

N-Futures And A-Futures: In The World Of Utopias And Projects

Levintov A

Ph.D. (Geography), independent researcher, Russia

*Corresponding author

Levintov A, Ph.D. (Geography), independent researcher, Russia

Submitted: 01 Aug 2022; Accepted: 26 Aug 2022; Published: 12 Sep 2022

*Citation: Levintov A.,(2022). N-Futures And A-Futures: In The World Of Utopias And Projects. J Huma Soci Scie, 5(3):294-297.***Annotation**

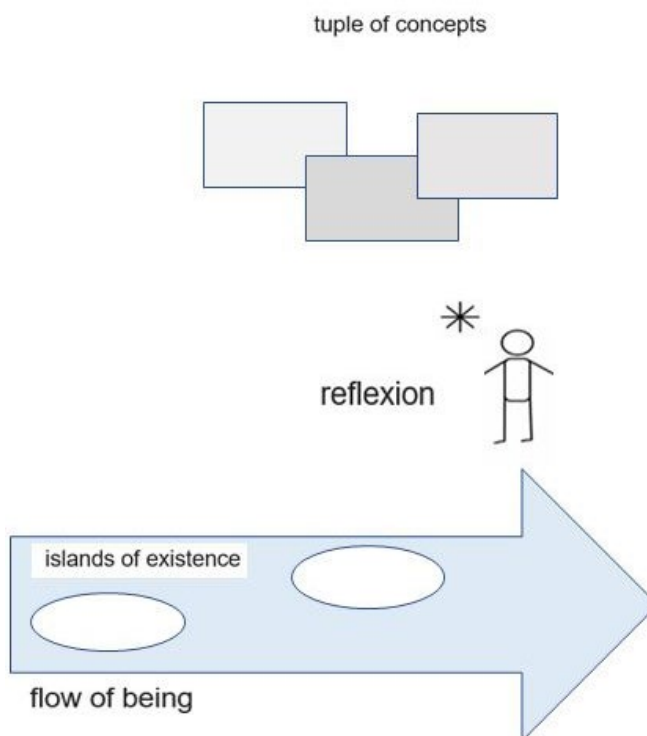
The article is devoted to the fundamental differences in the concepts of “natural future” and “artificial future”, “being” and “existence”, “myth” and “utopia”, as well as the theoretical support of various works with the future. The developments of the future of specific humanitarian facilities, both existing and non-existing at the time of their development, are presented.

Keywords: The Future; Natural and Artificial; Being And Existence; Myth, Utopia And Tradition

The future arose in the indicative mood of the latter, and the indicative mood itself was much later than the imperative, still animalistic, and not human. According to the Oxford Etymology Dictionary, the very word future is “what still needs to be; relating to the time after the present” was formed at the end of the 14th century, from the Old French futur “the future to come” (13th century), from the Latin futurus “will be, will still be”. It is remarkable that

in the earliest source this word comes not from the verb “to be”, but from the verb “to exist”. In English grammar, the future tense was established only after 1520. The origin of the future is not from to be, and from to exist is very important, at least to me.

In The Science of Logic, Hegel states:



Being on the shore of the stream of being, a person who possesses and uses a motorcade of concepts in reflection is able to distinguish in this stream fragments and islands of existence, “being in essence”, existence, and thereby give being meaningfulness, albeit fragmentary.

This does not mean that in the ancient mentality the future was absent: the Delphic Oracle (the Pythia of Apollo) made very accurate predictions, the idea of fate and fate was already there (King Oedipus, the goddess of fate, inevitability and necessity Ananke, Moira, Prometheus knew even the fate of Zeus himself), there was even a credit interest, but still the future mainly belonged to the gods, not people. However, this idea of belonging to the future is not people, is present in Judaism, and in Christianity, and in Islam, and in Buddhism - in all the world religions there is an outright prohibition on knowledge, management and action in the future. In the Sermon on the Mount, Christ says accurately and firmly: “Therefore, do not worry about tomorrow, for tomorrow itself will worry about itself; his burdens are enough for every day” (Matthew 6:34).

People are left with only one thing: to sit on the seashore and listen to the blows of the surf - once ... time... time... (this is how the word “surf” sounds in Greek, the unit of eternity).

