

NOTES

1 Modernity and Modernism: Preliminary Theoretical Considerations

1. See *Thesaurus Linguae Latinae* (1966), vol. VIII, p. 1211, Leipzig: Taubner.
2. See, among many others, Eliade Mircea (1965), *The Myth of the Eternal Return: Or, Cosmos and History*. Trans. from German by Willard R. Trask, 2nd edition, Princeton: Princeton University Press.
3. See Jonathan Swift's satirical essay "The Battle of the Books," included in his larger religious satire, *A Tale of a Tub and Other Works* (1704), Oxford: Oxford University Press.
4. For the modern temper of Catullus and the *poetae novi*, see, for example, Charles Martin (1992), *Catullus*. New Haven: Yale University Press.
5. A good example in this respect is Shelley's own drama in verse that has this titan at its center. See Shelley (2013), *Prometheus Unbound: A Lyrical Drama in Four Acts, with Other Poems*, Cambridge: Cambridge University Press.
6. For an interesting discussion of Baudelaire's concept of *modernité*, see, among others, Paul de Man (1971), "Literary History and Literary Modernity," in *Blindness and Insight*, New York: Oxford University Press.
7. For a full treatment of the issue of the relationship between modernity and history, see Roger Griffin (2010), *Modernism and Fascism. The Sense of a Beginning under Mussolini and Hitler*, Hampshire: Palgrave-Macmillan, pp. 50–54. Further page references are to this edition.
8. See my distinction between Modernism and Postmodernism in Chapter 7 below.
9. See my discussion of the Socratic concept of utopia in Chapter 5 below.
10. See, however, Griffin's excellent essay in an irenic key on *Homo Humanistus: Towards an Inventory of Transcultural Humanism*, included in the collective volume on *Exploring Humanity: Intercultural Perspectives on Humanism*, edited by Mihai I. Spărosu and Jörn Rüsen, Göttingen: V&R Unipress and National Taiwan University Press (2012), pp. 45–65.
11. The same goes for "modernism" at least as far as Griffin's maximalist definition is concerned—one could argue that most of the "modernist" cultural phenomena he describes (except for the causality he ascribes to them, such as the Industrial Revolution or the French Revolution) can find their equivalents, *mutatis mutandi*, in the Hellenistic period and, generally, in any major period of transition or "revolution" from one type of power-oriented society to another—a cyclical movement that

Nietzsche calls the “eternal return of the same” (mentality of power), in different (dis)guises. In this regard, one may say that a certain shift in the power-oriented mentality of a given society creates socioeconomic phenomena such as the Industrial Revolution, and not the other way around (as Griffin, Habermas, and a large number of neo-Marxist cultural historians appear to believe). The shift often occurs according to the dialectic of center and margin, although there is mutual causality involved in this dynamic process as well, with mental/psycho-emotional and physical/economic/societal phenomena engaging in ever wider feedback loops, until the dynamics of center and margin becomes reversed again.

12. For the Age of Biedermeier, see Sengle Friedrich (1971), *Biedermeierzeit: Deutsche Literatur im Spannungsfeld zwischen Restauration und Revolution 1815–1848*, Stuttgart: Metzler Verlag, and more recently, Nemoianu Virgil (1984), *The Taming of Romanticism: European Literature and the Age of Biedermeier*, Cambridge, MA: Harvard University Press.
13. For a full argument see Mihai I. Spariosu (1991), *God of Many Names: Play, Poetry, and Power in Hellenic Thought, from Homer to Aristotle*, Durham and London: Duke University Press. I shall also briefly discuss this agon as it appears in the epic of Gilgamesh and other ancient narratives in Chapter 4, below.

2 Play and Liminality in Modernist Cultural Theory

1. For a full discussion of liminality and play, see Spariosu (1997), *The Wreath of Wild Olive: Play, Liminality and the Study of Literature*, Albany, NY: SUNY Press, especially pp. 31–72. Here I can only briefly consider the two concepts in the light of my present topic.
2. See my discussion of Plato’s notion of play in Chapter 5, below.
3. For a full discussion, see Meir Lubetzki (1979), “The Early Bronze Age Origin of Greek and Hebrew Limen, ‘Harbor’” in *The Jewish Quarterly Review*, New Series, Vol. 69, No. 3, 158–180.
4. Victor Turner’s theory, with its distinction between “liminal” and “liminoid,” has been influential in modernist cultural anthropology and psychology, for example, in explaining transitions to new social orders. See, among others, Maurice Bloch (1992), *Prey into Hunter*, Cambridge University Press; and Mathieu Deflem (1991), “Ritual Anti-Structure and Religion: A Discussion of Victor Turner’s Processual Symbolic Analysis,” in *Journal of the Scientific Study of Religion*, 30.1. Victor Turner himself also makes the link between “liminoidality” and “maze-way and revitalization” theory, first developed by Anthony Wallace (1956), “Revitalization Movements” and later included in Anthony Wallace (2003), *Revitalization and Mazeways. Essays on Cultural Change*, Volume I, edited by Robert Grumet, Lincoln, Nebraska: University of Nebraska Press. This theory is equally relevant to the exilic-utopian imagination, especially in its power-oriented guises. “Liminoidality,” however, only confuses the issues in this context as well. Nor do I believe that “revitalization and maze-way” theory adequately deals with mechanisms of social “transcendence.” In other words, despite Griffin’s claims to the contrary (in *Modernism and Fascism*, section on “Modernity and the Liminoid,”

pp. 109–114), the mechanism of revitalization through the “liminoid” takes place only within, and not outside, a mentality of power and, therefore, does not transcend the dialectic of margin and center. I shall return to this point several times, in Part III of this book.

5. Aristotle refers to these terms in his discussion of the Pythagoreans in his *Metaphysics*. Claiming that Philolaus and the Pythagorean circle around him borrowed Anaximander’s notions of *apeiron*, the boundless or unlimited and *peiron*, the limited, Aristotle adds: “they plainly say that when the one had been constructed, whether out of planes or of surface or of seed or of elements which they cannot express, immediately the nearest part of the unlimited began to be drawn in and limited by the limit.” According to him, the “Pythagoreans, too, held that void exists, and that it enters the heaven from the unlimited breath—it, so to speak, breathes in void. The void distinguishes the natures of things, since it is the thing that separates and distinguishes the successive terms in a series. This happens in the first case of numbers; for the void distinguishes their nature.”

I should add that this is also the case with the cosmos or the order of the universe. When the limited “breathes in” the boundless, the undifferentiated whole of the *apeiron* becomes a living whole of interconnected parts, which are both separated and upheld by the void in-between. It is this “void” that I call radical liminality. Thus, for the Pythagoreans, the cosmos, just as the continuum of numbers, arises in the play of the unlimited and the limited, or emptiness and structure. We shall see in Chapter 4 below that the authors of Genesis in the Old Testament share, to a considerable extent, this cosmic view.

3 Exile and Utopia as Playful Liminality

1. In any case, my intention in this study is not to provide a comprehensive historical account of utopian works in Modernism (and Postmodernism), which does not mean that writing this history would not be a worthwhile task. Given my limited space, however, in the present study I have focused on delineating the general features of the “exilic-utopian” imagination, which appears in many other contexts, beyond narratives that are usually classified as utopias.
2. See Frank and Fritzie Manuel’s monumental book on *Utopian Thought in the Western World*, Cambridge: Harvard University Press (1979), which covers Renaissance and Reformation utopian literature and its antecedents at great length, even though they link utopia to exile and play only incidentally.

4 The Birth of Modernity: The Exilic-Utopian Imagination in Ancient Near-Eastern Narratives (The Epic of Gilgamesh And the Pentateuch)

1. A good collection of these texts can be found in James Pritchard, editor (1950), *Ancient Near Eastern Texts Relating to the Old Testament*, Princeton, New Jersey: Princeton University Press.

