

FACING UTOPIA

ABSTRACTS

FROM THE EDITORS – The Ambivalence of Utopia (A.M.W.)

Utopia and utopianism invite both affirmation and disapproval: they attract and seduce, at the same time provoking apprehension and criticism. Both attitudes towards utopia seem to be supported by strong reasons; they are obviously different reasons, and consequently, it is necessary to consider utopia from many aspects and on various planes of reflection, such as philosophy, sociology, political science, cultural studies, science studies, history, futurology, and – last but not least – theology. If, as a result of such a many-sided view of utopia, we see merely the colours and shades of a peculiar mental ‘chameleon,’ then utopia, an apparently dangerous ‘monster,’ will undoubtedly become a tame creature with which one may not only be on good terms, but even benefit from its presence.

Every utopia deserves a benevolent consideration. Most utopias are born of dreams of a better world. Locating the representation of a happy life ‘somewhere else,’ in a land that has no actual place, utopias often express a camouflaged critique of the real societies, unmasking injustice and suffering without explicitly naming them. As a literary genre, utopia seems to derive its origin from a similar source as Aesop’s fables that deal with human affairs but show them under the guise of the relationships allegedly occurring in the animal world. The protagonists of utopias are the lucky ones who happen to be living in a better-organized world. Utopia has a rhetorical function, arguing for the necessity and possibility of change in a world where open forms of criticism and persuasion are inadmissible or even explicitly forbidden. Literary utopias have become a means for mildly extending the boundaries of the freedom of speech.

It is no accident that the great utopian works of Thomas More and Tommaso Campanella appeared at the dawn of modernity and intellectually contributed to its becoming a bold project for a new world. Although the project in question was flawed with antinomies, it essentially stemmed from the humanist faith in the greatness of man, which is the source of his right to a dignified life and of his ability to transform the world into a place where a more dignified life is possible. Above all, utopia moved the imagination. Utopia is indeed an aesthetic phenomenon based on the perception of form and totality and inducing an experience of values in their relation to beauty. The writers addressing social problems and the architects of ideal cities became the most important promoters

of various utopias. Anyone aware of the aesthetic code of a utopia, approached it as one approaches opera or dance, the difference being the fact that utopia lays claim to action.

The contemporary aversion to utopia is, to a great extent, rooted in the experience of disastrous effects of its implementation in the twentieth-century totalitarian systems. Three forms of totalitarianism: communism, fascism, and Nazism, are attempts at total revolution, although the element of utopian thinking inherent in them is secondary to the revolutionary mentality driving towards the complete destruction of the present social reality in order to rebuild it in an entirely different shape. Although utopia itself does not lead to revolution, it may become an instrument for revolution; on such occasions it is transformed from a dream and a vision of a better world into a vehicle of destruction and a source of violence. Utopian visions of the class-free society or the pure Aryan nation caused deep moral erosion and strengthened irrational beliefs, considerably supported by the propaganda of the totalitarian states that used the rhetoric of such utopias. The twentieth century revolutions often won their 'fighters' and 'comrades of the road' by means of the 'utopian bite' that almost morbidly weakened the human ability to enter into a cognitive contact with reality.

Moreover, utopia proved capable of symbiosis with modern science, which, according to Francis Bacon, was supposed to master the world. The connections of utopia with science are mutual. On the one hand, utopia, through its ability to project and design new solutions, can indicate directions for science or even affect its very results. On the other hand, a scientifically verifiable knowledge may become an element of utopia. Regarding science as a value-free area of activity makes it even more prone to entering in relationships with utopia. As scientific knowledge actually increases the power of man over nature, a step towards extending the scientific control over the matters concerning man himself appears almost a necessary consequence of the 'ethics of science,' understood as the duty to do everything our knowledge allows doing. It is difficult to overlook the fact that a separation of the plane of facts from the plane of values opens the way to an alliance of utopia and science that may lead to incalculable consequences.

