

Summary

In the book *Woman's Future: A Philosophical Treatise on Utopia and Feminism* concepts of utopia and utopian thinking are brought into connection with feminist theories about the necessity of social transformation of gender relations and roles to create just societies. Utopian thinking as inherently human rests on the idea of a quest for freedom and happiness and, starting from the criticism of reality, builds mental constructs of better/ideal spatially or temporally distant societies. Speaking of utopian thought we identified its three fundamental aspects: utopian critique, utopian hope and utopian imagination. Utopian critique is a form of criticism which finds the causes of societal problems in the flaws of social structures, i.e. social roles, relationships, systems and institutions. Utopian critique is closely related to the experience of injustice and discontent with the existing situation. Utopian hope is the hope that the existing situation can be changed and that the outcome of these changes will be good i.e. it will represent the abolition of existing social injustices and problems. The utopian imagination, in turn, refers to the ability to imagine the contours of these changes and their outcomes. Although we hold that the ability of utopian thinking is inherently human, and therefore independent of the historical moment, culture and civilization, its strength and manifestations however depend on the spirit of the times, they are subject to the processes of development as well as stagnation and suppression. In this regard, we discussed the contemporary crisis of utopia associating it with the notions of ideology and utopianism and finding that the potential of its reconstruction is incorporated into the formulation of the active i.e. critical utopia that is present in many social and political theories and movements.

Utopia was historically manifested through art, intentional communities, and political and social theory. In this book we were

largely oriented towards utopian literature. Utopia's content was primarily analysed from the perspective of the ways in which utopian author discusses the social position of women. Key issues were raised: did the creators of imaginary worlds build their qualitative difference with respect to existing situation by reflecting and changing social position of women and how did they achieve these changes? We have shown that in the classical utopias social position of women was often determined as non-problematic and therefore significant changes to it were not proposed. Moreover, it was argued that women were already living in their own utopia. Although the first major feminist ideas were observed in the works of utopian socialists, utopias that transcend existing reality by imagining a better one founded on equal social status of men and women were found mainly in works of feminist writers and theoreticians of the late 20th century. Feminist utopias as the only utopias in which the improvement of women's lives represents the most important (although not the only) criterion of achieving a better world and society are important in order to acquire insight into the historical development of feminist thought and to comprehend the development, reconstruction and transformation of utopian thought.