2. See my full discussion of Joseph and the exilic-utopian imagination in relation to Thomas Mann's novel, *Joseph and His Brothers*, in Chapter 10 below.
3. For a full discussion of the transition from an archaic to a median mentality in ancient Greece, see Spariosu (1991), *God of Many Names*, especially Chapter 1, "The Hawk and the Nightingale: Play, Power and Poetry in Homer and Hesiod." I should, however, point out that in the epic of Gilgamesh, one may discern a third perspective, which is probably that of the Babylonian priest(s) and which belongs to the ancient tradition of wisdom encoded in the religious "mysteries," going beyond the systems of values and beliefs of both an "archaic" and a "modern" mentality. Whereas this perspective is discernable in the Homeric epic as well, it appears only sporadically and, in my view, is not central to the narrative (despite some ancient, allegorical, Neoplatonic interpretations of Homer). See the conclusion of my discussion of the Gilgamesh epic, immediately below.
4. The Epic of Gilgamesh, Academy of Ancient Texts at <http://www.ancienttexts.org/library/mesopotamian/gilgamesh/>; translated by Maureen Gallery Kovacs from the Akkadian version with inserts from Old Babylonian; Electronic edition by Wolf Carnahan, 1998. There are many English translations of the Gilgamesh epic but I found Maureen Gallery Kovacs's to be the most congenial to my own view of the poem. Among other modern English translations, see those of N.K. Sandars (1960), John Gardner, John Maier, and Richard A. Henshaw (1984), Stephanie Dalley (1989), and Danny P. Jackson (1992). The present translation omits Tablet XII, which is a later addition to the epic, so I shall defer commentary on it for another occasion.
5. Cf. also note 7 above. Significantly, the Spirit of God moves upon the face of the waters. This suggests that the Creation consists in the Spirit (which manifests itself as breathing, which in turn conditions speech or the Word) shaping inchoate matter into cosmic order.
6. According to certain Cabbalistic readings, God himself is conceived both as *Ayin*, Absolute nothingness or No-thing, and as *En sof*, Absolute All (things). The Creation, in turn, is infinite God limiting himself or "retracting" in order to create a liminal space within which the cosmos can emerge. So the cosmos itself can be conceived as the playground of God (various versions of this ludic concept of creation are known under the common name of *theologia ludens*). This view is in striking contrast to the modern "big bang" theory that conceives of the universe as a series of explosions and expansions, followed by contractions. The difference is between a power-oriented view ("big bang") and an irenic view according to which creation emerges as an act of generosity—God restricts or limits himself in order to allow the emergence of the material world. One may also mention the belief of some Cabbalists that the Talmud is older than the Creation and that God created our cosmos based on the "blueprints" of the Talmud. This view gains credence in the age of intelligent computers that has generated its own "Talmudic" version in the so-called "simulation" theory of creation (Bostrom 2003), according to which our universe would be a computer simulation by beings of a much higher intelligence than our own or even by a highly evolved, future version of ourselves.
7. I have deferred a discussion of the Joseph story (with which the Book of Genesis ends) until Chapter 10, where I examine in some detail Thomas Mann's literary masterpiece, *Joseph and His Brothers*.

5 Modern Consciousness and the Exilic-Utopian Imagination in the Hellenic World: Sophocles and Plato

1. *The Oedipus at Colonus of Sophocles*, edited with introduction and notes by Sir Richard Jebb (1889), Cambridge: Cambridge University Press, line 400. Line numbers in subsequent citations will refer to this edition.
2. According to legend, Cadmus founded Thebes by sowing dragon's teeth in the ground, out of which armed warriors sprung up and started fighting with each other. Sophocles alludes to it in the citation immediately below; the passage is also an allusion to his Theban cycle, which presents that city's mythical history as an unending cycle of violence, where her kings are born, live, and die by the sword. For a full treatment of this issue, see my analysis of Euripides's play *The Bacchae* in Spariosu (1991), *God of Many Names*, 117ff.
3. See Plato, *Republic* 6.487b3-c4. Translated by Paul Shorey, in E. Hamilton and H. Cairns (eds), *The Collected Dialogues of Plato* (1961), Princeton, NJ: Princeton University Press. Further citations refer to Shorey's translation and are incorporated in the main text. Citations from other Platonic dialogs will refer to the Hamilton and Cairns edition as well.
4. Hans Vaihinger (1911), *Die Philosophie des Als Ob: System der theoretischen, praktischen und religioesen Fiktionen der Menschheit auf Grund eines idealistischen Positivismus*, Berlin, translated into English by C.K. Ogden as *The Philosophy of As If: A System of the Theoretical, Practical and Religious Fictions of Mankind* (1924) London. For a full discussion of the ludic aspects of Vaihinger's philosophy of *als ob*, see Spariosu (1989), *Dionysus Reborn: Play and the Aesthetic Dimension in Modern Philosophical and Scientific Discourse*, Ithaca, NY: Cornell University Press, 246–258. Like Socrates, Vaihinger makes a distinction between the “as if” cognitive method of scientific and philosophical fictions and aesthetic/poetic fictions in terms of serious and useful play: aesthetic fictions are entertaining ludic constructs, the utility of which is dictated by their scientific and philosophical counterparts.
5. The “as if” utopian approach has also something in common with the computer-modeling games utilized nowadays, both in the natural and in the social sciences. In the case of such computer games, the scientist is content with a reasonably accurate approximation of the actual state of affairs. Socrates makes a similar point concerning his ideal state: “if we discover what justice is, are we to demand that the just man shall differ from it in no respect, but shall conform in every way to the ideal? Or will it suffice us if he approximate to it as nearly as possible and partake of it more than others?” (*Republic* 5.472b).
6. For a full discussion of necessity and chance as ludic concepts in the archaic Hellenic mentality, see Spariosu (1991), *God of Many Names*, Chapter 2, Section 2 “Necessity and Chance,” pp. 75–87.
7. As we have seen, Huizinga's modernist notions of play discussed in Part I above are beset by the same problems, which the Dutch scholar inherited from the Platonic theotopia. But these problems are even more intractable within the modernist framework, because the Pythagorean tradition of perennial wisdom, still present in Platonic theotopia, has faded entirely in our age of high modernity. For further discussion of this point, see Chapter 6 below.

8. This admittedly conjectural account is the point of departure of a historical novel on Plato and the Academy that I published in Romanian in 2010, under the title, *Scrisoarea a Șaptea. O enigmă filosofică la Academia lui Platon* (The Seventh Letter: A Philosophical Enigma at Plato's Academy), Bucharest: Humanitas. Dion's story is also included in Plutarch's *Parallel Lives*. Needless to say, Plutarch as a Neo-Platonic apologete sees Dion in a positive light and seeks to exculpate the Academy and Plato himself of any responsibility for the Sicilian debacle.

6 The Exilic-Utopian Imagination and Literary Discourse in Modernism and Postmodernism

1. Roger Griffin makes a similar point when he characterizes contemporary secularizing modernity as a period of “permanent liminoidality” that constantly (and unsuccessfully) drives ontologically insecure individuals to attempt to find closure through utopian aesthetic or socio-political projects (Griffin 2010, p. 109ff). As I pointed out in Chapter 2 above, however, I believe Victor Turner's distinction between liminality and “liminoidality” is a distinction without a difference between small-scale and large-scale societies. As it stands now, Turner's liminoidality is both a “degraded” and a “superior” form of liminality, evincing one of the typical modernist aporias to which I have referred throughout the present study. Liminality has the same nature in both “primitive” and “advanced” cultures, even though it is put to different uses and it elicits different responses in each type of culture. While I agree with Griffin in regard to the misguided modernist responses to (radical) liminality, I would replace “permanent liminoidality” with “permanent crisis” (which Griffin also mentions) or, perhaps, “chronic hollowness,” as in TS Eliot's “The Hollow Men.” See also my discussion of modernist “hollowness” in Conrad's *Heart of Darkness* in Chapter 7 below.
2. Michel Foucault (1977) “Language to Infinity,” in *Language, Counter-Memory, Practice: Selected Essays and Interviews*, edited by Donald F. Bouchard, Ithaca: Cornell University Press, p. 55, my emphasis. Further page references in the main body of my text are to this edition.
3. For a more recent treatment of this subject, see Zygmunt Bauman (1992), *Mortality, Immortality, and Other Life Strategies*, Stanford, CA: Stanford University Press.
4. For a full discussion of heroic values and death in Homeric epic, see Spariou (1991), *God of Many Names*, pp. 28–40.
5. Edward W. Said (2000), *Reflections on Exile and Other Essays*, Cambridge, MA: Harvard University Press, p. 181. Further page references are to this edition and are included in the main body of my text.
6. Incidentally, J. Hector St. John de Crèvecoeur coins this adage in relation to the “American Dream,” which he describes in *Letters from an American Farmer* (1782). In turn, this Dream can be seen as a specific product of the popular exilic-utopian imagination. It is based on the Latin adage *ubi bene, ibi patria* (where I can

live well, there is my home/country) and it is quite different from the Romantic, nationalist exilic-utopian imagination, for which power-driven, ideological and political considerations largely trump the practical concerns of the “average” citizen. Ironically, this Romantic type of exilic-utopian imagination, whose origin can be traced back to late 18th and early 19th century, has led to the present-day “identity politics” that Said unwittingly shares in this essay, despite the fact that he deplors it in other contexts.