The revolutionary social utopias were always fulfilled in reverse, which demonstrated that implementing the ideas of a utopist is not tantamount to the accomplishment of the utopia. Social and political life, with its abundance of currents and aspirations, resists utopian tendencies to forge social life according to simplistic and abstract models that do not correspond to the real dynamics of society. Are scientific and technological utopias, such as transhumanism, similarly doomed to failure? The answer to this question goes beyond the boundaries of our knowledge. The reason, however, is not that transhumanist projects to perfect human nature and confer immortality upon human beings are currently mere ideas stimulating research and action. Actually, this question transcends our knowledge as a matter of principle, because we are ignorant of the limits of man's control over his own nature. The belief that science and technology are the domains where the unlimited will to power will be fulfilled inspire transhumanists to dreaming about the world without suffering or death. This is a radically a-religious and radically nihilist manner of thinking that rids itself of the concepts of the natural and the supernatural, replacing them with

the concept of being conceived of as a product of scientific and technological activities of man.

While the transhumanist project concerning the future of the human species appears to be an open utopia, on the one hand fascinating as an expression of age-old human dreams, and, on the other hand arousing moral objections, as it riskily plays with human condition, the 'space' where utopias multiply and flourish seems to be the life of an individual. Utopia seems to migrate towards the sphere of self-fulfilment, where it confines human beings to their privacy and egotism. The paradox of believing in one's private utopia, in its exceptional and unrepeatable character, consists in that most individual self-designs promoted in the mass consumption culture are products of the powers stronger than an individual: the market and public opinion.

It is a paradox that the face of utopia, so beautiful from a distance, when closely looked at, shows its ugliness. But in spite of this, the people of Western civilization are unable to live without utopia, its role being to stimulate our aspirations. The flourishing of utopias in our culture coincides with a groundswell of secularization, and to some extent social, scientific, and existential utopias take over the roles proper to religion, and especially to Christianity. The promise of happiness inherent in the lay utopias is radically different from the Christian hope rooted in the faith that man has been redeemed by God who is actually present in history and opens the eschatological perspective of eternal life. Modern utopias seem to bear a Promethean trait, being in a way an attempt to hasten the coming of the Kingdom of God onto the earth, to actualize the eschatological reality here and now through natural powers.

Christianity is not free from utopian thinking, but this kind of thinking cannot become its essence: rather, it is an admixture necessary to move the hearts and the wills. When utopia supplants the genuine elements of the Christian awareness, it becomes a heresy, as in the case of chiliasm, which proclaims the millennium of the Kingdom of God on earth. It must be remembered though that a utopian impulse inherent in the fascination with the ideals of the Gospel engendered abundant forms of Christian life. To some extent, the great rules of monastic life contain utopian visions, as they present an ideal model of life, often difficult to achieve in practice. The struggle with difficult ideals whose fulfilment was demanded by the monastic rules led religious orders to reforms implemented through a new interpretation of the rule.

The question is whether the civilization of love, proclaimed by Blessed Paul VI and Saint John Paul II, bears the marks of a utopia. It seems that it might become a utopia if its idea were given only one interpretation and identified with one model of civilization, for instance with 'the Latin civilization' or 'the Catholic state.' However, the civilization of love calls for implementation in various cultural and political contexts. It does not rely on particular social, political or economic programmes and, not being neutral about them, it transcends their materiality and substantiality, adding a dimension of the universal principles: the primacy of person over things, the primacy of being over having, and the primacy of ethics over technology.

Christians call their ideal of a good and happy life 'the civilization of love,' because awaiting the advent of "a new heaven and a new earth" (see Revela-

tion 21:1) in the eschatological dimension, they do not forgo the responsibility and care for the forms of earthly life. In the contemporary vision of the civilization of love, it is possible to discern anti-utopian motifs inherent in the reflection on the vocation of Christians and expressed by the ancient author of *The Letter to Diognetus*: “Christians are indistinguishable from other men either by nationality, language or customs. They do not inhabit separate cities of their own, or speak a strange dialect, or follow some outlandish way of life. Their teaching is not based upon reveries inspired by the curiosity of men. Unlike some other people, they champion no purely human doctrine. With regard to dress, food and manner of life in general, they follow the customs of whatever city they happen to be living in, whether it is Greek or foreign. And yet there is something extraordinary about their lives. They live in their own countries as though they were only passing through. They play their full role as citizens, but labor under all the disabilities of aliens. Any country can be their homeland, but for them their homeland, wherever it may be, is a foreign country.”¹

The diverse contexts of the reflection on utopia carried on by the authors of the articles published in the present volume of *Ethos* seem to intersect, like the trajectories of stars, around the person of Saint Thomas More, who apparently is the true *persona dramatis* of the discourse on utopia: he was the one to have given an impulse to its development in modernity; he also coined the new word, ‘utopia,’ which has won such immense popularity. His life – deeply permeated with the spirit of both cooperation and refusal – was a testimony to the transcendent and objective order that must not be infringed in the name of a particular vision of happiness, even if it were a vision and dream of a king.

