an attempt to avoid the pitfalls of all three alienated ways of life by integrating all three dimensions. The point of departure would be the present, a present experienced not as an intersection, but rather as a significant segment of time in which human life and action can gain true meaning. (In parantheses, the duration of this present would vary according to particular spheres of life: for a social scientist it might stretch over years, for a politician or a manager it may elapse within months, for the private individual it might be condensed in weeks, days or hours. All three would experience the present both as a segment of time with its own fulfillment and as a period of transition between the past and the future). While the present is "at hand", tangible, a force immediately affecting us and directly "manipulated" by us, passed time - i.e. history - in its self-sufficiency and undeniable objectivity must needs contain an element of estrangement even though in the light of the living present it may gain new meaning. History, devoured by time, is and always will be full of dead relics. In this sense, the past is never wholly mastered. The future, on the other hand, appears to be fully available. Hence it would be wrong to insist on its non-existence. What matters is its growth, its rootedness in past and present, its potential being.

V

Some twenty years ago the author suggested the term "Futurology" in order to win support for a more systematic occupation with the future. At that time he met with only limited approval. Still Aldous Huxley, Max