

UTOPIA – A FORM OF UNDERSTANDING THE FUTURE MODERN ERA

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INTRODUCTION

Today, during the martial law, Ukrainian society is going through one of the most difficult stages of its formation. At a turning point in social development, the issue of Ukraine's civilizational affiliation is being discussed. In this connection, the prognostic possibilities of humanitarian knowledge, the identification of various forms of understanding the future at the theoretical level are actualized.

Essential civilizational differences based on archetypes of consciousness, specifics of mentality, features of historical, cultural, and economic development of various peoples led to one or another form of understanding the future. The ontologization of ideal models in our recent history led to moral maximalism and Bolshevik messianism. Good thoughts, which, as you know, pave the road to hell, gave birth to a gigantic phantasmagoria of real life. The rationalist worldview of the Modern era was characterized by the conviction that the world develops on reasonable foundations, the best of which can only be found by scientific truth, that rational thinking, which seeks the only true truth, legitimizes social development, that only orientation to scientific knowledge ensures the progress of society, establishing normative patterns of its development. The fetishization of rationality, associated with the confidence that reality can be reshaped in the desired direction, according to the ideal project, opened the way for the realization of utopia in practice. This psychological instruction continues to "work" today with the only difference that it is proposed to create new scientific theories, other ideal models of the social system and "launch" them into practice. But social philosophy cannot claim omniscience, it has the role of liberation from dogmas, immutable truths and stereotypes of thinking. Understanding its meaning lies in understanding the processes taking place in society. In this connection, the task of studying different ways of understanding the future, and in particular, utopia, is quite relevant. Is it legitimate to have a negative attitude towards it or an overly optimistic expectation of a new utopia associated with a new model of the social system? In this context, the desire to theoretically understand the functioning of various ways of understanding the future, various models and images of the future, among which utopia as a

form of understanding the future of the Modern era occupies a prominent place, is relevant and well-founded.

1. Understanding the future in spiritual culture

Utopia, as a product related to the formation of a scientific outlook, has an intentional and transcendent character. Utopia manifests itself both in thinking and in practical activity and focuses on what does not exist in reality. Under the utopian consciousness since the publication of Karl Mannheim's famous book "Ideology and Utopia"¹ is most often understood as a transcendent being, has a critical function and is aimed at restructuring the existing social order. Not everything can be agreed with this interpretation of utopia. Indeed, it must necessarily be transcendent in being, but this is a property not only of utopia, but also of any type of worldview consciousness: mythological, religious, scientific. Therefore, highlighting transcendence as a distinguishing feature of utopia itself will not contribute much to the understanding of this phenomenon. It should be noted that by utopia we do not mean any fantastic constructions, but only those projects that are related to the modeling of society. One more point requires clarification: not every product of worldview consciousness that does not correspond to reality is utopian. Karl Mannheim quite rightly identifies the following distinguishing feature of utopias: their critical function. All utopias, which were created by mankind, regardless of whether they were directed to the future or to the past, modeled an ideal state, different from a really existing society. It is difficult to deny the fact that the creation of utopia is caused by a critical attitude to the existing social reality, an attempt to offer an alternative to social existence.

K. Manheim considers utopian only that transcendental orientation in relation to reality, which, turning into action, partially or completely undermines the currently existing order of things. Understanding utopia as an action-oriented phenomenon that undermines the existing social order requires establishing the relationship between theory and practice in utopian projects. Perhaps, it would be more accurate to attribute these words not to utopias as a product of worldview consciousness as a whole, but to the practice caused by an attempt to realize utopias. It is unlikely that Thomas More wanted to undermine the existing social order with "Utopia"². But it certainly became a theoretical product in which the worldview consciousness of his era was embodied. The development and practical implementation of the ideas laid down in the book really turned out to be "explosive" for social life. But

¹ Карл Манхейм «Ідеологія та утопія» Пер. з нім. – Київ : Дух і літера, 2008. 370 с.

² Мор Т., Кампанелла. Утопія. Місто Сонця / перекл. з лат.; вступ. слово Йосипа Кобова та Юрія Цимбалюка; передм. Йосипа Кобова. Вершини світового письменства, том 63. – Київ : Дніпро, 1988. С. 16–114.

does this give the right to define utopia as a phenomenon aimed at the partial or complete "undermining" of the existing social order? Maybe no.

In the history of mankind, people in their consciousness always focused on transcendental factors of being, but they did not always embody them in the existing social order. Obviously, the distinction between theory and practice in utopian projects will allow us to move away from a straightforward understanding of such a complex phenomenon of consciousness and culture as utopia, which means both an extremely pessimistic and overly optimistic understanding of it. Since a person exists in a certain historical time and space, his consciousness is characterized by an immanent form of perception of historical time. The ability to perceive and dissect historical time depends on consciousness.

Each historical time is reflected in consciousness in a unique way, perceived by it. The worldview consciousness of one or another social group depends on how the historical time is understood, and therefore the utopia put forward by it. Historical facts are no longer considered only in chronological order, they are understood, grouped in a certain sequence, after which there is an interpretation of the events of the past and an attempt to predict the future. Utopia is a type of social forecasting.

Different stages of the development of society were associated with one or another type of worldview. Methodologically based on the ideal types of Max Weber, Karl Mannheim, for example, reveals the following forms of the development of utopian consciousness in modern times: the orgiastic chylism of the Anabaptists, the liberal-humanist idea, the conservative idea, the socialist-communist utopia. This classification is the basis of later studies of the problem of utopian consciousness, and with minor variations it can be found in many modern works on utopia³. The evolution of utopian views had a significant impact on ideological currents in public consciousness during the 16th-20th centuries. Although literary and artistic treatises about the future are not the prerogative of only Western civilization, it was precisely in Western European Modern culture that they became so widespread. They influenced public opinion as a whole and the mentality of the masses, giving impetus to the reconstruction of society on a rational basis. Historically, the concept of utopia has had a rather different meaning. The creation of utopias is connected, most likely, with the presence of a certain inclination in the minds of people. To reveal the chosen topic, it seems appropriate to analyze the historical and cultural aspect of historical types of worldviews. Utopia is a fairly broad concept, which includes literary and artistic descriptions of imaginary ideal states, religious-mystical and millenarian liberation movements, philosophical-historical treatises on social justice, social prediction and

³ Карл Манхайм «Ідеологія та утопія» Пер. з нім. – Київ : Дух і літера, 2008. 370 с.

forecasting of the future. An indispensable condition for attributing all the above-mentioned products of consciousness to utopia is the presence of a critical function in relation to the existing system, a desire for radical transformations of the entire social reality.

The intentionality and transcendence of worldview consciousness was manifested in different ways in one or another historical era. These characteristic features were characteristic of all three types of worldviews: mythological, religious, and scientific. Utopia as a product of culture, which appeared in the period of formation of new European science, also had these features. But in the history of culture there were phenomena that were characterized by the same features, although they were products of completely different types of worldviews than utopia. So, for example, the myth of the "golden age" in which there was eternal bliss is characteristic of the mythological worldview; for the religious worldview, it is Jewish apocalyptic literature, Christian eschatology, millenarian teachings of the Middle Ages. But only with the development of the secular worldview during the Modern era, such a cultural phenomenon as utopia appeared, which appeared as an attempt to predict social development. Therefore, the very concept of "utopia" appears precisely in this historical period. Obviously, it is wrong to reduce such diverse cultural phenomena, which correspond to different historical types of worldviews, to a utopia that appeared much later. The affinity of the listed phenomena of human culture with utopia is based on their intention for the future and transcendence, so it is legitimate to consider them as forms of understanding the future in different historical eras and as the origins of utopia in the history of culture. So, for example, myth as a syncretic form of consciousness was certainly the origin of utopia as a cultural phenomenon.