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The time has come to make my farewell to the work that gave me a lot of satisfaction during the eight years of playing the honourable role of the editor-in chief of *Ethos*. My thanks go to the Authors, the Editorial Team, the Editorial Board and the Reviewers for their invaluable contribution to the great adventure creating a journal always provides. Our efforts aimed at combining in the quarterly of John Paul II Institute at the Catholic University of Lublin a scholarly character and a commitment to an idea. The fidelity of our Readers interested in the successive volumes of *Ethos* seems to confirm that we have chosen the right path.

Now, after the two statutory terms of office as director of John Paul II Institute and editor-in-chief of the quarterly *Ethos*, I consign the work initiated in 1982 by Father Professor Tadeusz Styczeń to my successor, Professor Agnieszka Lekka-Kowalik, with congratulations and best wishes.

Translated by *Patrycja Mikulska*

¹ *The Christians in the World* (From *The Letter to Diognetus*), http://www.vatican.va/spirit/documents/spirit_20010522_diogneto_en.html.

JOHN PAUL II – This Is Not a Utopia: Through Justice and Brotherhood We Can Secure Peace for the World

Addressing the workers of the steelmaking plant Nuova Italsider di Cornigliano in Genoa, Italy, Pope John Paul II emphasizes that their daily work is a continuation of the noble tradition of their region, Liguria, whose inhabitants have always struggled to cultivate the parched land and to make the surrounding seas sailable and profitable. Having referred to the rich history of the region, the Pope comments on the recent crisis it has suffered, acknowledging that the situation has gravely affected the security of work, the family and social peace, job availability, the school system, the balance between the sectors of the local economy, and the just wage.

The Holy Father encourages the workers to enliven their sense of enterprise and creativity on all levels and to keep in mind the fact that they are among the most professional workers in their trade in the scale of the world. He emboldens them to adopt the attitude of courage and open themselves onto the new technologies and advancements in the fields of electronics and computing among others, and thus prevent the crisis affecting the traditional sectors of the metallurgical industry. The Pope stresses that these ideas are not utopian: provided that there is the right intention, it is possible to create new relations between individuals, social groups and even nations, to build new social conditions and new structures, to secure universal peace in justice and brotherhood. The commitment to these transformations should find its inspiration in the Gospel and be perceived in terms of the cooperation with God in the implementation of his plan in history. John Paul II then refers to the teaching of his encyclical *Laborem Exercens*, in which he stressed that the center and focal point of all the economic processes, of the cycle of production and distribution of the goods is the human being in his, or her, integral physical, psychological, spiritual, familial, social and cultural dimensions.

Summarized by *Dorota Chabrajka*

Keywords: crisis, novelty, working conditions, social teaching of the Catholic Church, encyclical *Laborem Exercens*

Frank E. MANUEL, Fritzie P. MANUEL – The Utopian Propensity (trans. D. Chabrajka)

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In the introduction to their seminal work *Utopian Thought in the Western World*, Frank E. Manuel and Fritzie P. Manuel discuss the universality of utopian thinking, pointing to the special place it occupies in the Western civilization and analyzing the evolution of utopias in European culture, beginning with anticipations and prefigurations of the conception of heaven on earth that underlies most utopian ideas. They introduce basic classifications of Western utopias and

attempt to draw their boundaries as well as draw the main lines of the critical study of utopia, which developed throughout history alongside the genre in question. The authors confront utopias with myths and with political ideas, in which they were frequently inherent. The passage includes references to the most important ideas and conceptions in the history of utopian thinking in the Western world, and it simultaneously provides an outline of the entire work from which it has been excerpted.

