

## Utopianism and the Sciences

[ Author: Miguel A. Sanchez-Rey ]

Sir. Thomas More's, "Utopia" is not so much a satire or a pun, but a work for its own sake. But for its own sake a take on Renaissance humanist philosophy. A perfect society that is very much antithetical to early Europe but also an ideal state. In that all frail beings dream of perfect things whenever imperfect things manifest themselves in the political and social consciousness. That is what is seen as a satire to European malevolence or what is known as an elusion to a moral in truth eludes to the revelation of More's, careful example of a state that rises above the religious state. For what rises above the religious state is utopianism.

But to be seen as a utopian reality, rather as a utopian fantasy, must coincide with the sciences. And for whatever radicalizes the sciences will inevitably fantasize the perfect state. In which unreason causes the perfect state to transform into a dystopian society. A society in which progress in the sciences maneuver to the extreme and that in which the perfect state becomes pure anarchy -- a political contradiction. A political contradiction that ultimately leads to genocide and war-crime.

For the sciences are inherently domains for examination and facts. And that in which examinations and facts are an essential element to human foundationalism. For the utopian state is grounded on the scientific ideal, and for

the ideal has a coherent theoretic structure that is grounded on facts rather than truth, for truth can be seen either way in the Platonic state as long as truth is experiential. For the utopian state is an ideal state that is above the religious state that it models itself above the ideals of the religious state. Religious idealism that worships the state and abhors individuality. In which humanity much rather worship its own individuality to achieve its own ideal ends. Where all ideal ends imply the ideal state, that is utilitarian and just, is a utopian society that achieves practical immortality. For as rational existentialism the ideal state achieves tranquil anarchy -- a logical intuitionism.

Though receptive to existential humanism, rational Platonism dictates utopianisms endearing self-servitude, i.e., one dares not encroach into the idealism of the sciences without the qualifications of the sciences. Where scientific radicalism attempts to overpower the qualifications of the sciences in order to seek an advantage over the factual nature of the sciences. For truth is beholden to a factual nature. One does not conduct utopian science for a privilege reason but for its own sake. For utopianism is not a privilege but a sacred act of the sciences.