2. Secularization of the worldview in the modern era. the birth of utopia as a form of understanding the future

The historical era, which is directly related to the emergence of utopias, is the era of the Reformation, characterized by the militant Protestantism of the 16th century. At the end of the Middle Ages, the search for paradise moved from the realm of the extra-historical to the social life of Europe. All the millenarian movements of the Middle Ages responded to the nightmares of history with the energy of despair, while the official church abandoned its eschatological teaching, relegating the end of the world to an uncertain future. Believers refused to patiently wait for a better life in another world, demanding the establishment of a thousand-year reign of goodness and justice on Earth. Hence, similar expectations came to be called millenarian (from the Latin mille – thousand and annus – year) or chiliastic (from the Greek chilikos – thousand). Europe became the main geographical area for the

spread of such ideas on the edge of the New Age. Social movements throughout Europe were often based on the millenarian faith.

Thus, Joachim of Florence, a Calabrian theologian of the 13th century, played a special role in the development of the idea of millenarianism. In his teaching, he divided the history of mankind into three kingdoms, the last of which will be the kingdom of freedom, which is under the sign of the holy spirit. In fact, he opposed the church teaching, which accepted Augustine's concept of the establishment of the City of God on Earth, which has already taken place, and re-introduced the archaic myth of the general return into Christianity. This teaching of the Calabrian monk had unexpected and far-reaching consequences.

In England in the 16th century, the popular preachers of the Lollards ("poor priests") found justification for social protest in the Gospel. The sermons of John Ball and the Lollards, who to some extent prepared the rebellion of Wat Tyler, expressed the interests of the poorer sections of the population. The Lollards derived the idea of civil equality from the church's teaching on equality before God, and those of them, such as John Ball, the idea of property equality. Thus, the millenarianism of the Reformation era, although in many respects it remained a phenomenon of the religious worldview, but in a certain sense prepared the appearance of Thomas More's "Utopia" in the world. In European philosophy, a traditional idea of him was formed as a moralizing humanist who modernized Plato's ideas about the ideal state. But, if in Plato's time the mythological type of worldview consciousness prevailed, then More's utopia was written in completely different historical conditions, when the emphasis in the worldview shifts to the dominance of worldly consciousness and undergoes a process of secularization. More has a huge number of followers who try to give a description of the ideal state. More's "Utopia" was a description of an ideal island that exists somewhere. But the utopia of Thomas Munzer, which was born out of the social conflict of the German cities where he had to preach, is first of all an attempt to organize an earthly paradise for the common man. At the same time, he associated the appearance of such a paradise with a rebellion against the existing social order. Thus, millenarianism is transformed into a new secularized phenomenon: the phenomenon of utopian consciousness.

If for Europe at the end of the 20th century, millenarianism has long been a stage that arouses interest mainly among historians, then modern millenarian movements for former colonial peoples are a rather pressing topic. Millenarian movements can be considered as the development of an archaic scenario of periodic updates of the world. It almost always has a direct or indirect influence of Christian eschatology. These movements are often anti-Western, although their members are attracted to Western values. Millenarian

movements are started by religious figures of the prophetic type, but are continued by politicians for political purposes. (Prophetic – from the French prophétique – related to the prophet, prophetic.) Thus, millenarianism becomes a characteristic feature of the development of worldview consciousness of various peoples.

At the end of the 20th century, there is nothing in the Western world that can be compared with the millenarian faith. However, some cultural phenomena are attractive in this connection. At the beginning of the 20th century, radical changes took place in the plastic arts, and then in literature, theater and music. This is more than destruction, it is a thirst for turning to chaos, an attempt to start the history of art again from scratch. For many modern artists, the destruction of plastic language is only the first stage of a more complex process of transforming the world. In this respect, the views of many modern artists coincide with the views of the primitives. They do not deny art as such, but contribute to the destruction of the previous world of art in order to create another in its place. It should be noted that artists are often one or two generations ahead of the processes in social and cultural life.

3. Origin of the concept "utopia"

The simple and well-known concept of "utopia" appears before us in more detail in several meanings, at the same time in meanings that are mutually exclusive. In the works devoted to this phenomenon, we will not be able to find any unambiguous interpretation. There is no consensus on the interpretation of utopia. Some almost equate utopia with an ideal, seeing in it the unattainable goal of humanity of the "golden age", others tend to consider it as a pre-scientific form of thinking that is transitional between religion and science. Directly opposite points of view are expressed: on the one hand, the thesis about the end of utopia, about its overcoming by scientific consciousness throughout the course of historical development, is asserted, on the other – the opinion about the renaissance of utopian consciousness.

One of its most famous researchers, F. Manuel, drew attention to the uncertainty of the concept, who admitted that only one point of view had reached a consensus: it would be better not to start making efforts to achieve a general definition of the term "utopia"⁴.

Such contradictory opinions, many of which are expressed by prominent figures of world humanitarianism, require recalling the terminological meaning of the word "utopia". It is known that the very concept appeared in modern times. Its appearance was connected with deep changes that were taking place in the worldview. The new era of European history required and

⁴ Utopias and Utopian Thought. ed. F. Manuel. *Souvenir Press Ltd; First British Edition London, 1973. 321 p.*

gave rise to a different approach to understanding the world and the place of man in it.

The growth of scientific knowledge inspired and gave a person optimistic faith in his own strength. Mastering the laws of nature, thanks to rational thinking, convinced that society can be built on a reasonable basis. From rationalistic positions, the idea of an ideal state was formed, which was embodied in many utopias. Therefore, it is not surprising that the very concept appears in this era and derives its lineage from the name of the fictional island from the famous book by Thomas More, who possessed a sophisticated literary style that was characteristic of humanists. "Utopia" brought More immortal fame. He can rightly be called the creator of this literary genre. Literary utopias, which appeared in large numbers after the publication of Thomas More's book, impress with the scale of the human spirit and creative imagination in constructing a social ideal. Descriptions of the ideal state existed even before the works of the British humanist, but More's semantic creativity was necessary to fill the linguistic gap and create the term "utopia" itself, which confirms the contradiction between the real and the unreal, the reality of the existing society and the unreality of the social ideal. The opinions of such an outstanding political figure of his time as Thomas More were caused by the rejection of the socio-political and religious situation that developed in England at the beginning of the 16th century. Social dramas related to the restructuring of the agricultural system and the deprivation of land by a large number of peasants, religious intolerance, the insatiable desire to enrich the period of primitive accumulation – all this contributed to a critical attitude to the existing reality.

"Utopia" was born not only due to More's critical ability in relation to the actually existing society. The optimistic worldview of More, a humanist, was based on the understanding that it is enough to observe common sense and the laws of nature, which are in harmony with reason, and you can avoid all the troubles that burden society.