Summarized by *Dorota Chabrajska*

Keywords: utopia, history of utopia, Christian utopia, utopia and politics, utopia as a literary genre

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Fr. Eligiusz PIOTROWSKI – Christianity and Utopia, as seen in the Context of Benedict XVI’s Encyclical Letter *Spe Salvi*

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Hope belongs among the most important dimensions of human existence and manifests itself as a hope for a better time, a hope for a better life, or a hope for a better future. In his Encyclical Letter *Spe Salvi*, Pope Benedict XVI points that hope constitutes the focal point of the message of the Bible. Christians believe that “hope does not disappoint” (Rom 5:5), as it is founded on the saving action of God.

Likewise, the authors of utopian social and political systems dream of a better future for the world, simultaneously trying to discover the golden rule of universal happiness, some of them actually confident to have found one. Paradoxically, the history of utopia begins with the work by Thomas More, a Catholic saint, who has included in it both an idea and a criticism of an ideal society. On the one hand, the propensity towards thinking in terms of universal happiness in the temporal world was not unknown to the Christian thinkers, beginning with St. Augustine. On the other hand though, numerous masters of spirituality have rejected the existing world as merely an opportunity to gather merits that will qualify one for eternal happiness, and otherwise insignificant. In this context, the encyclical *Spe Salvi* provides an opportunity to deepen the reflection on hope, to seek solutions that will overcome the utopian fantasies about the ultimate fulfilment of humanity in the worldly and temporal dimensions, and simultaneously to discern the perspective of salvation which makes the temporal world the content of the eschatological fulfilment.

Translated by *Dorota Chabrajska*

Keywords: St. Augustine, St. Thomas More, Benedict XVI, utopia, hope, eschatology, temporality, future, eternity

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Ronny MIRON – “The Utopian Hope for the Affirmative” (trans. P. Mikulska)

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The author discusses Gershom Scholem’s specific understanding of religious anarchy (the concept inspired by Martin Buber’s thought), and the role the anarchic position plays in the history of the Jewish nation and in its interpretation. She shows Scholem’s religious anarchism as dialectically uniting two contrasting yet complementary contexts: the context of historical observation that views the overt reality without bias, and that of metaphysical observation that reveals the signals of transcendence present in reality. This allows Scholem, in the author’s view, to understand the past as an arena in which transcendent forces are active, and simultaneously to perceive the Jewish tradition as a reservoir of ‘materials’ from which the ‘affirmative’, i.e., the new utopian order, will be constructed.

Summarized by *Patrycja Mikulska*

Keywords: Gershom Scholem, religious anarchism, utopia, historical observation, metaphysical observation

The present article is a Polish translation of an excerpt from Ronny Miron’s book *The Angel of Jewish History. The Image of the Jewish Past in the Twentieth Century*, Boston: Academic Studies Press, 2014, pp. 172-180. By permission of Academic Studies Press.

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Maciej CZEREMSKI – Religion – Myth – Utopia: An Anthropological and Cognitive Model of Relationships

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Religion, myth and utopia are often portrayed as related phenomena. However, the relationships between these three categories are shown in a variety of ways.

For example, they are identified with each other, placed in opposition, located in a hierarchy or overlap.

This article discusses the arguments that myth and utopia are relatively separable methods of perceiving reality. Religion belongs to a category of a higher level of logic, higher than myth or utopia, but at the same time it is not simply a summary of myth and utopia since it is not solely a question of belief but also of behavior and institutions. Even belief systems themselves contain more than just myth and utopia. Conversely, while myth and utopia occur in religious thinking, they can also occur outside that context. However, when they do occur in religious thinking, they perform different functions. Due to its character, myth fulfils the function of stabilizing sociological and psychological reality, while utopia actualizes that same reality.

Keywords: religion, myth, utopia, anthropology, cognitive science, theory, model

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Agnieszka LEKKA-KOWALIK – Utopian Thinking in Science, about Science, and Owing to Science: A Source of Inspiration or a Source of Risk?

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The author considers a schema of utopian thinking in the context of science. Her starting point is an ambiguity inherent in the Greek etymology of the term ‘utopia’: *outopos*, i.e., ‘non-existing place’ and *eutopia*, i.e., ‘good place.’ This ambiguity signifies a gap between what is and what should be: a truly good place for human beings does not exist. Implicit in this thinking is also a diagnosis concerning the actual world: it is not as it should be. Based on this recognition, a utopia becomes a project of building the perfect world – the one that should be.

