Space Utopia in the 1970s of the Twentieth Century on the Basis of the Kobaïan World

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Subject(s): Philosophy, Music, Political Philosophy, Social Philosophy
Published by: Ośrodek Badawczy Facta Ficta
Keywords: utopia; utopian studies; music; musicology; Magma; Christian Vander; Kobaïa
In the previous century, Jesuit missionaries had brought back the first substantial accounts of the Chinese language, and many philosophers were taken with the notion that its characters signified concepts rather than sounds, and that a single ideogram could have the same meaning to people all over East Asia, despite sounding completely different in each tongue. Two world wars and the ascent of global English punched an irreparable hole in the Esperantists' dream of creating a universal language. Like every other attempt to undo the tragedy of Babel, Esperanto was ultimately a failure. All the songs were sung in Kobaïan, a melodic alien language made up by the group's eccentric lead singer, Christian Vander. The first American Utopias grew out of Robert Owen 's attempt to create a model company town in New Lanark, Scotland. In the United States , Owen organized the New Harmony Community along the Wabash River in western Indiana in 1825. There the residents established a socialist community in which everyone was to share equally in labor and profit. The individualistic quality of transcendentalism gave it a more spiritual than social quality, one that also influenced later Utopian movements. Many of the figures of transcendentalism embraced the liberating qualities of individualism, making man free of the social, religious, and family restrictions of the past. The word originates from the 16th century and is based on Greek ou 'not' + topos 'place'; the word was first used in the book Utopia (1516) by Sir Thomas More. Bournville. The Twentieth Century in particular saw an idealism in town planning and architecture, based on a Utopian model of living. Some of these ideas had their roots in Nineteenth Century philanthropy. In 1879 the Cadbury brothers moved their factory to a site four miles south of Birmingham and named it Bournville. They built a model village, incorporating schools, hospitals, public baths, parks and recreation, but due to there Quaker beliefs there were no pubs! The houses they built were light and airy and had large gardens.