Based on the analysis of the text of "Utopia", it becomes possible to assert that it was not a program to be implemented, because Thomas More, without hiding, says that in the utopian republic there is a lot that he wants more in our states than expected. But, not being a social program directly aimed at implementation, it outpaced the principles that became a normative function. The text of the work is permeated with allusions pointing to social ailments and methods of their treatment. The key idea of "Utopia" is the absence of private property, with the absence of which More connects the well-being of the state "... When these disgusting people, due to their insatiable greed, divided in their environment everything that would be enough for everyone, how far they all from the prosperity of the state of the Utopians! Having put

money out of use, they completely destroyed all greed for it, and what a mass of burdens disappeared at the same time! What a seed of crimes uprooted! Who does not know that with the disappearance of money all those crimes completely die out, which are subjected to daily punishment, but not tamed, namely: cheating, theft, robbery, quarrels, insurrections, disputes, mutinies, murders, treasons, poisonings; moreover, together with money, terror, anxiety, cares, labor, sleeplessness. Even poverty itself, which, apparently, alone needs money, would immediately disappear with the absolute destruction of money"⁵.

"Utopia" by Thomas More is one of the few literary works that influenced the course of human history to such an extent. The works of many of More's contemporaries are of interest only to specialists in the field of culture, while "Utopia", which marked the beginning of a new literary genre, became a manifestation of the human spirit in search of a social ideal.

The very concept of "Utopia", created by Thomas More, comes from the Greek "u", which means "not", and "topos" – "place", that is, in translation, it means nothing more than "a place that does not exist". But there is another interpretation, which comes from the Greek words "ev" – "best" and "topos" – a place, which in translation sounds like a perfect place or a state of perfection. Already in the Neo-Latin word formation of More there is the possibility of diametrically opposed interpretations of it. What is utopia? A place that doesn't exist or a great place? Both are possible: a great place that doesn't exist?

Thomas More had many followers. Earlier works began to be called "utopias" as well, the most famous of which, of course, is Plato's "State". More's "utopia" is even called a counter-utopia in relation to the social ideal set forth in "The State".

It is often said that all utopian literature should be considered as a gigantic commentary on the dialogue of the ancient philosopher, which consists of ten books. Despite all the traditions of antiquity, which mythologized and idealized the past, Plato's thoughts about the perfect orientation to the future were embodied in the idea of an ideal state. For ancient man, the past was attractive. Ideal models of the present were sought and found in traditions and myths. Plato turned his gaze to the future. Plato's myth, which is based on logos, ceases to be a reference to the past, it is permeated with thoughts about the highest good and absolute truth. In his great work, which is essentially mythological, he dreams of an ideal human society, led by philosophers who observe eternal truths. They are given to understand the truth of being. They

⁵ Мор Т., Кампанелла. Утопія. Місто Сонця / перекл. з лат.; вступ. слово Йосипа Кобова та Юрія Цимбалюка; передм. Йосипа Кобова. Вершини світового письменства, том 63. – Київ : Дніпро, 1988. С. 16–114.

are able to contemplate the ideas of the beautiful, the good, the just, which is revealed thanks to studying geometry, astronomy, music, and dialectics.

Plato's art of state management is primarily an art aimed at improving the human soul. This, apparently, is the reason why he considers the art of true management accessible only to philosophers. Only when a politician becomes a philosopher, it is possible to build a real state based on the highest value of Truth and Good. To a large extent, the Platonic conception of the ideal state reflected such features of the ancient Greek mentality as the reduction of the essence of man to his soul, the coincidence of the individual and the citizen, the understanding of philosophy as knowledge about the goals and first causes of existence: Plato "builds" an ideal the city-state as a system of all moral values. For him, building an ideal state means getting to know man and his place in the Universe. Plato's ideal state reproduces, first of all, everything that is in the human soul.

The idea of an ideal city-state is closely connected with Plato's psychology, with his idea of the trinitarian structure of the soul. According to the ideas of the ancient philosopher, there are three parts in the soul of every person: lustful, passionate and rational. These layers of the soul must be balanced. Based on this, Plato derives a system of values. Depending on the dominance of one or another part of the soul, Plato sees people belonging to one or another social layer of an ideal society. The first principles, thanks to which the entire ideal world of Plato was created, are Goodness and Justice. In the finale of the ninth book of his work, he writes that it does not matter whether an ideal state can be built, it is enough if someone lives according to the laws of the ideal state, according to the laws of Goodness, Kindness and Justice. In other words, the ideal city that must be born in reality must first be born in everyone's soul. Throughout the work, Plato draws a parallel between the human soul and the state. Striving for a just state, everyone is obliged to build the ideal of justice in his soul.

Plato's city-state should consist of three estates: rulers, peasants, artisans, and merchants. In the lowest social stratum, virtue and moderation should prevail in the soul; the guardians have the volitional part of the soul; the rulers are obliged to be able to know and contemplate the Good, to fulfill their duty with the greatest diligence.

Thus, a perfect state is a state in which moderation, courage and strength, wisdom should prevail for the social strata. Justice must regulate these virtues. The central idea of Plato's ideal state is the idea of justice. The two social layers of the ideal state are deprived of property – they are philosophers and warriors, because property, according to Plato, is harmful to those who are devoted to higher thoughts. In Plato's ideal state, there is no family, and children consider the state to which all people are devoted from childhood as

their family. In his work, Plato also pays attention to the issues of upbringing and education. The main goal of education is consistent with the main principle of building an ideal city-state – with the knowledge of Good. A person must shape himself according to the model of Good/

Plato also develops the "Laws" of an ideal state, which, in his opinion, should be governed by ten wise elders. The laws of an ideal state are sanctified by the divine will, and fear of God is the basis of their implementation.

In modern times, the eternal theme of Platonic reflections on the ideal state was varied many times. But all these structures remained the utopian property of great dreamers. For Plato, the world of true Being is an otherworldly world of ideas, where true life flows. There the soul reaches grace. Utopia is an attempt to build the City of God on Earth. Therefore, Plato's ideas about the ideal state are not a utopia, as it is interpreted in modern times. (Utopia of modern times is a secularized idea of the embodiment of the millennial kingdom of Goodness and Justice within the limits of earthly life. Therefore, it is wrong to attribute Plato's "State" to utopia as a form of understanding the future.)

It should be emphasized that the new Platonic interpretation of the world and man, which emerged from the struggle with sophistry, becomes the end of the Greek era and in many ways prepares Modern rationalism. Ancient man understands his limitations in existence and does not oppose himself to all that exists. Therefore, it does not set itself the task of changing existence, but is inscribed in it as a part of the universe. The man of the modern age understands himself as a subject and establishes himself as the legislator of existence. Man, as a subject empowers himself to be the owner of the planet. This is the basis of the secular consciousness of the Modern man, which is completely different from the mythological and religious worldview, which gave rise to such a phenomenon as utopia.