It was in ancient times that the genre of reflection arose - the project, because the closest to the gods are heroes and philosophers, according to philosophers, priests are just employees, service. A projection is a vision of the desired, teleological future, fundamentally unsecured by the means of achieving and building it, and therefore unrealizable.

Plato’s projection, laid down in the Apologia of Socrates, the first work of the philosopher, the project of creating a state in which the execution of Socrates would be impossible, turned out to be stretched for thousands of years: 25 centuries have passed, and Socrates continue to be executed, persecuted and imprisoned.

The same thing happened with Aristotle’s project to create a state on impeccably rational and ethical grounds.

The practice of projections still exists in European civilization, such projects include the teachings of Luther and Calvin, communism in the understanding of Marx and his followers (what ended the attempt to implement this project in our country, remembered by all mankind), here - the project of Wilhelm von Humboldt to turn education into the preparation of people for mass professions (Humboldt University of Tov), social projects of the great French and American revolutions, projects of the world order of F.M. Dostoevsky (“The Idiot” and “The Brothers Karamazov”) and Leo Tolstoy, the anthroposophical teachings of R. Steiner and his followers. The “Apocalypse” is also an undoubted projection: its goal is “another heaven and another earth.”

It is remarkable that at the same time as Thomas More’s grammatical statement of the future tense, Utopia (1516) was created. This, according to the genre, is a completely different vision of the future than the project, there is no modality of desire, desire,

goal-setting.

The modern world lives in utopian ideas. Utopias – Wells’ War of the Worlds, Zamyatin’s We, Orwell’s 1984, all environmental rhetoric, all modern eschatology.

Utopia opposes not only the project, but also the myth.

The most important conceptual differences between myth and utopia are as follows:

The literal translation of the word “myth” from ancient Greek is “the story of the true”. Myth is an attempt to explain the phenomena and processes of the real world by the causes behind these processes and phenomena, primarily ethical reasons.

The word “utopia” was coined about T. More and means “Bezmestye” or “Bezmestiya” - “a country that has no place”, a fictional country (although the desired prototype of Utopia was Great Britain, and the geographical prototype was Ceylon).

Having no historical and real grounds, utopia is directed upwards (dystopia - downwards), into the vertical and serves as a projective means of the most significant universal human projects: the Renaissance as a utopia established equality between God and man, the Enlightenment as a utopia confirmed the possibility of knowing the world (the implementation is still ongoing). Utopias are all American dreams, etc.

If myth is an explanation of reality, then utopia is created in opposition and contrast to reality, is almost always a protest against reality and therefore has no roots in reality. Even when Plato in his Republic refers to the old Egyptian’s account of the sunken Atlantis, it is clear that it is not Atlantis that is described, but a fictional island opposed to Athens and Hellas as a whole. In this sense, myth is historical, and utopia is beyond history, myth sets the past, utopia sets the future.

This explains the apparent “categorical” nature of utopias – they state the fundamental points of the non-existent: “I do not comprehend what the roundabout way means, which, in your opinion, should strive to ensure that, if everything cannot be done good, then at least successfully turn it and turn it, as far as possible, into the least evil” (T. More, “Utopia”).

Myth is always a moral or ethical interpretation of real events. All sacred history is the ethical intervention of God in human affairs and lives, which is what distinguishes (for the better) from the world and any other history. Myth is a form of moralizing based on this or that historical case study, example, or case. And if a myth is a description of life, then utopia is obviously a model, and the “embodiment” of utopia in reality becomes its negation.

Any utopia is first and foremost a law-like construction, meaning not only and not so much legal laws and regulations as “natural” and passionately desired by the common man: freedom, equality,

happiness, well-being, etc.

Like any idealization, both myth and utopia put forward aesthetics as an indispensable condition for their existence, expressed in harmony, proportionality, and in primitive myths and utopias (Pythagoras, Plato, Tibetan "Book of the Dead") numerical and / or color certainties and descriptions.

Myths are formed to strengthen and confirm traditions, utopia - to see and design the future. Tradition can be more than just an attribute of the past; it can also act as a tool for building a utopia:

"Utopia is closely related to tradition, although not identical with it. Traditions are historically formed and transmitted from generation to generation customs, rules, norms of human activity. Tradition is a mechanism for retaining and consolidating social experience. Traditions are able to preserve entire layers of human activity due to a certain "ideological validity".

