of global planning can not yet develop. To the extent, however, that large segments of social reality are either partially planned or at least routinized, intelligent prediction can be ventured about the outcome of the interplay of the planned and unplanned complexes. In other words, while the world society of today is not yet subject to the universal unified control of any system, it is rationalized and stereotyped in sufficient areas to permit scientific prognoses that need not merely be guesswork or intution.

VI

Next the field to be covered by Futurology must be delineated. Because of its broadness, only the barest outlines can be drawn. Since Futurology encompasses the destiny of man, the future of his society, and the tomorrow of his culture, it must deal not only with his prospective biological and psychological evolution, but also with the entire range of his future cultural activities. Moreover, it includes all the natural (physical, geographical, etc.) factors and processes which will have a bearing on man and his culture in the times to come. In the exact sciences the bulk of investigations is concerned with quantitative determination of an infinite number of recurrent, and in that sense, "timeless" phenomena. Futurology can take in only the long-range hypotheses and theories concerning the prospects of the universe, the future evolution of the earth, the tomorrow of its climate, flora, and fauna.

Second, Futurology tries to answer as objectively as possible the problem of the destiny of our civilization within the next centuries. Ever since the writings of Marx and Nietzsche this set of topics has increasingly stirred the imagination of the general public. Ever more frequently the following issues have been raised: Can we anticipate an uninterrupted growth of Western civilization along lines firmly drawn throughout its millenial history? More specifically, will the history of the future corroborate the theory that the class structure, the cultural exclusiveness, the power pyramid of previous periods will be retained in our own development? Or will our civilization be characterized by a new functional organization, by the elimination of power, and by the growth of an inclusive world culture? Will the so-called "Civilizational Process", i.e., the developments in science, technology, and industry, a process which in the past has proven cumulative and progressive, irreversibly persist until it will have, for the first time in human history, transformed the planet into a single rationalistic and technological world civilization? Or will the so-called social and cultural lag, which has become so painfully evident since Hiroshima, stop or even reverse this civilizational process? Is our Western civilization irrevocably doomed to decline as the result of economic crises and social upheavals, of bloody revolutions and deadly wars, leading up to a complete relapse into another Dark Age