Similar to the "State" of the outstanding ancient philosopher, the work of the same name was written by Cicero, comments to Plato's treatise were made by Proclus, and the "Treatise" Al-Farabi wrote under the great influence of "The State". The enormous influence that Plato had on the understanding of the problem of the ideal state, apparently, enabled the authors of works on the problem of utopia to trace the lineage of utopia from Plato's works. Starting with Plato's "State", they move on to other works of ancient literature, then to "Utopia" by Thomas More, "The *City of the Sun* " by Tommaso Campanella, to "New Atlantis" by Francis Bacon, and so on to novels like "*Penguin Island* " by Anatole France or "Men as Gods" by Herbert Wells. They conclude their anthologies with a review of the negative utopias of Yevgeny Zamyatin, George Orwell, and Aldous Huxley, as well as the novels of Andrei Platonov, Kurt Vonnegut, and Ray Bradbury. Thus, a variety of works, ranging from

philosophical treatises to science fiction, fall into the circle of works that are called utopian. Is it possible to agree with such a broad interpretation of utopia? At the level of everyday consciousness, the word "utopia" is most often associated with an unfulfilled dream, an impossible project, something unreal and unattainable. At the theoretical level, utopia is understood as an image of an ideal social order, in which there is no scientific justification. The concept of "utopia" has become general for the definition of various descriptions of a fictional country, which is intended to be a model of the social order, as well as in a too broad sense of all works and treatises that contain unrealistic plans for social transformations.

"Utopia is a model of a fictional society, as the embodiment of a social ideal, a worldview form of mastering the future. Along with forms of future mastering existing in different historical eras – myth, apocalyptic, hiliasm, millenarianism – utopia is connected with the change of worldview paradigm in the Modern era⁶.

But it is often quite difficult to determine which ideas will remain unfulfilled dreams and which will come true. It is also not easy to answer the question: who and on what basis should recognize this or that project as unfeasible? Often, utopias based on the ideals of one generation are not very attractive to other generations of people. A significant part of the society, for example, most of the older generation tends to assert the unrealism and non-embodiment of utopias in social life, while the representatives of the younger generation, who put forward the utopia of a new social system, sincerely believe in its quick implementation and in the "leap" from the "bad" of reality into a bright future. But were all utopias inevitable dreams and impossible fantasies? Numerous elements of former utopias in the course of historical development have been realized or turned out to be true predictions. The fantasies of one age became reality in another. Alphonse de Lamartine called utopias premature truths; it is hard to disagree with him. Although numerous elements of "primordial truths" are embodied in reality, there is a deep difference between utopia and reality, because utopia is characterized by transcendence in relation to reality. Utopias are possible because of the ability to choose. There is no utopia without some alternative. But we are not talking about any kind of alternative, only about one that is fundamentally designed to change the social order. Therefore, not every orientation, transcendent to this being, will be utopian. Utopian is only such an orientation that breaks the hereditary ties between the existing and the future social system.

Utopia does not set itself the goal of correcting and reforming the existing world. In it, the restructuring of society is presented as a complete break in

⁶ Розова Т. Утопія / *Філософський енциклопедичний словник*. / гол. ред. В.І. Шинкарук. – Київ : Абрис, 2002. С. 659–260.

historical continuity, as a simple replacement of bad social relations with good ones. The utopian, carrying demiurgic plans, dreams of an absolutely beautiful, completely new world. built instead of the "rotten" old one. If the reformer accepts the old world as the basis for building the future social order, without thinking about breaking hereditary ties, then the mission of the utopian is to reject the old world in the name of the image of a new society. This is the difference between a reformer and a utopian, between someone who corrects reality instead of building a completely new one. The greatest compromise that the utopians could make was to create islands of new social relations in it without destroying the old world, which, by their example, were supposed to convince humanity of the fidelity of the utopian method.

The terminological analysis of the concept of "utopia" indicates the complexity and multifaceted Ness of its use in modern philosophical literature. It is so ambiguous that it is difficult to give its comprehensive formulation, which would fully reflect the phenomenon of utopia. Often, the description of social processes, to which it is impossible to apply the term "reality", "validity", is characterized by the concept of "utopia". In this context, utopia is used as the antithesis of reality. There is no doubt that various social and political theories found a form in it to outline the program of the future. Therefore, one can find quite a lot of confirmations in the history of ideas. It is considered in relation to science, ideology, myth, religion.

Thus, utopia can manifest itself in the form of a dream, a fantasy, that is, a description of a desirable or undesirable society, an extrapolation, a warning, an alternative to reality, a model for achieving in the future, an experiment. It appears both in the form of a eutopia and in the form of a negative utopia or a dystopia.

4. Negative utopia. Anti-utopia. Dystopia

In the 20th century, interest in positive utopia gave way to understanding its negative antipode. Why did it happen? In any case, for two reasons: the first is the failure of utopia, the second is its triumph. This paradox introduces us to the very essence of the problem of utopia. Aldous Huxley's utopian novel "What a Wonderful New World" begins with an epigraph quoting the words of M. Berdyaev, a philosopher of the Kyiv circle: "But utopias turned out to be much more feasible than it seemed before. And now there is another painful question, how to avoid their final realization." The paradox is that a much-desired better future has become possible, but its realization has caused serious apprehensions. A special type of utopian literature was born from them, which is often and unjustifiably regarded as the only possible one for our century. In contrast to the classic positive utopia, it came to be called a negative utopia. At the end of the 20th century, it became difficult for

humanity to get excited about rainbow illusions, which coincide with the hopes of modern optimists. Societies born of the fantasy of modern utopians often reproduce evil on an enlarged scale. Therefore, it is not surprising that the description of such social systems received the name of negative utopia, represented in the literature by dystopias, anti-utopias, cacotopias.

Concepts of classic utopias are based on ideas that are aimed at finding an ideal, at demonstrating a model of a good society. Positive utopia is primarily interested in the idea of improving society, and not in the description of society, which is, according to S. Lem, "... a demonstration of the collapse and degeneration of attempts to improve society"⁷.

The pictures painted by anti-utopians are designed to show not admiration, but horror, their task is to paint fear, not idylls, to repel, not to captivate. Utopian thinking of the 20th century is represented by a series of outstanding negative utopias: "We" by Yevgeny Zamyatin (1920), "What a Wonderful New World!" by O. Huxley (1932), George Orwell's novel "Nineteen Eighty-four" (1949), " Mechanical Piano" by Kurt Vonnegut (1952), "Fahrenheit 451" by Ray Bradbury (1953). These and many other dystopias are a critique of utopianism, showing what perfection would look like imposed on humanity, regardless of its wishes. A large place in negative utopias is occupied by the issue of violence, a description of one or another police system is often presented, which is designed to protect the established order once and for all and prevent free thinking. This is how Yevgeny Zamyatin writes about it in one of the first dystopias of the 20th century, the novel "We": "It is up to you to subjugate the benevolent yoke of reason to unknown beings that exist on other planets – probably still in a wild state of freedom. If they don't understand that we bring them mathematically unmistakable happiness, it's our duty to make them happy"⁸.

Creators of negative utopias warn first of all against the possibility of the emergence of such social systems in which there is no will. They fear not so much unanimity as that protest can be suppressed through miraculous technical solutions, which will allow people to be manipulated and create obedient controlled beings deprived of independence.

We can say that one of the essential features of negative utopias is the presence of consensus. The main goal of a negative utopia is to get humanity to accept the system submissively. It is solved by introducing consensus. That is why the world of negative utopias is a world of total organizations that have unlimited technical means to control human consciousness. But such characteristic features of dystopia and dystopia as the introduction of

⁷ Lem St. *Fantastika i futurologia*. Krakov, 1970. T. 2. S. 337.

⁸ Замятін Є. Мн. *Мультимедійне видавництво Стрельбицького*. URL: <https://knigogo.com.ua/chitati-online/my/> С. 12 (дата звернення: 28.05.2023).

consensus and the creation of an all-encompassing social system are already very familiar to us from classical utopia. Aren't this what utopians of the Modern era dreamed of?