7. Joseph Brodsky (1995), “The Condition We Call Exile, or Acorns Aweigh” in *On Grief and Reasons; Essays*, New York: Farrar Straus Giroux, p. 23. Further page references are to this edition and are included in the main body of my text.
8. See Erich Auerbach (2003), *Mimesis: The Representation of Reality in Western Literature*, Princeton NJ: Princeton University Press.
9. See, for example, Oscar Wilde (1954), “The Decay of Lying” in *The Works of Oscar Wilde*, edited by G.F. Maine, New York.
10. Modernist and postmodernist philosophy and social science have, in turn, employed certain literary strategies in order to free themselves from the stringency of the “truth imperative”; by going beyond the dialectic of truth and fiction, they have in fact advanced knowledge in their fields. In this, they have often followed Socrates of the Platonic dialogs who criticized the poets, while tacitly employing their aesthetic and rhetorical strategies. Among outstanding thinkers who have revolutionized the fields of 20th-century philosophy and science by rebuilding their foundations on aesthetic principles, one may cite Nietzsche, Vaihinger, Heidegger, and Vattimo in philosophy; Hayden White in history, for example, in *Metahistory: The Historical Imagination in Nineteenth-Century Europe* (1973); Paul Feyerabend in history of science, for example, in *Against Method* (1975); Richard Harvey Brown in sociology, for example, in *A Poetic for Sociology* (1989); and Clifford Geertz, Victor Turner, George Marcus, Michael Fischer, and James Clifford in cultural anthropology.
11. For detailed discussions of the Anglo-American utopias and dystopias at the end of the 19th Century, see Jean Pfaelzer (1984), *The Utopian Novel in America, 1886–1896: The Politics of Form*, Pittsburg: University of Pittsburg Press; and Matthew Beaumont (2005), *Utopia Ltd: Ideologies of Social Dreaming in England 1870–1900*, Leiden: Brill.
12. Robert Musil (1996), *The Man without Qualities*, translated from the German by Sophie Wilkins, vol. I, New York: Vintage Books, p. 245. Further page references are to this edition.
13. Hermann Hesse (1969), *The Glass Bead Game*, translated from the German by Richard and Carla Winston, New York: Holt and Company, p. 85.

7 Exile, Utopia, and the Will to Empire: Conrad’s *Heart of Darkness*

1. Joseph Conrad (2012 [1899]), *Heart of Darkness*, London, New York, Toronto: Penguin, p. 2. Further page references are to this edition.
2. For the notion of exemptionalism (evident, e.g., in the admonition of certain parents to their children: “Do as I say, not as I do”), see Spariosu (2004) *Global*

Intelligence and Human Development: Toward an Ecology of Global Learning, Cambridge, MA: MIT Press, p. 97ff.

3. "Give me a map; then let me see how much/ Is left for me to conquer all the world,/ That these my boys may finish all my wants. ... /Look here, my boys; see what a world of ground/ Lie westward from the midst of Cancer's line/ Unto the rising of this earthly globe,/ Whereas the sun, declining from our sight,/ Begins the day with our Antipodes!/ And shall I die, and this unconquered? ... /And from th'Antarctic Pole eastward behold/ As much more land, which never was descried,/ Wherein are rocks of pearl that shine as bright/ As all the lamps that beautify the sky!/ And shall I die, and this unconquered?/ Here, lovely boys; what death forbids my life,/ That let your lives command in spite of death" (Marlowe, *Tamburlaine* pp. 253–254).
4. See Francis Bacon (1962), *The Advancement of Knowledge*, edited by G. W. Kitchin, London and New York: Dent.
5. See Friedrich Nietzsche (1966) *Beyond Good and Evil: Prelude to a Philosophy of the Future*, translated by Walter Kaufmann, New York: Vintage, Aphorism 146.
6. As I have already mentioned, Robert Musil in *Man without Qualities* and T.S. Eliot in "The Hollow Men" equally pick up on this "hollowness" to describe the modernist psychopathology of death, associated with the void and the will to power. In fact, Eliot uses a citation from Conrad's novel as the epigraph to his poem: "Mistah Kurtz, he dead."
7. For a full discussion of "strong" and "weak" nihilism in Nietzsche, as well as in Dostoevski's *Crime and Punishment*, see Spariosu (1997), pp. 136–138.
8. The more recent case of a Russian writer, Alexander Solzhenitzyn, may show the perils of displeasing one's hosts. When the exiled novelist arrived in the United States from the Soviet Union, he was the darling of the US Press as long as he criticized the totalitarian practices of his native country. Once he started criticizing his country of adoption, he became persona non grata, being either ignored or treated like an ungrateful, old, and slightly daft, curmudgeon.
9. But the distinction would certainly not have been lost on all of Conrad's Victorian contemporaries. One positive, unintended consequence of British colonialism in India was the introduction and flourishing of Hindu and Buddhist studies in England. There were also the "Victorian sages," such as Matthew Arnold, John Ruskin, and Oscar Wilde who were sympathetic to the irenic system of values that I have in mind here. For an extensive discussion of these sages, see Spariosu (1997), *The Wreath of Wild Olive*, pp. 263–302.

8 Utopia, Totalitarianism, and the Will to Reason: Koestler's *Darkness at Noon*

1. Arthur Koestler ([1941] 1968), *Darkness at Noon*, Translated by Daphne Hardy, Toronto, New York, London: Bantam Books p. 61. Further page references are to this edition.

9 Exile, Dystopia, and The Will to Order: Huxley's *Brave New World*

1. For a full discussion of Orwell's novel see Spariosu (1997), Chapter 6, Section 3, "George Orwell and the Will to Power as Utopia/Dystopia," pp. 244–260.
2. Aldous Huxley (1998 [1946]), *Brave New World*, New York: Harper, p. xiv. Further page references are to this edition.
3. William Shakespeare, *The Tempest*, 2.1.143–163, edited by Cedric Watts, Hertfordshire: Wordsworth Editions Ltd, 1994. Further citations refer to this edition.
4. Aldous Huxley, *Brave New World and Brave New World Revisited*, New York: Harper, 1960, p. 28. Further page references to "Brave New World Revisited" are to this edition.

10 Exile, Theotopia, and Atopia: *Mann's Joseph and his Brothers and Bulgakov's Master and Margarita*

1. Thomas Mann (2005), *Joseph and His Brothers: The Stories of Jacob, Young Joseph, Joseph in Egypt, Joseph the Provider*, translated by John E. Woods, New York: Everyman's Library, p.10. Subsequent citations refer to this edition.
2. Mikhail Bulgakov, *The Master and Margarita*, translated from the Russian by Michael Glenny, New York: Alfred A. Knopf, 1992, p. 135. Further page references are to this edition.

Afterword: The End of Exile: Toward A Global Eutopia

1. For a full discussion of these issues, see Spariosu (2004), *Global Intelligence and Human Development: Toward an Ecology of Global Learning*. Cambridge, MA: MIT Press, particularly Section III, Global Learning and Human Development, pp. 199–249.
2. For detailed studies of "intentional communities," see Charles J. Erasmus (1985), *In Search of the Common Good: Utopian Experiments Past and Future*, New York: Free Press; William James Metcalf, editor (1995), *From Utopian Dreaming to Communal Reality: Cooperative Lifestyles in Australia*, Sidney: UNSW Press; and Tobias Jones (2007), *Utopian Dreams: In Search of a Good Life*, London: Faber and Faber.
3. For the main objectives and activities of this movement, see, for example, the website of Transition United States, at <http://transitionus.org/> The US movement is largely based on the concepts of "deep ecology" and "natural capitalism" of such ecologists as Armory L. Lovins, Hunter Lovins, and Paul Hawken, for example in their book, *Natural Capitalism: Creating the Next Industrial Revolution*, Boston: Little, Brown, (1999), as well as on the work of British and other ecologists and urban

planners such as Bill Mollison, *Permaculture, a Designer's Manual* (1988), Stanley, Australia: Tagari Publications; David Holmgren, *Permaculture: Principles and Pathways beyond Sustainability* (2003), Holmgren Design Services, London: Corgi; and David Fleming (2011), *Lean Logic: A Dictionary of the Future and How to Survive It*, Oxon: Court Farm House. For a discussion of some of these ecological issues, see Spariosu (2004), particularly Chapter 5, "Toward an Ecology of Ecology," pp. 137–163.

