

Αλλά η Αισθητική
Εξουσία

Τρίγωνο

Ανακάλυξη

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επιδοκιμασία
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In this essay, the notion of hope is explored based on Vaclav Havel's description of hope. He primarily analyzes the concept's nature as well as the way it is altered depending on the circumstances and the object of hope that the "hoper" sets. Although, this definition of hope is rather metaphysical; it is characterized by pure desire of the improbable and thus the unearthly, and it is noted that this kind of hope is more effective when "the situation is more unpromising". This thesis is predominantly correct, as the metaphysical hope is indeed empowered by the challenges that we encounter even in our everyday life. However, I will attempt to show that Havel's argument that hope is either within us or we do not have this element by nature is not entirely plausible, as it contradicts his latter argument about hope being an ability to work for something because it is good. As soon as I have shown this, I will explore hope's nature based on that of Havel's, as well as its

Hence, from a first glance at these two arguments we understand that there is an important juxtaposition, which I will try to display using an example; how can a person A not have the element of hope in his Self and at the same time strive for the better? According to Havel, work and the pursue of personal development is merely defined as hope. Respectively, if we agree that all people share a desire for becoming the best version of themselves, even when it is not our immediate goal or not clearly evident. However, if something like the latter is true and supposing that we take Havel's argument about self-progress as plausible, then it can be implied that the mere desire (not hope) of personal development and progress is, in fact, **hope**.

Although hope is mainly associated with happiness and and development (as we discussed earlier), that is not always the case; a person can have other objects of hope as well and, moreover, hope itself has many forms that are defined –amongst other things- by the factor of probability of the desired event actually happening, as well as our own desire of this event to take place. Despite the fact that this statement about the relation of hope to estimating probabilities and desire (with desire and hope being similar concepts), one can stress that this kind of hope is no different than a mere expectation of something that it is certain that will occur and thus it refutes other hopes like the one that Havel describes. In order for us to give an answer to this problem, it is of profound importance that we first state that this explanation of hope does not define its ontological identity, for that hope is not a notion that can strictly defined. Secondly, we should note that hope itself and its connection to estimation of probability is "typical" at best; the fact that hope by its nature is directed on the future does not mean that it is the expectation of something that will happen in it. This would be true if the object of hope and its possibility of occurrence was definitively certain, but as long as it moves inside the sphere of uncertainty we can conclude that is not an expectation of something.

Havel also stresses that hope is "not the same as joy" and supports this thesis by inferring that hope is ability to work for the better. There have been many philosophers in history that have said the opposite; namely, that hope is indeed a direct passion that a person can express as he would do with another direct passion, for example fear. David Hume was one of those that supported this thesis strongly. He even concluded that hope is a mixture of other emotions and regarding the situation a hoper experiences, he expresses the respective form of hope, but this time as a kind of emotion that consists of other basic ones. For example, when a person hopes for something good but uncertain his hope is characterized by the feeling of joy; however, there is no such thing as a hope for the worse. If this was reasonable then hope would lose its entire purpose of existence, since hope's primary

service making us able to pursue the better and –of course- to seek happiness in our life. With that being said, we can agree that hope is not associated with “bad” whatsoever and that if that were to happen, hope would not be this impeccable concept that motivates us to pursue development and virtue, making us abler to reach things like the “highest good”, as Kant once put it beautifully in order to show the virtuous and motivating nature of the concept.

Havel’s argument that hope is not optimism seems plausible to me, since it is known that hope is not a feeling itself; that can be justified by the fact that it does concern the future but it is not the belief that the object of hope will indeed be fulfilled. Moreover, hope as we mentioned earlier consist of some factors that do not constitute the former as passion, for estimation of probability and desire are not passions themselves. Desire and hope, again with these two being similar concepts, lack the features that would identify them as passions; we do not say that we “feel hope” and the same goes with desire, because these two do not have a characteristic emotional response or a physical symptom that identifies them as such. Conclusively, we cannot consider hope as it does not match the features of a direct passion and furthermore it is not logical to say that hope is a form of optimism for that hope does not meet the necessary standards in order for us to consider it as such.

I have discussed the various forms that hope can take and have stressed new theses on the concept of hope based on Vaclav Havel’s description of it by either accepting- but also- elaborating on the ones the philosopher states in his. I have also attempted to propose different ones for the theses I have rejected as false with arguments and justification of my own, sometimes with the help of the philosophical tradition and the work of past philosophers. Even though Havel’s “Disturbing The Peace” predominantly supports a notion of hope that is metaphysical, he isn’t afraid to discuss other sides of this notion, sometimes accepting multiple descriptions of the concept. That is, Havel’s approach to the concept is one that we should all try to adapt and that is what I have attempted to do with this essay, since the concept of hope, no matter how deep we analyze it or how many forms of it we discuss, is in its very essence a concept that that is entirely based upon the achievement of happiness and unlimited development for all people, and should always be approached as such, no matter our perception towards this concept of hope.