Let's consider some utopias. The social relations described in them are conceived as ideal, but from a modern point of view, they do not look very attractive. For example, life organized according to the laws of the "*The City of the Sun*" by Tommaso Campanella is described as follows: "A high hill rises on a large plain, on which most of the city is located... Their supreme ruler is a priest, who is called in their language "the Sun," in ours we would call him the Metaphysician. He is the head of all, both in the worldly and in the spiritual, and in all questions and disputes he makes the final decision... The distribution of everything is in the hands of responsible persons; but therefore that knowledge, honor and pleasure are common property, then no one can appropriate anything... Men and women wear almost the same clothes, which are adapted to military affairs, only the cloak for women is below the knees, and for men it reaches only up to the knees... Houses, bedrooms, beds, and everything else necessary, they have in common. But every six months the superiors appoint who shall sleep in which circle, and who in the first bedroom, and who in the second: each of them is indicated by letters at the top. Each circle has its own kitchens, shops, pantries for dishes, edible supplies and drinks. To supervise the fulfillment of all duties in this regard, a respectable old man and an old woman are appointed, who are under the command of servants and have the right to beat or order to beat the negligent and disobedient..."⁹.

The description of the huge hat workshop from "*Travels in Icaria*" by Etienne Cabet, where the division of labor reaches primitive monotonous actions that must be performed, is not very moving either. One of the most important ideological points is the singing of hymns in honor of the founder of the happy community and songs about the joys of factory life¹⁰.

How can one not mention here the description of "afternoon personal time" from Yevhen Zamyatin's dystopia "*We*": «The avenue is full: in such weather, afternoon personal time – we usually spend it on an extra walk. As usual, the Music Factory sang the March of the One with all its trumpets States. In measured rows of four, enthusiastically beating the beat, there were numbers – hundreds, thousands of numbers, in bluish uniforms, probably from the ancient "*Uniforme*", with gold plates on the chest – the state number of each

⁹ Мор Т., Кампанелла. Утопія. Місто Сонця / перекл. з лат.; вступ. слово Йосипа Кобова та Юрія Цимбалюка; передм. Йосипа Кобова. Вершини світового письменства, том 63. – Київ : Дніпро, 1988. С. 16–114. URL: <https://coollib.com/b/425869/read#t3> (дата звернення: 30.05.2023).

¹⁰ Cabet Étienne. *Travels in Icaria*. URL : https://www.goodreads.com/book/show/1298209.Travels_in_Icaria (дата звернення: 30.05.2023).

and every one. And I – we, four, is one of the many waves in this mighty stream»¹¹.

At first glance, the similarity of positive and negative utopias is reduced to the use of a certain literary device: the description of a fictional journey in space or time. But the essence of the problem is not only in the manner of presentation, it is a broader and non-literary issue. Diametrically opposite types of utopias are related by the way of seeing the world. Although in the axiological sense they are opposites, in both cases we have before us an example of black and white perception. If in a classic positive utopia, the system of values offered to the reader is definitely positive, then in dystopias and dystopias an definitely negative reality opens before us. Often interpreting the same text, but approaching it with different value systems, we can perceive it both as a utopia and as a dystopia or dystopia. Perhaps that is why Skinner's "Walden Two", conceived by the author as a utopia designed to solve the future problems of humanity with the help of behavioral engineering, aroused the enthusiasm of some readers and the horror of others. Although it sounds paradoxical, in the 21st century, the classical utopia of the Modern era is perceived as a dystopia.

Thus, utopia can turn into its negative antipode: eutopia into dystopia, if approached with a different system of values, with other interests, needs and goals. That is, the boundary between positive and negative utopia is in the system of Values. Based on the text alone, it is quite difficult to determine what kind of utopia we are dealing with. Apparently, it makes sense to use the hermeneutic method in the process of studying utopias, delving into the intentions of the author, studying the historical context, reconstructing the cultural era associated with the creation of the work.

In fact, in opposing a new ideal to some alternative ideal, techniques are often used that are based on discrediting the opposing value system. This method is the basis of negative utopia. She is satirical, she never gives her ideal of society, only presents the social ideal of a "true" positive utopia in an unsightly world. Thus, if the classical utopia is didactic, then the negative utopia is satirical. Negative utopias are related to political journalism, where the ideas of political opponents are first brought to the point of absurdity, and then the danger associated with the implementation of these ideas is demonstrated.

In worldview consciousness, dystopian ideas functioned much earlier than the dystopias of Zamyatin, Huxley, Orwell appeared. Anti-utopianism in a wider sense than literary appeared much earlier and is connected with the worldview of the author. Thus, Jonathan Swift's negative point of view in

¹¹ Замятін, Є. Ми. *Мультимедійне видавництво Стрельбицького*. URL: <https://knigogo.com.ua/chitati-online/my/>_(дата звернення: 28.05.2023).

"Gulliver's Travels" is related to the worldview of the writer, who was quite skeptical about the possibility of the existence of a utopian island where everything is prosperous. The worldview position connects Swift with the authors of dystopias of the 20th century.

The elements of dystopia appeared with genius power in the work of Fyodor Dostoevsky: in the novel "Devils" and the philosophical novel "Notes from the Underground". The fantasies of the Paradoxalist, the anti-hero of "Notes from the Underground", are based on a positivist worldview. "Underground" turned out to be a worldview that was torn from the ground in the same way as Shigalyovshchina – a utopian system that starts from "limitless will" and ends with "limitless despotism". In "Devils" Dostoevsky argues with nihilism, with the utopia of Westerners, compromising the system of values created by them, which, according to his conviction, will lead to moral collapse. Thus, the origins of dystopias of the 20th century are revealed in polemical literature. Negative utopias are formally reminiscent of classical utopias of the New Age. They also reflect the image of an absolutely homogeneous reality. The only difference is that the creator of a negative utopia, as a rule, does not give his value system. It should be noted that the rather complex and multifaceted problem of utopia will be greatly simplified if negative utopias are considered only as a simple "overturning" of the opposition of ideal and reality in a positive utopia. The task of negative utopias is not always only the debunking of the social ideal of a positive utopia, sometimes it is the compromising of reality in the name of some social ideal, which is never clearly postulated in dystopia. In this plane, apparently, lies the difference between the terms "anti-utopia" and "dystopia". If dystopia and cacotopia are a reflection of a sick society, then dystopia is an attempt to negate the very idea of utopia. The term "dystopia" is used to denote a negative utopia that rejects the traditional positive utopia. Dystopia warns against what seems impossible, but may well become reality. (Let's recall the "Island of Crimea" by V. Aksyonov!). So, one of the proofs of the single roots of positive and negative utopia is the fact that they often co-existed and complemented each other. For example, Rousseau paints a negative utopia of existence in the city and, on the contrary, gives a positive utopia of rural life.