4. Huxley's turn toward the ancient tradition of wisdom of the East and the West is also reflected in his valuable collection, *The Perennial Philosophy*, London: Chatto & Windus, 1944.
5. Lucian of Samosata, "The Way to Write History, in *The Works of Lucian of Samosata*, translated by Fowler, H. W. and F. G., Oxford: The Clarendon Press, 1905.
6. Diogenes of Oinoanda, *The Epicurean Inscriptions*, Fr. 30, trans. Martin Ferguson Smith, Napoli: Bibliopolis, 1992.

BIBLIOGRAPHY

- Agamben, Giorgio (1998), *Homo Sacer: Sovereign Power and Bare Life*, Stanford, CA: Stanford University Press.
- Alter, Robert (2008), *The Five Books of Moses*, A Translation with Commentary, New York: Norton.
- Antohei, Sorin (2005), *Utopica. Studii asupra imaginarului social*. Cluj-Napoca: Idea.
- Appadurai, Arjun (1996), *Modernity at Large: Cultural Dimensions of Globalization*, Minneapolis: University of Minnesota Press.
- Arendt, Hannah (1998), *The Human Condition*. Chicago: University of Chicago Press.
- Auerbach, Erich (2003 [German 1946]), *Mimesis: The Representation of Reality in Western Literature*, Princeton, NJ: Princeton University Press.
- Assmann, Jan (2006), *Thomas Mann und Ägypten. Mythos und Monotheismus in den Josephsromanen*. München: C. H. Beck Verlag.
- Bacon, Francis (1962), *The Advancement of Knowledge*, edited by G. W. Kitchin, London and New York: Dent.
- Bakhtin, Mikhail M. (1993 [1941, 1965]) *Rabelais and His World*, translated by Hélène Iswolsky, Bloomington, IN: Indiana University Press.
- Barfoot, C. C. (ed.) (2001), *Aldous Huxley between East and West*. New York/Amsterdam: Rodopi.
- Bauman, Zygmunt (1992), *Mortality, Immortality, and Other Life Strategies*, Stanford, CA: Stanford University Press.
- Beaumont, Matthew (2005), *Utopia Ltd: Ideologies of Social Dreaming in England 1870–1900*, Leiden: Brill.
- Becker, Ernest (1973), *The Denial of Death*, New York: Simon and Schuster.
- Benedict, Anderson (2006 [1983]), *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, London, New York: Verso.
- Berger, Peter (1967), *The Sacred Canopy: Elements of a Sociological Theory of Religion*, Garden City, New York: Doubleday.
- Bethea, Rob (2013), "The Apocalypse without Utopia," accessed on 14 August 2013 at <http://www.uvm.edu/~reparent/360/?p=492>.
- Bloch, Ernst (2000 [German 1918]), *Spirit of Utopia*, Stanford, CA: Stanford University Press.
- Bloch, Ernst (1995 [German 1938–1947]), *The Principle of Hope* 3 vols., Cambridge, MA: MIT Press.
- Bloch, Maurice (1992), *Prey into Hunter*, Cambridge: Cambridge University Press.
- Bode, Christoph (2001), "Liminal Projections: Utopian and Apocalyptic Visions, 1790s: 1990s" in *European Studies—An Interdisciplinary Series in European Culture, History and Politics*, issue 16, *Britain at the Turn of the Twenty-First Century*, edited by Ulrich Brioch and Susan Bassnett, Amsterdam and New York: Rodopi.

- Bostrom, Nick (2003), "Are You Living in a Computer Simulation?" in *Philosophical Quarterly*, Vol. 53, No. 211, pp. 243–255.
- Boyers, Robert (ed.) (1972), *The Legacy of the German Refugee Intellectuals*, New York: Schocken Books.
- Brodsky, Joseph (1995), "The Condition We Call Exile, or Acorns Aweigh" in *On Grief and Reasons; Essays*, New York: Farrar Straus Giroux.
- Bulgakov, Mikhail (1992), *The Master and Margarita*, translated from the Russian by Michael Glenny, New York: Alfred A. Knopf.
- Burke, Kenneth (1966), *Language as Symbolic Action: Essays on Life, Literature and Method*, Los Angeles: University of California Press.
- Butler Samuel (2002 [1872]), *Erewhon*, New York: Dover Publications.
- Calinescu, Matei (1987), *Five Faces of Modernity. Modernism, Avant-Garde, Decadence, Kitsch and Postmodernism*, Durham, NC: Duke University Press.
- Cesarani, David (1998), *Arthur Koestler—The Homeless Mind*, New York: Free Press.
- Chögyam Trungpa, Rinpoche (1987), *Commentary to The Tibetan Book of the Dead: The Great Liberation through Hearing in the Bardo*, Boston: Shambhala.
- Clark, Katerina (1981), *The Soviet Novel. History as Ritual*, Chicago: Chicago University Press.
- Conrad, Joseph (2012), *Heart of Darkness*, London, New York, Toronto: Penguin.
- Cowley, Malcolm (1934), *Exile's Return*, New York: Viking Press.
- Cunningham, R. (1985), *Myth and Politics in T.M.s "Joseph und seine Brüder,"* Stuttgart: Hans-Dieter Heinz Akademischer Verlag.
- Curtis, Julie A. E. (1987), *Bulgakov's Last Decade: The Writer as Hero*, Cambridge: Cambridge University Press.
- Curtius, Ernst Robert (1963), *European Literature and the Latin Middle Ages*, translated from German by Willard R. Trask, New York: Harper & Row.
- Dalley, Stephanie (1989), *Myths from Mesopotamia: Creation, the Flood, Gilgamesh, and Others*, Oxford: Oxford University Press.
- Deery, June (1996), *Aldous Huxley and the Mysticism of Science*, London: Macmillan.
- Deflem, Mathieu (1991), "Ritual Anti-Structure and Religion: A Discussion of Victor Turner's Processual Symbolic Analysis," in *Journal of the Scientific Study of Religion*, 30.1.
- Deleuze, Gilles and Felix Guattari (1987), *A Thousand Plateaus: Capitalism and Schizophrenia*, Minneapolis: University of Minnesota Press.
- de Man, Paul (1971), "Literary History and Literary Modernity," in *Blindness and Insight*, New York: Oxford University Press.
- Diogenes of Oinoanda (1992), *The Epicurean Inscriptions*, Fr. 30, translated by Martin Ferguson Smith, Napoli: Bibliopolis.
- Eliade, Mircea (1965), *The Myth of the Eternal Return: Or, Cosmos and History*, translated from German by Willard R. Trask, 2nd edition, Princeton: Princeton University Press.
- Erasmus, Charles J. (1985), *In Search of the Common Good: Utopian Experiments Past and Future*, New York: Free Press.
- Fermi, Laura (1968), *Illustrious Immigrants: The Intellectual Migration from Europe 1930–1941*, Chicago: University of Chicago Press.
- Fischer, Bernd-Jürgen (2002), *Handbuch zu Thomas Manns "Josephsromanen."* Tübingen/Basel: Francke.