There are two types of worldview of tradition. The first boils down to the fact that tradition is the external framework of life, its framework, the foundation of social automatism, which facilitates group and inter-individual contacts. The second connects tradition with a special symbolic form of representation of Eternity in our lives. In this case, tradition becomes a special "channel" of connection between time and Eternity, historical and superhistorical, the appeal to it acquires a tinge of magic. Relying on the so-called tradition in certain periods of history is nothing more than an attempt by utopian thinking to find a way to that impossible, transcendent state of society that will solve all the problems of today. Thus understood, tradition is the ultimate expression of utopia. Any utopia, as a rule, tends to the transcendent, transcendent given, concrete state of society, it criticizes this system, and not life in general. Tradition, on the other hand, is utopian about history as a whole. "If utopia sees the salvation of a person in something external, then tradition expects to change the external, history by changing the "internal" - human attitude to the world" (G.G. Kirilenko, E.V. Shevtsov "Philosophy: Student's Handbook" \ M.. AST, 2000, 672 p.) .

As a rule, tradition is a stereotype, the causes of which are lost, and therefore the tradition is always perceived dogmatically. Utopia is an "anti-stereotype" and therefore, while retaining its transcendence, is the opposite of tradition. It is also important to note that both tradition (as the voice of the forgotten past) and utopia (as the voice of the future, which will never come true) are a rebellion against the present and its routine routine, injustice and other ugliness of the topical. There is no protest and uprising – there are no traditions, no utopias.

Myth is the moral accompaniment of history, myth gives meaning to history, myth explains the world but does not transform it, it is "horizontal", "parallel" to being. The purpose of any utopia is to transform the world or warn about the upcoming transformations.

"Gunas revolve in gunas": myths, traditions, projects and utopias are closely intertwined in the history of Russia, turning this history and the country itself into a cocktail of mutual exceptions, contra-

dictions, inconsistencies and confrontations: Peter's utopia to turn Russia into a European = civilized country still struggles with the myth of the chosenness of Russia and the Russian people to save the world, the project communism sometimes hangs out next to utopia about European Russia, then turns out to be chosen; the Patriotic War of 1812 in the 20-30s was stubbornly called imperialist (the war of two empires), and a hundred years later the patriotic war of 1941-45 with the same tenacity is considered a war between Germany and the USSR and therefore is not a fragment of the Second World War; we are either for the Reds, then for the Whites, then for the Reds and the Whites at the same time - and so on to a bad infinity. . The actual absence of history, the replacement of it with everything in a row has generated only one thing so far - the lack of chances for the future.

At the same time, the past, any past, as well as the future, any future, are ontologically contrasting with the present, any present.

Thus, in the European consciousness, two future ones in terms of methodological tradition have developed:

- natural, that is, independent of us, existing outside and even outside of us
- artificial, that is, created by us, expedient to us.
- At the same time, one should not identify the "natural" with the "natural" or "natural".
- Examples of the natural future include:
- the idea of immortal humanity (there are as many as seven versions of immortality: genetic engineering, regenerative medicine, nanomedicine, cyborgization, artificial intelligence, digital immortality, cryonics)
- the idea of longevity (up to a thousand years, in the limit)
- the idea of the complete destruction of all living things ("bunker idea")
- the idea of turning the northern part of Eurasia into a white continent like Antarctica (this idea belongs to the geographer B.B. Rodoman)
- the idea of humanity's flight to Space, to other planets

In a strange way, these futures may well coexist. For example, the "golden billion" will enjoy longevity, and all the other billions of people \ robots \ cyborgs \ digital creatures will immortally serve them (a completely reliable ontology of Hell)..

Artificial futures are even more fractional and multiple, because they belong to and are created by people with their chalktoscale. As examples of such future ones, I can cite my own practice:

- Danube Delta Recreational and Economic Program
- the concept of recreational development of Crimea
- Silver University
- Corporate universities in universities
- City universities in Russia
- Local University
- Workshop of Organizational Technologies
- social and environmental monitoring
- Vuoksi River Valley Cities Union

- Scientific production

Among us, small personalities and small people like Akaki Akakievich from Gogol's "Overcoat", there are mostly fleeting future one-dayers: sometimes in the form of universities and workshops, then in the form of a fur coat with a cat collar - what is the difference?

Everything has a consolation, there is it for the future:
It is impossible to live in the future, but it is possible to live in it

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