A reasoning of this kind may be also found in science: the knowledge we have is insufficient and therefore a constant scientific progress is necessary regardless of its consequences. There are also (1) utopian conceptions of science, expressing the conviction that actual science is not as it should be and therefore better paradigms of doing science should be constructed, and (2) utopian science policies reflecting the opinion that science does not achieve the expected results, and thus knowledge-seeking activities should be forced into procedures designed by the governing bodies in order to obtain the desired scientific results. Science can also be a source of utopias understood as possible alternatives to the contemporary organization of the world; utopias may be a consequence of the development of science; and finally, science can also make a utopian project attractive by insisting that human beings and the world are simply the ‘material’ and ‘resources’ to be reshaped in accordance with a desired conception.

The author defends the thesis that utopian thinking may be identified as exemplifying certain 'primacies,' for instance, the primacy of ideas over beings, of procedures over human beings, of social structures over individual persons, of control over understanding, of appearance over the reality, of thinking over cognizing, of methods over objects, of paradigms over facts, and of efficiency over truthfulness. A characteristic mark of the thinking in question is that the primary element of each pair is a correlate of the consciousness rather than a cognitive result as such. In consequence, theoretical cognition is replaced with 'artistic' creation, thus entering the realm of *poiesis*. Accepting primacies of this kind changes science into the utopia the harmful effects of which have already been suffered in history both by science itself and by the societies subjected to such attempts.

The introduction to the considerations characterized above includes analyses of some aspects of utopia conceived of as a social project.

Keywords: science, utopia, theories of science, science policy, utopistics, technoscientific utopia, the concept of *poiesis*-like cognition

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Mariusz M. LEŚ – The Topos of Utopia and Narrative Topology

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The present article contains a description of the evolution of the narrative strategies used by authors who have contributed to the tradition of literary utopia. The author approaches utopia as a literary topos. Adopting such an attitude makes it possible to integrate the theory of fictional discourse, narratology, and embedded ideology. The conclusion of the argument is that that narrative strategies considered in spatial metaphors (e.g. smooth transformations, an escape from the center, or a move towards it) enable an applicative modulation inside the utopian topos and a discourse built around it.

Keywords: utopia, dystopia, narratology, ideology of the narrative

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Wojciech KUDYBA – Utopian Saints: The Figure of the Messiah in the Polish Literary Prose after 1989

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The figure of Messiah frequently recurs in the Polish literary prose of the 20th and 21st centuries. Among the 20th century novels in which it appears are Jan Dobraczyński's *Listy Nikodema* ["Nicodemus' Letters"], Roman Brandstaetter's *Jezus z Nazarethu* ["Jesus of Nazareth"], and Zenon Kosidowski's *Opowieści Ewangelistów* ["The Evangelists' Stories"]. The 21st century novels exhibiting this motif include Stefan Chwin's *Panna Ferbelin* ["Miss Ferbelin"] and Jerzy Sosnowski's *Instalacja Idziego* ["Idzi's Installation"].

The literary prose after 1989 implements a new model of reference to the Bible. The text of the novel is no longer a simple exegesis of the Biblical text, and the actual bond of the literary work with the Scripture tends to be rather loose, as can be seen on the example of Stefan Chwin's and Jerzy Sosnowski's novels discussed in the article. The novels in question reflect two ways of approaching the Bible as a literary inspiration: Chwin draws on Biblical stories, but his characters adhere to the message of the New Age spirituality. Sosnowski in turn frequently paraphrases the Scripture with the objective to express its spiritual message in modern everyday language.

Keywords: modern Polish literary prose, the figure of Messiah, the figure of Saint, the Bible as a literary inspiration, Jerzy Sosnowski, Stefan Chwin

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Aleksandra CHOMIUK – The Utopias of Contemporary Science Fiction

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The present article describes the relations obtaining between utopian thinking and three selected currents of Polish postwar science fiction prose: the science fiction of the socialist realism period, social science fiction and alternative stories. While all of them derive from the social and political problems of their times, each activates a different aspect of the element of science inherent in the literary genre of science fiction. In the case of socialist realism, the creation of the world depicted in the literary works is accomplished against the background

of the advancements in the fields of physics and astrophysics. The reference point for the world models presented in social science fiction novels is sociology, together with social engineering and bioengineering, which are conceived of as practical variations of social meliorism. The context of the stories about alternative currents of history, which pose questions about the determinants of the historical process and expose history making mechanisms, is in turn provided by the philosophy of history.