- Fleming, Donald, Bernard Bailyn, eds (1969), *The Intellectual Migration, Europe and America, 1930–1960*. Cambridge, MA: Harvard University Press.
- Fleming, David (2011), *Lean Logic: A Dictionary of the Future and How to Survive It*, Oxon: Court Farm House.
- Foucault, Michel (1977), "Language to Infinity," in *Language, Counter-Memory, Practice: Selected Essays and Interviews*, edited by Donald F. Bouchard, Ithaca: Cornell University Press.
- Frederick, Karl R., Davies Laurence (eds) (1986), *The Collected Letters of Joseph Conrad—Volume 2: 1898–1902*, Cambridge: Cambridge University Press.
- Freud, Sigmund (1957 [German 1910]), "The Antithetical Sense of Primal Words," in J. Strachey (ed.), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Vol. 11, London: Hogarth Press.
- Fromm, Erich (1955), *The Sane Society*, New York: Rinehart.
- Fromm, Erich (1968), *The Revolution of Hope*, New York: Harper & Row.
- Gardner, John, John Maier, and Richard A. Henshaw (1984), *Gilgamesh: Translated from the Sin-Leqi-Unnini Version*, New York: Knopf.
- Gennep, Arnold van (1909), *Rites de passage*. Paris: Emile, Nourry.
- Gordin, Michael D., Helen Tilley and Prakash Gyan (2010), *Utopia/Dystopia: Conditions of Historical Possibility*, Princeton, NJ: Princeton University Press.
- Griffin, Roger (2010), *Modernism and Fascism: The Sense of a Beginning under Mussolini and Hitler*, Hampshire: Palgrave Macmillan.
- Griffin, Roger (2012), "Homo Humanistus: Towards an Inventory of Transcultural Humanism," in Mihai I. Spariosu and Jörn Rüsen, editors (2012) *Exploring Humanity: Intercultural Perspectives on Humanism*, Göttingen: V&R Unipress and National Taiwan University Press.
- Guillén, Claudio (1990), "The Sun and the Self," in *Aesthetics and the Literature of Ideas*, edited by François Jost and Melvin J. Friedman, Newark: University of Delaware Press.
- Habermas, Jürgen (1987), *The Philosophical Discourses of Modernity: Twelve Lectures*, Cambridge, MA: MIT Press.
- Heilbut, Anthony (1983), *Exiled in Paradise*. New York: The Viking Press.
- Henderson, Jeffrey, (ed.) (1976), Plutarch, "De Anima," *Moralia* xv.177–8, Loeb Edition, Cambridge and London: Harvard University Press.
- Higgins, Michael D. (2013), "Welcoming comments" at the Utopian Studies Symposium on *A Necessary Country: The Utopian Vocation of the University of Limerick*, accessed on 13 October 2013 at <http://www.youtube.com/watch?v=z6MArD8oP4M>.
- Holman, John (2008), *The Return of the Perennial Philosophy: The Supreme Vision of Western Esotericism*, London: Watkins Publishing.
- Holmgren, David (2003), *Permaculture: Principles and Pathways beyond Sustainability*, Holmgren Design Services, London: Corgi.
- Huxley, Aldous (1944) *The Perennial Philosophy*, London: Chatto & Windus.
- Huxley, Aldous (1998), *Brave New World*, New York: Harper Perennial Classics.
- Huxley, Aldous (2009 [1962]), *Island*, New York: Harper Collins.
- Huizinga, Johan (1950), *Homo ludens: A Study of the Play Element in Culture*, Boston: Beacon Press.
- Jackson, Danny P. (1992), *The Epic of Gilgamesh*, Mundelein, Illinois: Bolchazy-Carducci Publishers.

- Jones, Tobias (2007), *Utopian Dreams. In Search of a Good Life*, London: Faber and Faber.
- Jonsson, Stefan (2000), *Subject without Nation: Robert Musil and the History of Modern Identity*, Durham and London: Duke University Press.
- Koestler, Arthur (1968 [1941]), *Darkness at Noon*, translated by Daphne Hardy, Toronto, New York, London: Bantam Books.
- Koselleck, Reinhart (2004), *Futures Past: On the Semantics of Historical Time*, New York: Columbia University Press
- Kurzke, Hermann (2004), *Mondwanderungen. Ein Wegweiser durch Thomas Manns Josephs-Roman*, Frankfurt am Main: Fischer Verlag.
- Lasch, Christopher (1979), *The Culture of Narcissism: American Life in an Age of Diminishing Expectations*. New York: W.W. Norton.
- Lovejoy, Arthur O. (1936), *The Great Chain of Being: A Study of the History of an Idea*, Cambridge, MA: Harvard University Press.
- Lovins, Armory L., Hunter Lovins, and Hawken Paul (1999), *Natural Capitalism: Creating the Next Industrial Revolution*, Boston: Little, Brown.
- Lubetzki, Meir (1979), "The Early Bronze Age Origin of Greek and Hebrew Limen, 'Harbor'" in *The Jewish Quarterly Review*, New Series, Vol. 69, No. 3.
- Lucian of Samosata (1905), "The Way to Write History, in *The Works of Lucian of Samosata*, translated by Fowler, H W and F G., Oxford: The Clarendon Press.
- Mannheim, Karl (1936 [German 1929]), *Ideology and Utopia*, London: Routledge.
- Mann, Thomas (2005), *Joseph and His Brothers: The Stories of Jacob, Young Joseph, Joseph in Egypt, Joseph the Provider*, translated by John E. Woods, New York: Everyman's Library.
- Manuel, Frank E. and Fritzie P. Manuel (1979), *Utopian Thought in the Western World*, Cambridge, MA: The Belknap Press, Harvard University Press.
- Martin, Charles (1992), *Catullus*. New Haven: Yale University Press.
- Mathewson Rufus W. (1975), *The Positive Hero in Russian Literature*, Palo Alto: Stanford University Press.
- McBride, Patrizia C. (2006), *The Void of Ethics: Robert Musil and the Experience of Modernity*. Evanston, Ill.: Northwestern University Press.
- Metcalf, William James (ed.) (1995), *From Utopian Dreaming to Communal Reality: Cooperative Lifestyles in Australia*, Sidney: University of New South Wales Press.
- Mollison, Bill (1988), *Permaculture, a Designer's Manual*, Stanley, Australia: Tagari Publications.
- Moore, Gene M. (2004), *Joseph Conrad's Heart of Darkness: A Casebook*. Oxford: Oxford University Press.
- Moser, Thomas C. (1957), "The Uncongenial Subject." *Joseph Conrad: Achievement and Decline*. Cambridge, MA.: Harvard University Press.
- Moss, Kevin (1984), "Bulgakov's Master and Margarita: Masking the Supernatural and the Secret Police," in *Russian Language Journal* 38 (129–30): 115–31.
- Murdaugh, Elaine (1976), *Salvation in the Secular: The Moral Law in Thomas Mann's 'Joseph und seine Brüder'*, Stuttgart: Klett.
- Murphy, Brenda (2012), "Anti-Communism on the American Stage," in Hammond Andrew, editor, *Global Cold War Literature: Western, Eastern and Postcolonial Perspectives*, New York: Routledge.
- Musil, Robert (1996), *The Man without Qualities*, translated from the German by Sophie Wilkins, vol. I, New York: Vintage Books.

- Nemoianu, Virgil (1984), *The Taming of Romanticism: European Literature and the Age of Biedermeyer*, Cambridge, MA: Harvard University Press.
- Neumann, Victor (1993), *The Temptation of Homo Europaeus*, translated by Dana Miu, East European Monographs, Boulder, Colorado, New York: Columbia University Press.
- Nietzsche, Friedrich (1989), *On the Genealogy of Morals*, translated by Walter Kaufmann and R.J. Hollingdale, New York: Random House.
- Nietzsche, Friedrich (1966), *Beyond Good and Evil: Prelude to a Philosophy of the Future*, translated by Walter Kaufmann, New York: Vintage.
- Orwell, George (2000), "Arthur Koestler," in George Orwell: *As I Please, 1943–1945*, edited by Sonia Orwell and Ian Angus, vol. 3 Boston: David R. Godine.
- Payne, Philip, Graham Bartram and Galin Tihanov, (eds) (2007), *A Companion to the Works of Robert Musil*, Rochester, NY: Camden House.
- Pfanner, Helmut F. (1983), *Exile in New York: German and Austrian Writers After 1933*. Detroit: Wayne State University Press.
- Patton, Michael Quinn (1990), *Qualitative Evaluation and Research Methods*, Thousand Oaks, London, New Delhi: Sage.
- Phelan, Chanda (2009), "Research Reveals That Apocalyptic Stories Changed Dramatically 20 Years Ago," accessed on 9 September 2013 at <http://io9.com/5392430/research-reveals-that-apocalyptic-stories-changed-dramatically-20-years-ago>.
- Pfaelzer Jean (1984), *The Utopian Novel in America, 1886–1896: The Politics of Form*, Pittsburg: University of Pittsburg Press.
- Pike, Burton (1972 [1961]), *Robert Musil: An Introduction to His Work*, Ithaca, NY: Cornell University Press (reprinted by Kennikat Press).
- Pittman, Rita (1991), *The Writer's Divided Self in Bulgakov's "The Master and Margarita,"* London: Macmillan.
- Plato (1961), *Republic*, translated by Paul Shorey, in E. Hamilton and H. Cairns editors, *The Collected Dialogues of Plato*, Princeton, NJ: Princeton University Press.
- Postman, Neil (1985), *Amusing Ourselves to Death: Public Discourse in the Age of Show Business*, New York: Penguin.
- Pritchard, James, (ed.) (1955 [1950]), *Ancient Near Eastern Texts Relating to the Old Testament*, Princeton, NJ: Princeton University Press.
- Riasanovsky, Nicolas V. and Mark D. Steinberg (2005), *A History of Russia Since 1855*, Oxford: Oxford University Press.
- Russell, Robert (1999), *Zamiatin's We*. Bristol: Bristol Classical Press.
- Said, Edward W. (2000), *Reflections on Exile and Other Essays*, Cambridge, MA: Harvard University Press.
- Salisbury, John (2009), *Metalogicon: A Twelfth-Century Defence of the Verbal and Logical Arts of the Trivium, 1156*, Pennsylvania: Pal Dry Books Edition.
- Sandars, N.K. (1960), *The Epic of Gilgamesh: An English Version with an Introduction*. New York: Penguin.
- Scammell, Michael (2009), *Koestler: The Literary and Political Odyssey of a Twentieth-Century Skeptic*, New York: Random House.
- Schloer, Hardy F. (2010), "The Dawn of the Intelligent Planet," keynote speech at IBM Forum Slovenia, 7–8 April 2010, accessed 10/1/2013 at <http://www.schloerconsulting.com/ibm-speech-schloer-slovenia>.
- Sengle, Friedrich (1971), *Biedermeierzeit: Deutsche Literatur im Spannungsfeld zwischen Restauration und Revolution 1815–1848*. Stuttgart: Metzler Verlag.

