

Review Article

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Research: Utopia of Non-Technological Type and the Topic of Prostitution

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Received Date: November 27, 2025

Published Date: December 02, 2025

Introduction on the Context of Research

The presented topic is not addressed in isolation. It is studied as part of the author's thought line following the topic of Malthusianism and Neo-Malthusianism, including contraception and prostitution [1-3]. Dividing Utopia into utopia of the ideal human will and technological type of utopia is the cornerstone of the approach to this topic. The author proposed this division in the paper entitled Old Age in Humans Primarily from the Perspective of Utopic Thinking as the Foundation for Resolving Bioethical Issues Relating to Old Age [4]. Utopia of the ideal human will can also be referred to as utopia of non-technological type.

This main benefit of this research is seen in outlining the structure of the issue presented for discussion.

On Structure of Research

1. Key works of utopic thinking of non-technological type will be compared as regards their attitude to prostitution. The following authors and their works are analysed (Table no. 1).

- a. Plato (The Republic)
- b. Thomas More (Utopia)
- c. Tommaso Campanella (The City of the Sun)
- d. Francis Bacon (The New Atlantis)
2. The general terrain of thinking about prostitution will be studied in the key aspects (Table no. 2).
 - a. In the ancient tradition
 - b. In the Christian religious tradition
 - c. In the tradition of modern secular etatism (France of the 19th century, Victorian Great Britain, puritan republicanism in the USA)
 - d. In the tradition of the state socialist model (Soviet Union, countries of the former global socialist sphere, People's Republic of China)
 - e. In the tradition of anarcho-feminism and defence of the rights of sexual minorities [14].

On Outcomes of Research

Table 1

The author	Methodological sequence of contemplation leading to the author's opinion on the status of prostitution in Utopia
Plato	The study of the topic of prostitution in the classical Greek philosophical thinking shows that prostitution is perceived in two ways: as an expression of excess, extreme, revolt included in sexuality, and at the same time as a certain relief for this excess, extreme and revolt that keeps sexuality in the society under control, when the organised aspect of some level of prostitution is considered. Inevitably, as Plato talks about the ideal state, ideal arrangement of the society in close connection with topics of sexuality or more precisely the control of sexuality [5], he cannot consider abolition of prostitution in the modern sense, because this does not make much sense in the classical Greek philosophical thinking. Plato's definition of two faces of the goddess of love, Aphrodite clearly reflects the cultural influence of temple prostitution as an archaic element that remained alive in the ancient Greek society and influenced greatly the practical side of opinion formation as regards prostitution in the ancient Greek society [6].
Thomas More	From the anthropological perspective, the man is characterised by: an eternal soul, rational capabilities and being destined for happiness. Thomas More essentially mentions the abolition of prostitution rather marginally, without detailing specific methods for achieving this. "This shows how being idle is never permitted in the Utopia. There are no wine or beer bars, no brothels, no opportunity for moral decay [7].
Tommaso Campanella	Tommaso Campanella pleads for an almost bureaucratically controlled eugenic program in a free society of men and women outside the traditional family (when expressed in the modern language). This program pushes the topic of prostitution outside the author's intellectual framework, as the communism of women and children [8] essentially proclaimed by Campanella is in a certain sense very close to free love, which gravitates towards prostitution, yet at the same time is greatly distant from prostitution. Campanella's opinion on prostitution remains unexpressed, and if it were to be expressed, it would have the character of paradox.
Francis Bacon	Francis Bacon places an emphasis on chastity of any society that perceives itself as the utopic ideal; from the ethical and institutional point of view, this chastity is expressed by strict prohibition of polygamy and prostitution. Chastity as a term used by Francis Bacon is – as the research has shown – unique to the utopic literature. According to Francis Bacon, prostitution is a social ailment to be morally disqualified by the society from the very start [9].

Table 2

Ideological direction	Ideological bases for the topic of prostitution
Tradition of the ancient thinking	The attitudes of ancient thinkers and the general practice of the ancient society as regards prostitution seem to forecast the upcoming thousand years of coexistence of and conflict between the society and prostitution. On the one hand, there is Solon's legislative and political practice, which establishes state-run prostitution as the lesser of the two evils, which is to prevent the greater evils from manifesting, yet on the other hand prostitution in Greek city states is tolerated without being organised. On the one hand, the ancient Greece respected the famous inspiring hetairic, such as Phryne, as if it were hetairic who provided the cultural lustre to the ancient civilisation. On the other hand, prostitutes are exploited anonymous persons with no rights. It is necessary to reiterate that the pagan cult of the Aphrodite the prostitute and temple prostitution presents the backdrop to this state of affairs [10]. In the ancient world, prostitution was only systematically addressed at the level of greater state units in the moral legislation of the emperor Augustus.
Christian religious tradition	Christianity defined itself towards the end of the ancient era, among other things, by the fight against moral decay and thus also prostitution. The attitude of Christian thinking towards sexuality differs greatly from that of the ancient thinking; Christianity strives for innocence as the ideal, the least possible influence of sexuality; as the reproductive function is essential, sexuality cannot be avoided entirely. St. Augustin states the following on sexuality in general: "You ordered to refrain from intercourse outside marriage, and you advised something better than that which is permitted [11]". According to the Roman Catholicism, prostitution is unquestionably evil for the society. Aurelius Augustinus defines the moral value of prostitution as follows: "The fair people of the old age anticipated and foretold the kingdom of heaven according to the earthly kingdom. To ensure sufficient offspring, it was an acceptable custom for one man to have several wives. However, it was not correct for one woman to have several husbands, as this would not boost her fertility in any way – it is disgracefulness worthy of a prostitute to seek profit or children elsewhere [12]". However, the Roman Catholicism also applies a somewhat pragmatic view of prostitution at the theoretical and mainly at the practical level: prostitution is the evil that prevents an even greater evil. Protestantism is then in strict opposition against prostitution.
Tradition of the modern secular etatism (France of the 19th century, Victorian Great Britain, puritan republicanism in the USA)	Prostitution is seen as a great evil for the society and an expression of an infection of the society as such. A prostitute is a pitiful victim of the merciless world; at the same time, the sinfulness of the world cannot be eliminated by principle and the concept of the fight against prostitution is based on the notion that women need to be protected from themselves. Marginalization of prostitution and subjecting prostitution to strict state control is the key strategy, and the fight against sexually transmitted infections is the instrument of strict regulation of prostitution. Public health, vice squad and preventive medical checks are the key terms utilized in this approach. While prostitutes are registered, their customers are not. An organized army and the ability to lead a modern war required systematic fight against sexually transmitted infections and subjecting sexuality to the need of reproduction in the state's interests. Suppression of prostitution in the 19th century also needs to be perceived in the light of the conflict between Neo-Malthusian requirements for controlling the birth rate and the needs of the modern state, in particular its economic and military aspects [13].