Negative and positive utopia have common origins, which lie in the worldview consciousness of a person, so the border between them is not always sharply drawn. Apparently, the historical reality of the 20th century: two world wars, the existence of totalitarian regimes – actualized the problem of utopia. The crisis of optimistic faith in man and his possibilities explains the fact that the revival of the utopian tradition in the 20th century is connected with the literary genre of dystopia and dystopia. Erich Fromm in the afterword to Orwell's novel "Nineteen Eighty-four" wrote: "... Hope for the individual

and social perfection of man, which was clearly expressed in philosophical and anthropological terms in the works of philosophers of the Enlightenment and socialist thinkers of the 19th century, remained unchanged until the end of the First World War. This war marked the beginning of a process that was supposed to lead to the destruction of the two-thousand-year-old Western tradition of hope in a relatively short time and transform it into a state of despair"¹².

5. Classification of utopias

Over the past few centuries, humanity has created such a diverse number of different utopias that the question of their systematization has arisen. However, all attempts to somehow classify them ran into serious difficulties. The simplest solution to the problem was systematization, which was based on the chronological principle. The utopias of the New Age, the Enlightenment, the socialist utopias of the 19th century, etc., were considered from this point of view. This principle, for example, is guided by one of the most famous researchers of utopia, Louis Mumford. It is possible to systematize utopias using this method, because utopias of different historical eras have their own specific features. In this way, it is possible to depict utopias of different historical eras in turn. But such a classification is nothing more than an exposition of the history of ideas.

A completely different principle of classification is based on a class approach to organizing various utopian ideas. In this case, they talk about a bourgeois, proletarian utopia. A combination of approaches can be seen in Mannheim, when he talks about the utopia of the rising class, but still takes the historical principle as the basis of classification.

It is possible to organize utopian literature according to the main issues in it. Thus, in socialist and communist utopias, the main content is related to the issue of private property and its elimination, in anarchist utopias – about liberation from violence, about the abolition of the state, in technocratic utopias – about the dominant role of science and technology, the development of which is capable of solving all social problems, in religious utopias we encounter an attempt to solve moral problems and find a way to eternal salvation, in ecological utopias, questions of nature use, etc. are raised. This classification is of interest because it can be used to judge problems. which prevail in the utopias of different historical eras.

Sometimes utopias are divided into progressive and reactionary. Thus, Lenin divided utopias into two groups: those that distract the masses from the revolutionary struggle, and those that inspire it. Such an approach undoubtedly reflected the worldview of the era and specific political goals.

¹² Fromm E. Afterword to George Orwell's "1984". N.Y. 1962. P. 258–259.

Retrospective and prospective utopias are also revealed. The basis of this classification lies in the relation to the social ideal: regardless of whether it is sought in the past or an attempt is made to formulate it for the future. Academician Volgin, one of the most famous Soviet researchers of utopian socialism, classifies utopias according to the social ideal proclaimed in them.

F. Menuel singles out "utopias of calm happiness", dynamic utopias of a better future and utopias-eupsychia (Abraham Maslow's term). In the first subdivision of utopias, models of a positive society are displayed, which do not require any changes; the second type – euchronias – indicate the right direction, thanks to which humanity can live better, but they do not give the final formula for happiness; the third type of utopias, eupsychia, reflect not so much the ways of restructuring society, but the need to retool the psyche. Such a variety of classifications testifies to the multifaceted nature of the utopia phenomenon, which allows us to approach it from different angles.

Over the past decades, the classification proposed by L. Mumford has been approved in world literature that analyzes the problem of utopia¹³.

He pays great attention to two types of utopias: "escape utopias" and "reconstruction utopias"¹⁴.

If the "escape utopia" leaves the external world as it is, the "reconstruction utopia" seeks to change it. The "escape utopias" or escapist utopias (from the English "escape" – run, escape) include utopias based on dreams of a better world, which do not call for a change in the existing society. The authors of these utopias "run" from modernity to the dream zone. Escapist utopias do not propose reform programs, but only indicate what, from their point of view, is the public good. "Utopias of escape" is an attempt to evaluate social phenomena, but they leave the choice of the method of action to themselves. This position of the creators of escapist utopias often causes criticism, they were "branded" for fruitless intellectual entertainment, which is not followed by anything. Classical utopias of the New Age in their own way most were escapist utopias. For example, "Utopia" by Thomas More.

The social ideal of "heroic utopias" or, as they are more often called, "reconstruction utopias" does not differ significantly from the social ideal of escapist utopias. But their creators set before the individual the task of an active attitude to life. The modern American utopian Paul Goodman, one of the representatives of the youth counterculture of the 60s, writes: "If there is no community to which you could belong, create one yourself, friend"¹⁵.

¹³ Мемфорд, Льюїс. Міф про машину. Техніка і розвиток людини. *Сучасна зарубіжна соціальна філософія*: хрестоматія. Київ : Либідь, 1996. С. 58–86.

¹⁴ Mumford L. The Story of Utopias: New York, *Bony and Liveright Inc.* 1922. 315 p. URL: https://www.goodreads.com/book/show/773525.The_Story_of_Utopias (дата звернення: 29.05.2023).

¹⁵ Roszak, T. The Making of a Counter-Culture. New York, 1969. P. 204.

"Utopia of reconstruction" requires opposing the surrounding evil with one's whole being. Criticizing an imperfect society, she demands to refuse participation in it. The alternative of ideal and reality is here in the form of opposition of a person who accepts a utopian ideal to the whole society, which is unable to realize it. Depending on the historical situation, the "utopia of reconstruction" sometimes sets the goal of transforming the entire society (even regardless of the wishes of all its members) and makes an attempt to realize the ideal on a limited scale, carrying out a utopian experiment. "Utopias of reconstruction" or "heroic utopias" are dreams of a better society, which are combined with a certain program of actions: whether it is a revolutionary struggle or an attempt to organize a utopian experiment. This type of utopia is aimed at practical implementation. Yes, Fourier's phalanster is a phenomenon no less fantastic and detached from reality than Campanella's "The City of the Sun", but, according to the author's idea, it should have been embodied in reality, and not only remain a product of spiritual culture and intellectual entertainment for the author. In the literature devoted to the problem of utopia, one can often find the following classification of utopias. First, all utopias are divided into escapist and heroic, then within escapist utopias: 1) "utopias of place", 2) "utopias of time", and within heroic – 1) "utopias of order", 2) "utopias of politics". The Polish researcher of utopia Jerzy Szacki singles out the third type of escapist utopias – utopias of a timeless order. According to his opinion, in them the pattern is transferred somewhere beyond time and space and is associated with eternal values such as God, Nature, Reason: "Platonic "ideas", Chinese "tao", Stoic "nature", Christian "god" – such selected examples of timeless utopia." The phenomena listed by him are not utopias, but they, like utopia, are generated by the transcendence of worldview consciousness. Researchers refer to "heroic utopias" as utopias that contain a call to action and are aimed at practical implementation. They can be expressed in the creation by a group of like-minded people of a utopian experiment within the limits of a "bad" society. But "heroic utopia" implies the creation of a new social order for all people, regardless of their wishes. In accordance with these attitudes, such researchers speak of utopias of "order" and utopias of "politics".

This classification complicates the problem. What is the "utopia of the order" if not a kind of escapist utopia? If the so-called "utopia of the order" is created by a closed group of people who "withdraw" to their own peace in order to preserve the values recognized as the only true ones, then before us is an example of the "utopia of escape." The Polish historian Jerzy Szacki writes, characterizing the utopia of politics: "Orders" sometimes come out of isolation and start actions designed to transform the entire social order. Often a revolutionary conspiracy or a political project of another type arises in a

group of friends... The utopia of politics begins where someone – a person or a group – sets before himself the task of changing society from its very foundations. It can be expressed in an infinite number of concrete forms, but we are always dealing here with a stubborn desire to bring rigid reality closer to the ideal"¹⁶.