Translated by *Dorota Chabrajska*

Keywords: utopia, social realism, social science fiction, alternative history

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Andrzej DRÓŹDŹ – Books in the World of the Communist Utopia: The Book System, as seen in the Perspective of the Tasks of the Soviet Pedagogy Between 1917 and 1939
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The victory of utopian political institutions in the Soviet Union largely affected the book system in that country. The transformation in question reflected the utopian model of the political system implemented in the former Russia. The author describes the essence of that transformation analyzing particular instances of the Bolshevik censorship and propaganda of the Stalinist period and pointing that the roots of the transformation in question are to be seen in the history of political myths rather than in social utopianism.

Translated by *Dorota Chabrajska*

Keywords: utopia, Stalinism, censorship, selections of books, utopian book system, the Bolshevism of the period of 1917-1939, Red Terror

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Stankomir NICIEJA – Utopian Visions of Pragmatic Englishmen: Utopia in the English Literary Tradition

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The current paper presents the development of the English literary utopia over the span of four centuries, from the publication of Thomas More's *Utopia* in 1516, until the second half of the twentieth century. The developments in utopianism are presented by looking at the key works of the English utopian thought. The article, among others, examines Francis Bacon's *New Atlantis*, Jonathan Swift's *Gulliver's Travels* and George Orwell's *Nineteen Eighty-Four*. The discussed examples constitute the most seminal utopias and simultaneously represent various kinds within the genre, including satirical utopia, scientific utopia and anti-utopia. The article closes with a brief analysis of James Hilton's *Lost Horizon* and a short conclusion.

Keywords: literary utopia, *Utopia*, *New Atlantis*, *Gulliver Travels*, *Nineteen Eighty-Four*, satirical utopia, scientific utopia, anti-utopia, James Hilton's *Lost Horizon*

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Fr. Marcin FERDYNUS – A Dream of Immortality

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Lifespan extension is one of the most exciting and problematic areas of developing science. The achievements of modern medicine, together with the potential of nanotechnology, allow a significant and unprecedented interference in human nature. Proponents of such actions promise salvation from genetic defects and imperfections, as well as proclaim that the project of biological immortality will soon be accomplished. This article is an attempt at reflecting on whether the rapid progress of contemporary medicine is able to stop man from dying. Strategies of lifespan extension, biological theories of aging, as well as reflections on the inevitability of human transience, suggest that the ambitions of medicine to extend human lifespan indefinitely are utopian.

Keywords: lifespan extension, biological immortality, human nature, transhumanism

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Jadwiga MIZIŃSKA – Self Creation: A Utopia of the Self

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Utopia is traditionally conceived in terms of a collective subject, such as a state, a society or a nation. However, the modern consumer neoliberalism, which apparently renounces both ideology and utopia, proposing the attitudes of realism and pragmatism, has nevertheless engendered a particular form of utopia, namely, creativism, which is to be a prerequisite of individual self-creation. Self-creation manifests a belief in the limitless possibilities of modelling, or even creating, the self. The motivation behind self-creation is identity acquisition. Simultaneously, there functions an ‘identity market,’ offering various identity models as well as specialist services enabling fast identity acquisition. The utopia of individual self-creation bears marks of an ideology. Under the guise of enhancing autonomous choices, it ultimately leads to identity unification, since it encourages the shaping of a ‘market’ type of personality and the view of human beings as commodities to be sold, at a possibly highest price, on the omnipresent market of goods and services.

Translated by *Dorota Chabrajska*

Keywords: self-creation, creativism, market, identity, utopia, ideology

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Radosław BOMBA – Digital Humanities: Between Utopia and a New Paradigm? An Introduction to Lev Manovich’s Cultural Analytics

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In the present article I consider the significance of digital humanities to the modern humanities in general, as well as the role of digital humanities in broadly conceived arts and humanities. The argument I develop addresses the issue of whether the new research conceptions inspired by the digital turn constitute

a new paradigm or rather manifest marks of utopian thinking. In my deliberations I focus mainly on the concept of cultural analytics developed by Lev Manovich. My argument is based on Manovich's research method since cultural analytics is among the first concepts that propose a broad use of digital media in cultural studies. Manovich's cultural analytics simultaneously represents the second wave of digital humanities, which goes beyond the issues concerning simple digitalization and seeks new applications of digital media in cultural studies. For all the above listed reasons, cultural analytics provides a perfect reflection of the main topics and issues of modern digital humanities.