- Shelley, Percy Bysshe (1998), "A Defense of Poetry." *Romanticism: An Anthology*, edited by Duncan Wu, Oxford: Blackwell Publishers.
- Shelley, Percy Bysshe (2013), *Prometheus Unbound: A Lyrical Drama in Four Acts, with Other Poems*, Cambridge Library Collection-Fiction and Poetry, Cambridge University Press.
- Sherry, Norman (1980-06-30), *Conrad's Western World*. Cambridge: Cambridge University Press.
- Jeb, Richard (1889), *The Oedipus at Colonus of Sophocles*, translated and edited with introduction and notes, Cambridge: Cambridge University Press
- Spariosu, Mihai I. (1989), *Dionysus Reborn: Play and the Aesthetic Dimension in Modern Philosophical and Scientific Discourse*, Ithaca, NY: Cornell University Press.
- Spariosu, Mihai I. (1991), *God of Many Names. Play, Poetry and Power in Hellenic Thought from Homer to Aristotle*, Durham, North Carolina: Duke University Press.
- Spariosu, Mihai I. (1997), *The Wreath of Wild Olive. Play, Liminality and the Study of Literature*, Albany, NY: SUNY Press.
- Spariosu, Mihai I. (2004), *Global Intelligence and Human Development: Toward an Ecology of Global Learning*, Cambridge, MA: MIT Press.
- Spariosu, Mihai I. (2006), *Remapping Knowledge. Intercultural Studies in a Global Age*. Oxford and New York: Berghahn Publishers.
- Spariosu, Mihai I. (2010), *Scrisoarea a Șaptea. O enigmă filosofică la Academia lui Platon (The Seventh Letter: A Philosophical Enigma at Plato's Academy)*, Bucharest: Humanitas.
- Spariosu, Mihai I. and Jörn Rüsen, (eds) (2012), *Exploring Humanity: Intercultural Perspectives on Humanism*. Göttingen: V&R Unipress and National Taiwan University Press.
- Sutton-Smith, Brian (1972), "Games of Order and Disorder," Paper presented to Symposium on "Forms of Symbolic Inversion," American Anthropological Association, Toronto.
- Swift, Jonathan (1704), *A Tale of a Tub and Other Works*, Oxford: Oxford University Press.
- Tertz, Abram (1982), *The Trial Begins on Socialist Realism*, translated by George Dennis, Berkeley, CA: University of California Press.
- Thesaurus Linguae Latinae* (1966), vol. VIII, p. 1211, Leipzig: Taubner.
- Thomas, Sebastian (2005), *The Intersection of Science and Literature in Musil's "The Man without Qualities"*, Rochester, NY: Camden House.
- Turner, Victor W. (1982), *From Ritual to Theater: The Human Seriousness of Play*, Cambridge: MIT Press.
- Vaihinger, Hans (1911), *Die Philosophie des Als Ob: System der theoretischen, praktischen und religiösen Fiktionen der Menschheit auf Grund eines idealistischen Positivismus*, Berlin, translated into English by C.K. Ogden as *The Philosophy of As If: A System of the Theoretical, Practical and Religious Fictions of Mankind*, London, 1924.
- Wallace, Anthony (1956), "Revitalization Movements" in *American Anthropologist*, 58: 264–281.
- Wallace, Anthony (2003), *Revitalization and Mazeways. Essays on Cultural Change*, Volume I, edited by Robert Grumet, Lincoln, Nebraska: University of Nebraska Press.
- Wheatley, Margaret, Deborah Frieze (2006), "Using Emergence to Take Social Innovations To Scale," accessed: 6/14/2013 <http://www.margaretwheatley.com/articles/emergence.html>.

- White, Hayden (1973), *Metahistory: The Historical Imagination in Nineteenth-Century Europe*, Baltimore and London: Johns Hopkins University Press.
- Wilde, Oscar (1954 [1895]), "The Soul of Man under Socialism" in *The Works of Oscar Wilde*, edited by G.F. Maine, New York: E.F. Dutton
- Wilde, Oscar (1954), "The Decay of Lying" in *The Works of Oscar Wilde*, edited by G.F. Maine, New York: E.F. Dutton.
- Williams, Harold, (ed.) (1965), Letter to Pope, June 1734, in *The Correspondence of Jonathan Swift*, Oxford: Clarendon Press, Vol. 5.
- Wittgenstein, Ludwig (1986 [1953]), in Introduction to *Philosophical Investigations*, translated from German by G.E.M Anscombe, Oxford: Blackwell.
- Wright, Walter F. (1966), *Romance and Tragedy in Joseph Conrad*, New York: Russell and Russell.
- Yin, Robert K. (1994), *Case Study Research: Design and Methods*, London, New Delhi: Sage.

INDEX

- Adolph, Anna, 105
Adorno, Theodor, 84, 102
amor fati, 89, 182, 185
anamnesis, 73
Anderson, Benedict, 94
apeiron, 27, 52
Anaximander, 27, 52
Apollonius of Tyana, 26
Arafat, Yasser, 84
Aristotle, 8, 21, 61, 189
Atwood, Margaret, 106
Auerbach, Erich, 99–100
atopia, xix, 30, 33, 99–100, 161, 169, 174–9, 186. *See also* Utopia, Liminality
- bardo*, 22, 174–5. *See also* Liminality
barzakh, 23. *See also* Liminality
Babeuf, François Noël “Gracchus,” 36
Bacon, Francis, 31, 36, 71, 116
Bahtin, Mikhail, 170
Bailyn, Bernard, 85
Ballard, J. G., 180
Balzac, Honoré de, 101
Baudelaire, Charles, 6, 90
Bebel, August, 105
Becker, Ernest, 87–8
Beckett, Samuel, 84
Begin, Menachem, 84
Bellamy, Edward, 105
Berdyayev, Nicholas, 182
Berger, Peter, 7–8, 44
Berlin, Isaiah, 98
Bernard of Chartres, 4
Bethea, Rob, 181
Bildungsroman, 110
Blanchot, Maurice, 85
Bloch, Ernst, 84
Bode, Christoph, 181
- Borges, Jorge Luis, 84
Born, Max, 84
Boyers, Robert, 84, 91
Brave New World (Huxley), xviii, 142–160, 172
Brodsky, Joseph, 91, 95–101, 176, 182
Brown, Richard H., 193
Brancusi, Constantin, 84
Brunner, John, 180
Bulgakov, Mikhail, xviii, 110, 161, 169, 173–5, 177–9
Buñuel, Luis, 84
Burke, Kenneth, 12–13, 70
Burroughs, Edgar Rice, 32
Butler, Samuel, 30, 32, 105
- Callenbach, Ernest, 71, 180
Callimachus, 4
Calinescu, Matei, 13–14
Campanella, Tommaso, 35, 71, 105
Catullus, 4
Cioran, Emil, 84
Coleridge, Samuel Taylor, 117, 178
Condorcet, Marie Jean Antoine Nicolas de Caritat, 36
Conrad, Joseph, xviii, 84, 110, 111–27, 128, 142
Cowley, Malcolm, 91
counter-exile literature, 30, 31
culture of narcissism, 143
- Dalí, Salvador, 84
Curtius, Ernst Robert, 3–4, 9
Dante, Alighieri, 35, 92, 93, 117
Darkness at Noon, 110, 128–42, 171
Dispute between A Man and His Ba (Soul), xviii, 44
Dietrich von Nieheim, 133

