

Karl Mannheim: Utopia

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Max Horkheimer: Die Utopie

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Richard Saage: Das Ideal des „besten“ Gemeinwesens

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Richard Saage: Das utopische Ideal

Source: Richard Saage: *Politische Utopien der Neuzeit*. Darmstadt, Wissenschaftliche Buchgesellschaft, 1991, 164–171.

Reinhart Koselleck: Die Verzeitlichung der Utopie

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**Judith Shklar: The Political Theory of Utopia:
From Melancholy to Nostalgia**

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Louis Marin: The Frontiers of Utopia

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Fredric Jameson: Utopian Science versus Utopian Ideology

Source: Fredric Jameson: *Archaeologies of the Future. The Desire Called Utopia*. Verso, London, 2005, 42–56.

**Csaba Maczelka:
More's *Utopia* and the Dorp-letter
in the Context of Northern Humanism**

Thomas More's *Utopia* was published in the heyday of Northern Renaissance, therefore, an exploration of the intellectual movement centred around Erasmus of Rotterdam (1466–1536) might add important insights to the understanding of More's masterpiece. For *Utopia* and other works by Erasmus and More published in the first decades of the 1500s not only reveal the literary-philosophical ideals of the new school of learning, but they also shed light upon the opposition to medieval scholastic philosophy and theology. The fictional universe of *Utopia* touches upon these questions only in its characteristic indirect way, therefore, a detailed examination of More's famous letter to the Dutch humanist Marten van Dorp, written during the same diplomatic mission as the main work, promises interesting insights into the wider context.

The letter to Dorp engages in the unfolding debate between scholastic philosophy and Northern humanism with a systematic, highly rhetorical approach, making it the first detailed apology of the movement. This paper offers a brief inquiry into this letter, with particular emphasis on the similarities between *Utopia* and the apologetical letter.

Keywords: utopia, humanism, scholasticism, theology, logic

Miklós Mesterházi: Carazan's Dream, or on Sociability, once again

In terms of gravity and influence, Kant's lectures on anthropology can hardly compete with the main works, yet it must have been more than eccentricity for him to insist on keeping them. Not simply because they discuss issues happening on the major stage of his philosophy in particular contexts, but there is something that had long (or: always) concerned him (cf. *Observations on the Feeling of the Beautiful and Sublime*) but had been concealed by the main works and even the third *Critique*, namely, the question (to put it frivolously) of why on earth does man need the other, or, the problem of sociability, which is better known from its negative side (cf. *Idea for a Universal History with a Cosmopolitan Aim*) as "unsocial sociability". In the anthropology lectures though, it is increasingly obvious that, however horrid human nature is, according to the Kant holding these lectures, "the other" belongs to the notion of being human, and that unsocial sociability does not (necessarily) have the last word, because man is determined to agreement; and even human passions, although they should be looked on with aversion by a moral philosopher, must serve the *Vernunft* (as dictated by their logics). Nowadays, I guess, we trust the trick of nature less than Kant did, in that conflict should take the trouble to amalgamate agreement, yet (for this very reason) we should be grateful for the fact that Kant, however hesitatingly, blurted it out: we'd better remember that, at least according to his notion, we are "measured out" to agreement even if the anthropology lectures voyage under the flag of "what can I hope for?"; this is a utopia as well, and this is what puts heart into these lectures and perhaps into their author as well. We read them with envy.

Keywords: Kant's lectures on anthropology; destiny of humanity; unsocial sociability; nature of passions

Gábor Kovács: At the Crossroads of the Traditions of Cultural Criticism: the Green Utopia of Lewis Mumford

Lewis Mumford was a forefather of the 20th-century green thought whose utopia was based on different traditions. He accommodated American cultural criticism with the ideas of British and German thought imbued with eco-sensitivity. Mumford in his utopian concept of the network of local nature-protective communities gave a mixture of American Transcendental philosophy, Emerson etc., British Victorian thought and German cultural criticism rooted in the special social, political and cultural constellations of the turn of the 19–20th centuries. He was able, due the heritage of American pragmatism and democratic populism, to eliminate the authoritarian overtones of German cultural criticism and to give a utopian alternative rooted in the ideas of personal freedom and nature-protective way of life based on holistic-organic worldview.

Keywords: Mumford, eco-sensitivity, network of local communities, authoritarianism versus personal freedom, holistic-organic worldview

Alpár Losonczi: Utopia: Dialectic of Possibility and Impossibility

The philosophical concept of utopia is based on the articulation of the relationship between possibility and impossibility. At the same time, the fact that the experience of impossibility has political meanings through which utopia intervenes in the present. Utopia polarizes with the present in order to demonstrate its truthfulness with aspects that have been pushed into the future. The study consists of two parts. The first part interprets Karl Marx's selected thoughts from the idea that he can problematize dimensions that are essential to the interpretation of utopia. In particular, I look at the perspective of the couple of opportunity and impossibility putting Marx's ideas in this direction. The second part warns that utopia is part of the socially and historically articulated space of opportunity, or more precisely the space that distributes opportunities. Against this background, I draw attention to the fact that late capitalism exhibits characteristics that limit the development of utopia. I mention two such aspects: the colonization of social change and the all-knowing

cynicism. There are significant utopias in our age, but any attempt of this kind must be critical and self-reflexive.

Keywords: utopia, opportunity, impossibility, capitalism, Marx

Csaba András: Emancipatory Culture and the Paralysis of the Imagination

The paper examines the question of the “emancipatory” nature of culture, especially of mass culture and art. The first chapter revolves around the concept of *emergent culture* following the works of Raymond Williams, the second uses Mark Fisher’s ideas to identify current aesthetic challenges related to his concept of *hauntology*, the third builds on the notion of *utopia* by Darko Suvin and Fredric Jameson, and the fourth on the Spinozian concept of *imagination* by Zsolt Bagi. After examining each concept, the conclusion attempts to reconcile the presented theories to some degree, offering a possible answer to the question of what can be considered the primary political task of culture today, in the context of our current political/social reality.

Keywords: emancipatory culture; emergent culture; hauntology; utopia; imagination

István Orbán: Foucault’s Concept of Power in the Light of Bernard Stiegler’s Concept of Psychopower

One of the key concepts of Foucault’s complex, genealogical power theory is the biopower, which he connected to the birth of the modern age and capitalism. The biopower is not just a power practising method that displaces the pastoral power coming from the Middle Ages, but it indicates a new kind of link in the ruler-dependant relation. The psychopower as a term was introduced by Bernard Stiegler, and it connects closely to the concept of biopower, but in this case, the centre part of the theory is the rule of the psyche (awareness), instead of the rule of the body, and it fuels the postmodern capitalism based on consumerism instead of

the modern capitalism based on production. This study aims to find out what these terms are meaning, how can they can be interpreted within the theories of the authors and if the psychopower can be regarded as exceed of the biopower concept.

Keywords: biopower, psychopower, panopticon, technics, structure