Translated by *Dorota Chabrajka*

Keywords: digital humanities, cultural analytics, Lev Manovich, paradigm in the humanities, utopia, digital media in cultural studies

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Marcin LACHOWSKI – Jeff Wall and Andreas Gursky: Photographic Interpretations of Modern Architecture, as seen in the Light of the Theory of Space and Place

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The article comprises an analysis of two photographs: Jeff Wall's *Morning Cleaning* (1999) and Andreas Gursky's *Paris, Montparnasse* (1993). The scrutiny of the images is inspired by the categories of space and place as described in the 20th century theories of architecture. The photographs in question present well known examples of modernist architecture, namely, Ludwig Mies van der Rohe's pavilion for the International Exhibition of 1929 in Barcelona and the residential building Maine-Montparnasse II in Paris, designed by Jean Dubuisson and built between 1959 and 1964. Neither of the photographs is a direct registration: in both cases, we are dealing with staged photography involving neat digital processing of the details.

The article refers to various conceptions (from Le Corbusier's to Kenneth Frampton's) that capture architecture in its relation to 'space' and 'place,' and the interpretations of the photographs in question are developed in the light of these categories. The juxtaposition of the images of modernist architecture and contemporary photographic conventions enables a reading of the particular meanings inherent in both images. In the case of the *Morning Cleaning* the photographic frame captures a composition which is elaborated on in detail and reveals a phenomenological, 'embodied gaze' of the photographer. In the case of *Paris, Montparnasse*, the photographic frame, owing to the mastery of its composition, expresses a reflection on the global dimension of imaging and the 'endlessness of space.' The article

demonstrates the ways in which modern photography seeks a visual equivalent of the anthropological consideration of the nature of 'space' and 'place.'

Keywords: Jeff Wall, Andreas Gursky, Le Corbusier, Kenneth Frampton, phenomenology of space, category of place, theory of architecture, Martin Heidegger

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Marek M. DZIEKAN – An Egyptian Dystopia: On Ahmed Khaled Towfik's Novel *Utopia*

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The article focuses on a critical analysis and interpretation of the novel *Utopia* (2008) by the Egyptian writer Ahmed Khaled Towfik. The analysis in question is preceded by a short introduction which outlines the history of utopian, or rather quasi-utopian, concepts in the Arab and Muslim cultures.

Ahmed Khaled Towfik's *Utopia* includes a vision of the Egyptian society of year 2023, which is depicted as marked by a deep social stratification, and divided into the sector of well-off Egyptians who are inhabitants of the city Utopia and the impoverished other social sectors living in the slums of the Cairo district Shubra. The *Utopia* must be then considered in terms of a social and political dystopia rather than in terms of a utopia.

Translated by *Dorota Chabrajska*

Keywords: utopia, dystopia, Egypt, Arabs, society

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Maciej RAJEWSKI – A Bedouin Village: From a Model Culture to a Postmodernist Utopia

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The objective of the present article is a characterization of two tourist trips to Bedouin villages located in the Eastern Desert in Egypt. The description in question is provided with a view to exploring in what sense both villages may

be considered as places generating a utopian climate, and in what sense they exhibit masterfully prepared model cultures. Alongside the analysis, a scrutiny is conducted of whether these two aspects may correlate and strengthen each other's impact.

The visited Bedouin villages may be considered as model cultures in the sense that they demonstrate the lifestyle and living conditions of the Bedouin community. In both cases a group of Bedouins who lived outside the village (in an original camp), demonstrated the tourists elements of the traditional desert lifestyle. While the first trip was fully focused on an ethnographic presentation of the Bedouin culture, the second offered various kinds of entertainment, such as go-kart and quad driving, or seeing a mini terrarium and a mini zoo located in the village itself, all these additional elements of the trip considered as ways to attract a possibly large group of tourists.