When the order gets rid of its isolation, a "union of friends" is created, which begins actions designed to change the order – before us is an example of creating a political organization. In this case, we should not talk about

the so-called "utopia of politics", and about the relationship between theory and practice in utopian projects. Probably, a more legitimate division of utopias according to the method of action into "escape utopias" and "reconstruction utopias", utopias according to content into "place utopias" and "time utopias"

"Utopias of places" talk about countries that do not exist in reality. The fantasticness and invention of the described state is specially emphasized by the author. Let's recall "Utopia" by T. More, where the author, using a subtle knowledge of linguistics, calls the country "a place that does not exist." The capital of Utopia is the city of Amauroto (from the Greek "anhydros" – disappearing). The river in the country of Utopia is called Anidra (from the Greek – devoid of water), that is, a river without water. The ruler of the state is called Adem (composed of the negative participle "alfa" and "demos" – the people), in other words – the ruler without the people. The navigator Rafail Gitlodei, whose name translates as "one who is known for idle chatter", tells the reader about the happy country.

Etienne Cabet's Ikaria, Campanella's The City of the Sun is also pure fiction, because these countries cannot be found on a geographical map.

"Utopias of a place" includes the description of ideal states in less-explored corners of the globe. Thus, in the utopias of the Enlightenment era, ideal social relations were attributed to China or the states of Southeast Asia, which were not well known to Europeans. "Utopias of places" were located not only in remote, from the point of view of Europeans, parts of the world, but also on other planets. Thus, Cyrano de Bergerac creates the treatise "The Other World: Comical History of the States and Empires of the Moon".

Classical utopias were mostly "utopias of place". The model for them was "Utopia" by Thomas More. Probably, it is no accident that the first utopias of the New Age were "utopias of place". In the era of great geographical discoveries, a large amount of travel literature appears, which is imbued with the spirit of interest in everything new, the belief in the possibility of the existence of an "earthly paradise". Ideal societies were first associated with

¹⁶ Szacki Jerzy. Tradycja. Wydawnictwo. *Wydawnictwa Uniwersytetu Warszawskiego*. 2011. 248 s. URL: <https://lubimyczytac.pl/ksiazka/126339/tradycja> (дата звернення: 27.05.2023).

the voyages of Christopher Columbus and Amerigo Vespucci, then their homeland became Australia (See: "The history of the Sevarites or Sevarambi: a nation of inhabiting part of the third continent, commonly called, Terrae australes incognitae: with an account of their admirable government, religion, customs, and language». Author: Allais, Denis Vairasse), after which they "migrated" to the islands of the Pacific Ocean. Of course, the expansion of the geographical horizon of humanity also entails the displacement of the ideal country of Utopia.

In the Age of Enlightenment, the tendency to idealize the "good savage" and traditional societies opposed to the states of Europe made itself felt in utopian literature. The authors emphasize the contrast between the culture of traditional society, which functions in accordance with the laws of nature, and modern European civilization. If the utopias of the New Age were fantasies, then the utopias of the Enlightenment can be called idealizations. In the utopias of the Enlightenment, there is no such precise detail in the description of the ideal society, they are more interested in the principle of organization of the ideal state. Utopia ceases to be a "closed society"¹⁷.

The 19th century ends the period of classic "utopias of place". They continue to appear, but already in the form of stylization (such as "People as Gods" by H. Wells) or as a description of small societies in the middle of large social systems. This is not an unknown utopian island, but a happy place in a specific country. So, fantasy gives way to idealization. One of the varieties of the "utopia of a place" is the utopia of the opposite system. The possibility of the functioning of this kind of utopia has always existed because there was an opposition between Catholic and Protestant countries, between monarchies and republics, between democracy and totalitarianism, capitalism and socialism. Thus, after the French Revolution, the "motherland of freedom" was seen in revolutionary France, after the victory of the 1917 revolution, Russia became the dream of the opponents of bourgeois society, and in the 60s, such a state, especially for Latin America, was Cuba. In this idealized society, they did not look for reliable information, often, on the contrary, they selected only those facts that made it possible to strengthen faith in the possibility of a "beautiful new world". The country of Utopia constantly changes its address, because the journey to a better world is a stable and widespread phenomenon. With the development of geographical knowledge and means of communication, utopias place ideal states in other worlds, other dimensions of space and time. The last of the utopias received the name "euchronia" or "the utopia of time".

¹⁷ Чорна Л.В. До питання розмежування ідеалу та утопії: класифікація утопій : Гілея. 114. С. 250–254.

"Utopias of time" – Euchronia depict ideal societies in terms of time, however, it is not necessarily historical time. It could be the Kingdom of God placed at the end of history, the year 2000, or any arbitrary date such as George Orwell's 1984. A distinctive feature of the utopian time consists in the fact that the past or the future is not connected with the present in it, but only opposes it.

From the catalogs of utopias compiled in chronological order, we can see how since 1771, when Mercier's book "The Year 2440" was published, the relationship between "city utopia" and "time utopia" has changed. Essentially, utopias remain unchanged. The difference lies in the fact that the utopian fiction is already presented in the form of a prediction. Mercier has a growing number of followers who choose "the utopia of time" to write numerous descriptions of the future. The appearance of this type of utopia was a consequence of the end of the era of great geographical discoveries. The globe was already well studied, so the utopia had to be transferred from spatial dimension in time. This is how utopia becomes euchronia. There is one more distinguishing feature of the euchronia of the late 18th and early 19th centuries: they are imbued with the idea of progress, the idea that the world is improving and humanity will surely get rid of the troubles that haunt it in the future. Such optimism is not surprising, its sources are in the rationalist philosophy of the Enlightenment.

If the "utopia of place" questions the naturalness of the existing social order, pointing to the possibility of a more perfect society emerging somewhere, then the "utopia of time" shows that there was once or will be another society based on goodness and justice. There is no significant difference between the utopias of "place" and "time". Euchronia is the manifestation of the same passionate denial of existing relations. Analogous to islands in space in the "utopia of places" are islands in time in euchronia. To what time does euchronia belong? Its relationship with historical time resembles the relationship of "the utopia of a place" with exact geographical coordinates. Both that and the other type of utopia are not looking for concreteness in time and space, but perfection. The alternative of the described time to the present is important for Euchronia. Utopians divide time into two opposite parts: modern and utopian (past or future depending on the type of euchronia).

There are two types of "time utopias": retrospective, directed to the past, and prospective, directed to the future. There is no essential difference between them. In the history of public opinion, they often go into each other: the longing for the lost paradise was accompanied by the hope of its return in the future. Both the future in perspective and the past in retrospective are an alternative to the present. In retrospective utopias, the ideal past is opposed to

the vicious present, in prospective ones – a perfect future. Why are the same ideals projected into the past and into the future? Undoubtedly, a big role is played here by the changes taking place in worldview consciousness.

