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~~Hope is a notion that constitutes an integral quality of some people.~~ Hope as a notion is profoundly abstract and difficult to define, yet it is definitely a unique innate characteristic that all humans have the potential to develop and cultivate. In order to discuss the matter of hope we should attempt to specify its traits and the way in which it drives people's behavior as well as their general stance in life.

Hope is undoubtedly quite complex and therefore calls for a multidimensional approach regarding its interpretation. Ernst Bloch argued that hope has indeed a double nature: it has both an affective component, as the opposite of fear, and a cognitive component as the opposite of remembrance. We sense hope as if it were an emotion, but at the same time it has the extraordinary capacity to enable us to venture deeply into a potential future reality.

Vaclav Havel, in the passage provided, also emphasizes on the double nature of hope. Not only is it a state of mind and consequently relates to cognition, but also an orientation of the heart. Hope seems to spring from our hearts, still it encompasses rational connotations. The latter can be traced to its being an action-oriented and target-oriented activity. There are some goals that we hold dear and that we desire to accomplish, and hope acts as an incentive that urges people to combine their desire with specific actions, which will allow them to approach their optimum aim. The process of determining what actions to take and combine them with faith to one's goal in a way that renders its realization plausible is fundamentally rational and interwoven with our perception of reality and the potential paths it may follow in the future. Bloch called this kind of hope intertwined with action "militant optimism".

At this point we will discuss the object of hope, whether it is founded in reality, and how it relates to the accomplishment of our aims. First of all, hope does not provide us with deterministic knowledge of the future. What offers though is invaluable insight on how the future might look like at its most desirable form. On the grounds of this assertion, hope actually broadens our horizons as well as our understanding of the future because it is open towards it. The object of hope consists in an evolved form of reality that could occur from its current form it due time through a certain, but not always tangible to us, process. Of course hope should be oriented towards plausible future realities, it should be educated (according to Bloch's terminology), but this fact doesn't inevitably mean that we are to be conscious of our hope's object potential from the beginning. Bloch discussed the state of "not-yet conscious" for the potential of the object of hope. Since the future is an ocean of ranging and ample probabilities and our world is subject to perpetual change, we cannot always foresee how our hope could be fulfilled. This is mostly due to the fact that the present reality and our state within it do not meet the prerequisites that are essential to our becoming conscious of the way in which our hopes would be rendered achievable: further change is needed so that we can reach that point. But often hope itself can gradually shed light on how we can chase our desires, as it enables us to perceive something as plausible and be actively involved in the quest of its realization. In time, we manage to better orient and position ourselves against what we hope for, and contribute to its becoming a reality. However, hope can be disappointed and in some cases it should, as this is all an inextricable part of its very nature as uncertain.

The certainty that hope can be disappointed invokes the question of how and whether people can foster and maintain their hope in a world in which the course of life is indisputably arduous. It may appear impossible to keep hoping when the circumstances are hostile against hope, but the magnificence of educated hope lies in the fact that it can be

reoriented, redefined and regenerated. Disappointment according to Bloch is part of its function, yet it does not lead to hopelessness and ultimately despair. Hope is not a conviction by definition and so if it is not realized it just requires thorough examination, analysis and modification so as to become more resilient against the status quo. Should it be profound, it never succumbs to hardships and it continues to live on. From a different perspective, the disappointment of hope could invoke the need of introspection about our own way of managing it. Through this productive process of repositioning themselves against hope, one may conclude that they hoped passively and therefore did not enhance their hope with actions. In general, the disappointment of hope could prove a most educative lesson for people and an opportunity for self-knowledge and self-amelioration in relation to their conception and application of hope. In our world, hope is one of the ammunitions of optimist and productive people which on the one hand combats depression and on the other motivates them to go on striving for a better world, however uncertain its realization may be.

The last aspect of hope that I will analyze in this essay is what is actually worth hoping for. Even though this matter is quite subjective, I will discuss the kind of hope that is rational and productive. The objective of all human beings is the accomplishment of ultimate eudemonia, and so hope rationally should be oriented towards the former. No matter whether this hope embraces God as Emmanuel Kant argued or remains earth-bound, it is a collective kind of hope that encompasses all humanity. This is an example of a worthy hope, that in turn can lead to the generation of other hopes that bridge the gap between the current reality and the ideal of eudemonia, as they are more specific and allow for action. They comprise the intermediate steps that could bring us closer to the final goal. We should hope for what makes sense as Vaclav Havel states.

To conclude, hope has a double unique nature that combines the traits of an affect with rational connotations interwoven with action. It enables us to contact the future in its potential forms, and those that we hope for should be plausible as an extension of reality. In time, as the circumstances and ourselves change, we better conceive and approach our hopes' realization, but in many cases inevitably we experience the disappointment of our hopes. Still educated hope is resilient and easily adjustable, while disappointment can act as a lesson. Finally, we should use the great ammunition of hope to orient ourselves towards a collective eudemonic future, but not in a passive way. We should act every day and take the necessary steps that will potentially lead to the prosperous and fair world we all seek for.