In both cases one might observe the climate of 'enchantment,' described in detail by Ian Winkin. Yet in neither case authentic contact between the natives and the tourists was possible.

Keywords: Bedouin village, model culture, third culture, utopia, enchantment, myth, spectacle, pseudoevent, Yves Winkin, Valene L. Smith, John Urry, anthropology of tourism, postmodernism

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Andrzej STOFF – Does Sir Thomas More Still Refuse?

The author of the essay refers to a short story *Sir Tomasz More odmawia* ["Sir Thomas More Still Refuses"] by Hanna Malewska and to the figure of Sir Thomas More in order to demonstrate the universality of the problem of the freedom of conscience and adherence to one's conscience. The author points to the special meaning of the text in question during the communist rule in Poland, when Polish citizens were frequently confronted with situations in which they needed to unanimously confirm the truth they had recognized in conscience despite the fact that the attitude of adherence to one's conscience involved negative consequences. Due to the significance of Malewska's short story its succeeding editions usually followed the breakthroughs in the after-war history of Poland. However, the author emphasizes that the "problem of Sir Thomas More," that is the problem of witness-bearing and testimony, remains a universal issue in any circumstances, however well today's reality may be masking it.

Summarized by *Dorota Chabrajska*

Keywords: Sir Thomas More, Hanna Malewska, conscience, truth, decision of the conscience, testimony of the conscience, after-war history of Poland

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Piotr BIŁGORAJSKI – The Nature and Value of Thought Experiments

Review of *Thought Experiments in Methodological and Historical Contexts*, ed. Katerina Ierodiakonou and Sophie Roux (Leiden–Boston: Brill, 2011).

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Małgorzata PEROŃ – Discovering the (Un)Speakable

Review of Zofia Zarębianka's *Wtajemniczenia (w) Miłosza. Pamięć – duch(owość) – wyobraźnia* [„Miłosz: Initiations (into). Memory – the Spirit(ual) – Imagination”] (Kraków: Homini 2014).

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Books recommended by *Ethos*

Andrzej Juszczyk, *Stary wspomniały świat. O utopiach pozytywnych i negatywnych* [“The Old, Delightful World: On Positive and Negative Utopias”], Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego, 2014.

Umberto Eco, *Historia krain i miejsc legendarnych* [*The Book of Legendary Lands*], Poznań: Dom Wydawniczy Rebis, 2013.

Echoes of Utopia. Notions, Rhetoric, Poetics, ed. B. Klonowska, Z. Kolbuszewska, G. Maziarczyk, Lublin: Wydawnictwo KUL, 2012.

Małgorzata Leyko, *Teatr w krainie utopii. Monte Verità, Mathildenhöhe, Hellerau, Goetheanum, Bauhaus* ["Theatre in the Land of Utopia: Monte Verità, Mathildenhöhe, Hellerau, Goetheanum, Bauhaus, Gdańsk: słowo/obraz terytoria, 2012.

Barbara KLONOWSKA – Utopia: Yesterday, Today, and Tomorrow

Report on a symposium "Voice of the Lord: Utopias and Dystopias in the Philosophical and Literary Perspective" (Jagiellonian University, Cracow, 20-21 March 2014)

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Zofia KOLBUSZEWSKA – On the Interest in Utopia

Report on an international conference "Utopia and Nonviolence" (Charles University, Prague, 2-5 July 2014).

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Ewa BIAŁA – From the Sources to the Transformations

Report on the Festival des Arts Sacrés Andreï Tarkovski, Pontigny, 22-27 July 2014.

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Lidia FIEJDASZ-BUCZEK – A Saint Pope from Poland

Report on an international symposium "A Saint among the Saints: Before the Canonization of John Paul II" (John Paul II Catholic University of Lublin, Lublin, 2 April 2014)

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Dorota CHABRAJSKA – The Power of Image?

A feuilleton on the utopian belief in the power of images in modern culture, discussing the subsequent process of gradual substitution of real entities with their mental images, and referring to various instances of such a practice as well as to its consequences.

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Maria FILIPIAK – The Christian Social Ideal

A bibliography of the addresses of Popes John Paul II, Benedict XVI and Francis from the years 1978-2014

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