- Diogenes of Oinoanda, 186
 Dionysius the Areopagite, 26
 Dodd Bowman, Anna, 105
 Dostoevsky, Fyodor, 133–4, 155, 172, 177
 dyschronia, 33. *See also* Utopia
 dystopia xix, 33, 104–6, 140–3, 149, 172, 180–1, 184. *See also* Utopia
- Einstein, Albert, 84
 Eliade, Mircea, 84, 187
 Eliot, T.S., xviii, 44, 84, 92, 106–7, 194
 Engels, Friedrich, 37
eunomia, 64, 70
 exile, xv, 3, 28–31, 51, 67, 68, 76–80, 177, 91–100, 119, 138–40, 149–53, 161–9, 173, 180
 internal, 29, 139, 176
 as self-exile, 29–30, 67, 110, 119
 paths of, 61–2, 63–4, 91, 92
 and atopia, 30, 33, 99, 161, 169, 174–9, 186
 and utopia xv, xvi, xvii, 3, 31–34, 48–9, 57, 139–41, 149–55
 and liminality, xv, xvii, 28–31, 48–9, 58, 62–3
 and freedom, 28, 30, 31, 98–100
 and Modernism, xvi, 51, 85, 91–100
 and nostalgia, 44, 51, 94, 98, 100
 and play, xvii, 28–31, 97–100
 and power, xv, xvii, 28–31, 51–60, 76–80, 139
 See also Exilic-Utopian Imagination, Liminality, Power, Utopia
 exilic-utopian imagination xv, xviii, 16, 33, 44, 51, 59, 61, 67–9, 72, 78–80, 83–9, 104–9, 128, 139, 151, 160, 173, 178, 182, 184–6, 193
 history of, 34–9, 83–5
 and irenic mentality, 57, 66, 126–7, 160, 184–6, 187
 and literary discourse, xix, 100–2, 126–7, 160, 183–7
 and modernity, xvi, 16, 44, 51
 and Modernism, xvi, 124–26
 and play, 52, 69–80
 and power, 70–80, 159–60
 See also Exile, Irenic Mentality, Play, Power, Utopia
- Fermi, Enrico, 84
 Fermi, Laura, 84
 Feyerabend, Paul, 193
 Flaubert, Gustave, 101
 Fleming, Donald, 84
 Foster, E.M., 105
 Foucault, Michel, 85–6, 88–9
 Fourier, Charles, 36
 freedom, 25, 54–5, 98–9, 155–6, 171
 and exile, 28, 30, 31, 98–9
 and liminality, 25–26, 98–9, 144, 155, 183
 and play, 25–6
 See also Exile, Irenic Mentality, Liminality, Power
 Freud, Sigmund, 6, 84, 87, 141, 144, 147, 165
 Fromm, Erich, 84
- Gaulle de, Charles, 84
 Gandhi, Mahatma, 84, 133
 Garnier, C.G.T., 36
Genesis, xvi, 17, 51–4, 56, 161
 Gennep, Arnold van, 21–22, 164
Gilgamesh, the Epic of, xvi, 15, 17, 44–51, 85, 88, 125, 127, 149, 190
 Gilman Perkins, Charlotte, 105
Glass Bead Game, The (Hesse), 108–10
 Goethe, Johann Wolfgang von, 37, 170, 177
 Gogol, Nikolai Vassilievitch, 172
 Golding, William, 106
 Goncharov, Ivan Alexandrovich, 172
 Gordin, Michael, 181
 Griffin, Roger, 10–2, 90, 187, 192
 Gronlund, Laurence, 105
 Guillén, Claudio, 30–1
- Habermas, Jürgen, 8, 10, 13
 Harben, William, 105
 Hardy, Thomas, xviii
 Harrison, Harry, 180
 Hartlib, Samuel, 32
hamistagan, 23 *See also* Liminality
Heart of Darkness (Conrad), xviii, 111–127, 128, 142
 Heilbut, Anthony, 84
 Hemmingway, Ernest, 84

- Heraclitus, 21
 Hesiod, 68, 71
 Hesse, Hermann, 106, 108–9, 184–5
 Higgins, Michael D., 183
 Hilton, James, 32, 71, 184
 Hitler, Adolph, 37, 84
 Ho Chi Minh, 84
Homo Ludens (Huizinga), 18–21, 24, 26, 67
 Homer, 49, 68, 71, 74, 87–8, 103
 Horowitz, Vladimir, 84
 Hugo, Victor, 92
 Huizinga, Johan 18–21, 24, 26, 67, 191
 Huxley, Aldous, xviii, 105, 108, 110, 143, 182, 184–5
- Iliad*, 21, 74
 Ionesco, Eugène, 84
 irenic mentality, xix–xx, 12, 15, 43, 49–50, 54, 56–60, 126–7, 134, 140, 168–9, 173–9, 184–6, 187. *See also* *philosophia perennis*
- Island* (Huxley), 160, 184–5
- Jenkins, B. Jerry, 180
 Johnson, Samuel, 6
 John of Salisbury, 4
Joseph and His Brothers (Mann), xviii, 110, 161–9
 Joyce, James, xviii, 84, 92, 98
 Jünger, Ernst, 106
- Kabbalah, 190
katharsis, 70
 Khomeini, Ruhollah, 84
 Kline, Otis Adelbert, 32
 Koestler, Arthur, xviii, 110, 128, 130–45, 169
 Koselleck, Reinhart, 9, 10, 13, 16
 Kubrik, Stanley, 32
 Kundera, Milan, 84
- LaHaye, Tim, 180
 Lane, Mary, 32
 Lasch, Christopher, 143
 Lawrence, D.H., xviii
Laws (Plato), 75–7
 Leguin, Ursula, 106
 Lem, Stanislaw, 32
- Lenin, Vladimir Ilyich, 37, 84, 134
 Lermontov, Mikhail Yuryevich, 172
 Lessing, Doris, 106
 Lewis, C.S., 32
 Lewis, Sinclair, 32, 106
 Lilburne, John, 36
 Liminality, xv, 3, 21–7, 26, 51, 161–79
 definition of, xvii, 22
 ludic, 27, 28, 48, 52, 158–9, 162, 169
 radical, 26–7, 52, 85, 99–100, 119, 175, 186, 189
 as luminous void, 26, 98
 as translucent darkness, 26
 and atopia, xix, 30, 33, 99–100, 161, 169, 174–9, 186
 and Buddhism, 22–3, 26, 87, 126–7, 174–5, 184–5
 and dialectic of center and margin, 25–6, 28, 50, 59, 62–3, 76–8, 119–20, 170–3
 and exile, xv, xvii, 28–31, 48–51, 58, 62–3, 76–8, 173
 and freedom, 25–26, 98–9, 144, 155, 183
 and limen, xvii, 22, 164
 and liminal experience, 23, 48–51, 58, 174–5
 and liminal spaces, 48, 52–3, 56, 58, 62, 65–6, 85, 114–5, 120, 169, 175–9
 and liminoid, 188–9, 192
 and power, xv, 21–7, 48, 62–4, 114–5, 149–53
 and utopia, 31–4, 48–51, 114–5, 142–60
 and the void, 50, 85–6, 119–26, 189.
 See also nothingness
 and wilderness, 48–9, 56, 58, 119–26
 See also, Exile, Freedom, Play, Power, Utopia
- literary discourse, xviii, 100–4
 and exilic-utopian imagination, xix, 100–2, 126–7, 160, 183–7
 and liminality, xix, 103–4
 and dialectic of center and margin, xix, 76–8
 and Modernism, 148–9
 and play, xix, 76, 100
 and power, xix, 76–8
- London, Jack, 105
 Lovejoy, Arthur O., 8