There is no doubt that in certain historical periods humanity shows a great tendency to idealize the past. And then modernity, which is evaluated negatively in one way or another, is contrasted with the better past. Perhaps, that is why the myth of the golden age is constantly reproduced by mankind. This dream has taken various forms throughout history. One of them was the concept of the natural state of mankind. The thesis that people who live in natural conditions are happier than their civilized brothers have its origins in the ideas of antiquity. But it was developed in more detail in modern times, when it became a tool of criticism of feudal society and the basis of the doctrine of natural human rights. In the history of social thought, one can come across very different understandings of the state of nature. Sometimes it is idealized in connection with the absence of property in this period, in other cases, the idealization of the past is connected with the fact that the formation of the state has not yet taken place, and some people are attracted by the simplicity of relations between people and the non-differentiation of property. The concept of the state of nature was necessary to mentally go beyond the existing reality. The state of nature is a demonstration of an alternative to the existing social order in which violence and oppression reign. This concept forced a completely new look at the necessity, naturalness and reasonableness of the existence of a feudal society.

Along with the appeal to the "golden age", there was another idealization of the past – a preference for antiquity. Her cult began in the Renaissance, when antiquity was put forward as an alternative to the legacy of the Middle Ages. In the Antiquity period, a social ideal is revealed, which is absent in European society during the Enlightenment and the French Revolution. In Russia of the 19th century, a similar role was played by the idealization of the old Russian community. At the level of everyday consciousness, we encounter the idealization of the past when it comes to a better life "under the tsar", "before the war", "before the revolution", "in a stagnant time", etc. Apparently, the idealization of the past is characteristic of human consciousness, as a result of which the existence of a retrospective utopia became possible.

The second type of "time utopias" – prospective utopias place the social ideal not in the past, but in the future. Its origins can be traced in worldview consciousness and are associated with such a feature as intentionality, orientation towards the future. Understanding the future has always worried humanity: whether it was the expectation of the Messiah and the apocalyptic prophecies of the ancient Jews, or the belief in the coming thousand-year

kingdom of goodness and justice. In the European history of the New Age, such an understanding of the future was connected with the promotion of the utopia of the future social system. "Utopia of time" is formed in connection with the development of the idea of progress. Belief in the fact that humanity is on its way to perfection led to the fact that ideals were willingly reflected in the form of a direction, a goal, an end point of the historical process. A promising utopia has a futuristic function. At first glance, it does not contain the heredity gap between reality and the ideal that is characteristic of all utopias. The negative present is combined in it with a positive future. But the picture of the future is always arbitrary, and the future social ideal is sharply opposite to the present one, in all types of utopias there is an alternative between the ideal and reality Condorcet's reasoning about the future of humanity from "Sketch of the historical picture of the progress of the human mind" can be an illustration of the above. "To what extent does this picture of the human race, freed from all its chains, freed from the power of chance, as well as from the dominion of the enemies of its progress and advancing with a firm and sure step along the path of the truth of virtue and happiness, depicts a comforting sight for the philosopher, oppressed by false views, crimes and injustices, with which the earth is still defiled and of which he is often a victim? It is in the contemplation of this picture that he sees the reward for his efforts aimed at the triumph of reason, at the defense of freedom ... This contemplation is for him a refuge, where the memory of his persecutors cannot persecute him; where, existing in thought with man, renewed in rights as in the dignity of his nature, he forgets the man of his time, who is tormented and irritated by greed, fear, or envy; it is there that he truly exists with his own kind, in some "What a paradise that his mind managed to create and that his love for humanity decorated with pure pleasures"¹⁸.

Of course, not all considerations about the progressive development of society can be called utopia. We meet with the latter only when the predicted happy future appears in the form of an antithesis to the present, as is the case in Condorcet. Confidence in the fact that society develops thanks to gradual development is not enough to call such considerations utopian. In a prospective utopia, the ultimate static goal of a perfect society is always indicated. Thus, Condorcet, asserting the opinion about the limitlessness of progress, at the same time paints an image of humanity that has achieved happiness.

Theories of progress act as promising utopias when they depict the future social order as a ready state to which progressive development inevitably leads. The ideal society in the "utopias of time" ceases to be closed, as it was

¹⁸ Кондорсе Ж.-А. Ескіз історичної картини прогресу людського розуму : Лілея-НВ, 2019. С. 124–125.

in the case of former utopians, who wanted to separate the fictional country from the vicious surrounding world in order to preserve order in it in an intact state. This feature was especially emphasized by Herbert Wells when he wrote that the modern utopia "must throw away everything inert and pour itself not into stable, unshakable forms, but into full hope for further development." But, although the utopias of the time no longer reflect a "closed" society, they still need faith in an absolute social ideal in the future. The more perfect social relations are reflected, the more difficult it is to agree with the need to change them. Therefore, the society of the future, described in utopias, is static, and future social relations, in contrast to the present, appear to utopians to be unusually stable. This is the reason why it is difficult to imagine a truly dynamic utopia, even Herbert Wells, who postulated its creation, could not create it.

The heyday of optimistic "utopias of time" – both retrospective and prospective – falls on the 19th century. Echronia of the 20th century most often depict the future in gloomy tones, as an increase in existing evil in the world. The tendency of the dominance of negative utopia, common to the 20th century, is revealed, and therefore the "utopias of time" also have a negative character. But the imagined journey into the future continues and will probably never end.

CONCLUSIONS

Thus, the golden age of utopia was the Modern era. It forms that special worldview climate in which programs of radical social restructuring mature. Utopias as a form of understanding the future of the Modern era reflected a critical attitude to the existing social order in the name of the future desired social order, which was not subject to any doubt in connection with its universality. In the 19th century, systems of utopian socialism are already emerging, which aim to provide a social order that meets the super-historical demands of reason.

Undoubtedly, the typology of utopia helps the study of all the diversity of utopian thought. However, ideal types are only a tool for systematizing reality for the purpose of studying it, but not reality itself, which cannot be enclosed in rational schemes. Although the origins of utopia as a form of understanding the future are lost in the depths of centuries, the concept of utopianism remains to this day largely undefined. Perhaps this is due to the fact that ideas about utopia change depending on the worldview. Many scientists reject utopia as an outdated model of understanding the future of the Modern age, which is alien to the worldview of people of the 21st century. They tend to consider utopias as concepts that, starting from the second half of the 19th century, have proven their failure. At best, they see utopianism as a concept that must

undergo radical changes. In the literary form, this position was very vividly manifested in the dystopias of E. Zamyatin, O. Huxley, and J. Orwell. But utopia as a cultural phenomenon attracts not only writers, but also filmmakers, remaining a form of understanding the future, a cultural phenomenon of the Modern era.

SUMMARY

It was determined that today society is going through one of the most difficult stages of its development. In this connection, the prognostic possibilities of philosophical knowledge are actualized. The historical and cultural differences that dominated in different eras are outlined. It was revealed that a new worldview is being formed. It is based on archetypes of social psychology, features of the civilizational development of various ethnic groups. It is outlined that the change in worldview paradigm has always led to various forms of development of the future: from Jewish apocalyptic, millenarianism to utopia. A classification of utopian texts is given. The worldview of the Modern era is retrospectively analyzed. It was revealed that he was characterized by confidence that the world is developing on a reasonable basis. Rational thinking tried to find the only true scientific truth and ensure the progress of society. It has been proven that the fetishization of rationality was associated with the belief that reality can be reshaped according to an ideal project. This paved the way for the realization of utopia as an ideal form of understanding the future in practice. But today, at the crossroads of history, there is a need to research new forms of mastering the future.

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