- Lucian of Samosata, 32–3, 185–6
 Lukacs, Georg, 103
 Lull, Ramon, 35, 38
- Macedon, Alexander, 184
 Machiavelli, Niccolò di Bernardo dei, 131, 133, 139
 Macnie, John, 105
Man Without Qualities, The (Musil), 106–8
 Manuel, Frank, 36
 Manuel, Fritzie, 36
 Mann, Thomas, xviii, 110, 161–9
 Mannheim, Karl, 84
 Mao Zedong, 84
 Marivaux, Pierre Carlet de Chamblain de, 31
 Marx, Karl, 36, 37
 Marxist theory, 135, 141, 172
 Marlowe, Christopher, 114, 194
Master and Margarita (Bulgakov), xviii, 110, 161, 169–79
 Mather, Cotton, 37
 Mercier, Louis-Sébastien, 9, 71
 Milosz, Czeslaw, 84
 Mimesis, xv, 4–5, 15, 99–100
 Modernism, xv, xvii, 3, 10, 17, 48, 50, 84–89, 93, 100
 as period concept, 10–17
 definition of, 10–11, 12–13, 17, 85, 89–91
 and modernity, 3–17, 85
 and death, 86–9
 and dystopia, 161
 and exile, xvi, xvii, xviii, 3, 51, 85, 91–100
 and the exilic-utopian imagination, xviii, 7, 91, 110
 and nihilism, 120
 and play, 3, 18–21
 and Postmodernism, xvii, 89–91
 and power, 128–9, 130–2
 and the void, xix, 50, 85–6, 119–20
 See also Modernity, Exile, Nothingness, Power, Utopia
 Modernity, xv, xvi, xvii, 6–7, 12, 49
 as period concept, 3–12
 as transhistorical mindset, 12–17, 51
 aesthetic, 6, 89
 bourgeois, 6, 89
 definition of, 12–13
 faces of, 13–14, 17, 90–1
 and Christianity, 7–8
 and death, 47–48, 50–1, 53, 85–86, 88–9
 and dissociation of sensibility, 44
 and exilic-utopian imagination, xvi, xviii, 7, 16, 44, 51–2
 and dialectic of center and margin, 5, 7
 and Modernism, 85, 89–91
 and nothingness, 8, 50, 173
 and power, xv, 5–8, 12, 53, 76
 and temporal consciousness, 12, 15–17, 45, 49
 and tradition, 14, 49
 See also Modernism, Exilic-Utopian Imagination, Play, Postmodernism, Void
 More, Thomas, 31, 33–36, 102
 Morris, William, 32, 71, 105
 Mother Teresa, 84
 Musil, Robert, 106, 107–108, 163
 Mussolini, Benito, 37
- Nabokov, Vladimir, 84, 105
 Nemoianu, Virgil, 188
neoterikoi, 4
 Neville, Henry, 31
 Nietzsche, Friedrich, 7–8, 10, 21, 65, 87–90, 107, 117, 121–4, 142, 185
 nothingness, 8–9, 52, 85, 89, 138. *See also* Power, Modernism, Void
- Odyssey*, 49, 74–5, 87
Oedipus at Colonus, xviii, 61–6, 88
 Ortega y Gasset, José, 84
 Orwell, George, xviii, 106, 126, 143
 Overton, Richard, 36
 Ovid, 30
 Owen, Robert, 36
- Pentateuch, xvi, 51–60, 134
 Perse, Saint-John, 92
 Pfanner, Helmut F., 84
Phaedo (Plato), 73
philosophia perennis, xv, xix–xx, 12, 15, 26, 43, 49, 50–1, 54–6, 59–60, 65–6, 76, 134, 168–9, 173–9, 184–6, 187. *See also* Irenic Mentality
 Picasso, Pablo, 84

- Piercy, Marge, 106
- Plato, xvi, 21, 22, 29, 34, 35, 38, 66–79, 97,
102–103, 142, 144
- Platonov, Andrei, 105
- play, xv, 3, 18–21, 26, 67–80
definition of, 18
archaic, 19, 21, 67
median, 21, 67–8
as agon, 19, 21, 68
and exile, 48, 70–80, 97–100
and the carnivalesque, 158–9, 170
and exilic-utopian imagination, 67
and freedom, 25–7, 97–100
and liminality, 25–7, 52
and literary discourse, 100–4
and Modernism, 18–21, 52
and power, 20–1, 48–51, 67–78
and rationality, 19–21, 67–8
and utopia, 68–78
- Plutarch, 50–1, 66
- Poe, Edgar Allan, 32
- Pol Pot, 84
- Pope, Gustavus W., 32
- Pope Pius X, 7
- Postmodernism, 10, 93, 100, 143
definition of, 84–91
and Modernism, 10, 84–91
- Pound, Ezra, xviii, 92
- power, xv, xviii, xix, 8, 15, 80, 183
archaic, 43, 45–52, 68, 76, 88–9, 117–24,
128–39, 190
median, 45–52, 68, 76, 89, 117–24,
129–39, 190
mentality of, xv–xvii, xviii–xx, 8–9, 12,
28, 43, 49–50, 53, 55–6, 57–9, 61–63,
76–8, 85, 100, 110–25, 128–39, 174,
180–2, 184, 187
ethopathology of, 85–7, 91
will to, 8–9, 59, 80, 84–9, 104, 108–9,
114, 116, 119–21, 121–8, 130, 131–9,
142–3, 146, 151–2, 158–9, 171, 175–6,
180, 182–6
and dialectic of center and margin,
5, 7, 15, 25–26, 44, 50, 59, 62–3, 67,
76–8, 167, 173, 187
and exile, xv, 3, 53, 61–3, 75–8,
and liminality, xv, 3, 114–5
and Modernism, 128–9, 130–2
and nothingness, 8–9, 52, 85, 89, 138
and play, xv, 3, 67–78, 158–9
and Postmodernism, 128–9, 130–2
and rationality, 90, 128–40
and the void, 52, 85–9, 119–20, 128, 135,
179, 189
and will to empire, 111–7, 128
and will to order, 52, 142–3, 145, 146–8
- Pushkin, Alexander Sergeyevich, 172
- Pythagoras, xvi, 26, 27, 38, 52, 67, 76, 134,
189, 191
- Remarque, Erich Maria, 84
- Republic* (Plato), xix, 35, 69–78
- Rousseau, Jean-Jacques, 6
- Rubinstein, Arthur, 84
- Rushdie, Salman, 84
- sacred canopy, 7–8, 44
- Said, Edward W., 91–103, 110
- Saint Augustine of Hippo, 38, 71, 174
- Saint Simon, 36
- Saint Victor, Hugo de, 99, 186
- Schiller, Friedrich, 102
- Schweitzer, Albert, 84
- Sengle, Friedrich, 188
- Seventh Letter* (Plato), 67, 78–80
- Shakespeare, William, 31–2, 148–51, 153, 157
- Shelley, Percy Bysshe, 5, 179
- Sidney, Philip, 102
- Sin-leqi-unnini, 45, 51
- Sinuhe, Story of*, xviii,
- Socrates, 26, 67, 69, 71–3, 103, 145, 148
- Solzhenitsyn, Alexander, 84, 176
- Sophocles, xviii, 61–6, 88
- Spariosu, Mihai I., 21, 23, 67, 85
- Spenser, Edmund 102
- sub specie aeternitatis*, 141
- Sutton-Smith, Brian, 23
- Stalin, Joseph V., 37, 129–35
- Swift, Jonathan, 3, 32, 117, 126
- techne*, 74
- Teller, Edward, 84
- Tempest, The* (Shakespeare), 149–52
- temporalizing of essence, 13–14, 70
- terror management theory* (TMT), 87
- Tesla, Nikola, 84

- theologia ludens*, 75
 Tolstoy, Leo, 133, 172
 Trotzky, Leon, 37, 84
 Trungpa, Chogyam Rinpoche, 22–23
 Turgenev, Ivan Sergeevich, 172
 Turgot, Anne Robert Jacques, 36
 Turner, Victor W., 23–26, 31, 67, 164
- Unamuno, Miguel de, 84
- Utopia, 31, 67, 70–80, 118–25, 136–7, 139, 140, 149–52, 159–160, 161–183
 as Golden Age, 19, 33, 45, 52–3, 64, 70, 139, 150–51
 as euchronia, 33, 57
 as eutopia, 33, 57–60, 65, 183–86
 as theotopia 33, 71–6, 161, 162–79, 174–175
 and intentional communities, 37, 183, 196
 and atopia, xix, 30, 33, 99–100, 161, 169, 174–9, 186
 and dystopia, 72, 104–6, 119–20, 128–41, 142–60, 170, 181
 and exile, xv, xvi, xvii, 3, 31–4, 48–9, 52–3, 57–60, 73, 139–41, 149–55
 play, 71–6
 and power, 109–10, 118, 128–41, 142–160, 181
 See also Atopia, Dystopia, Exile, Exilic-Utopian Imagination, Liminality, Modernity, Play, Power
- Vaihinger, Hans, 191
 Vairasse, Denis D'Allais, 36
 Verne, Jules, 32
 Virgil, 102
 void, 8–9, 49, 189
 and horror vacui, 119–20
 and power, 52, 85–9, 119–20, 128, 135, 179
 See also Nothingness, Modernism, Power
- Voltaire, François-Marie Arouet de, 32, 35–6, 37, 38, 153
 Vonnegut, Kurt, 106
- Wallace, Anthony, 25, 37,
 Walwyn, William, 36
 Waugh, Evelyn, 106
 Wells, H.G., 32, 105
 Wheatley, Frieze, 183
 Winthrop, John, 36
 Wilde, Oscar, 102, 183, 186
 Wittgenstein, Ludwig, 28, 84
 Woolf, Virginia, xviii
 White, Hayden, 193
- Yeats, W.B., xviii
- Zamyatin, Yevgeny, 84, 105
 Zinzendorf, Ludwig von, 37