State socialist model (Soviet Union, countries of the former global socialist sphere, People's Republic of China)	<p>Prostitution is seen as an expression of enslaving a woman and is battled against mercilessly. On the other hand, abortion ceases to be a crime. The fight against prostitution is not based on a moralist standpoint or the need for ensuring the functioning of a modern secular state. Instead, it is based on the standpoint of virtually absolute social ethics, as the man from the anthropological point of view is a mere outcome of the influence of his society; unreserved equality for women, including the emphasis on education and employment of women and accessible general healthcare is bound to result in elimination of the historical phenomenon of prostitution in a long-term perspective. Prostitution is considered to be a bourgeois anachronism. The fight is not directed at prostitutes, instead, focusing on eliminating the social causes of prostitution instead. The assumption is that the endogenous human resources, i.e. the original human sinfulness that has existed since the beginning of the civilization, could possibly keep prostitution alive. Sinfulness as a fundamental trait of the human character is not assumed. Socialistic thinking rejects this interpretation of the world by principle [14].</p>
Tradition of feminism, anarcho-feminism and defence of the rights of sexual minorities	<p>Strong opposition to the traditions of the modern secular statism and absolute rejection of the opinions of the state socialist establishments of the 20th century. Prostitution is perceived as a profession no different from any other and the idea of human rights bestowed on prostitutes prevails over regulation and control. This approach – as it would seem from the study of resources – began to spread suddenly and rapidly in the 1960s, mainly in the USA. In both world wars, the USA is the bastion of ideas arising from almost ascetic modern secular statism. The author of this paper therefore struggles to explain why the USA diverted from its traditional moral standpoint stemming historically from the French secular statism and the morality of the Victorian England.</p>

Final Research Summary

a) Although the issues of sexology are one of the major thought axes in non-technological types of utopias, utopias as such failed to develop their own original attitude to prostitution.

b) Plato's attitude towards sexuality reflects the overall approach of the classical Greek philosophy to sexuality. Aphrodisia, cheeses and entreaties are some of the major terms reflecting to a great extent not only Plato's thinking, but the entire classical Greek philosophical thinking as regards sexuality. In general, it is assumed that nature created pleasure to ensure mutual attraction between men and women and thus secure the survival of the mankind. On the other hand, sexuality has its special urgency that makes individuals cross the lines drawn by nature and tends to spark rebellion. Aphrodisia are physical acts leading to pleasure. According to Plato, Aphrodisia Chrissi, or ketosis the kai Cherie determines the correct acquisition of women and children, which should be calculated and in moderation. Encarta refers to the active form of self-control used to fight against desire [15].

c) The opinion expressed in this research as regards the lacking originality of ideas on prostitution in utopias applies in particular to Thomas More, who mentions abolition of prostitution as a condition for the ideal state, while failing to provide any details or any strong emotional emphasis. It seems as if more shifted from the somewhat pragmatic approach of the Roman Catholicism to the much stricter Protestantism, yet this shift is rather subconscious in his overall cultural view.

d) The Utopia by Tommaso Campanella is characterised by dynamism of a connecting piece. While Campanella is a Roman catholic, he builds on Plato's philosophy in issues of sexuality, for example in communism of women and children. On the other hand, he discusses communism of women and children in Christian heresies, for example in the case of Nicolaite's. Campanella is the connecting piece between Thomas More

and Francis Bacon, because his eugenic reproduction program in communism of women and children is systematically and scientifically addressed in the sense of Francis Bacon's New Atlantis despite the fact that Campanella and Bacon are the opposing poles in the issues of sexuality.

e) Francis Bacon's strict rejection of prostitution is somewhat surprising in the overall concept of the New Atlantis; prostitution as an undoubtedly archaic principle cannot survive long-term in a society, where science is gaining the decisive role. The powerful science is guaranteed to tame prostitution in the end. However, it seems as if Francis Bacon suspected that powerful science would not overpower prostitution and the scientific ethos would be crushed by prostitution. It seems as if he continued to perceive the archaic character of sexuality as the main obstacle to establishing a scientifically ideal society. The almighty science will always have limited impact in sexual ethics. Therefore, the prophet of the new technical civilisation remains a conservative religious individual when it comes to sexuality.

Final Additional Notes to the Completed Research: towards Utopias with Borderline Feasibility

a) The issues of sexology are one of the major thought axes in non-technological types of utopias. From sexology point of view, utopias contain certain deep polarity that seems to rip utopias into two – one could even say rival – parts. On the one hand, there is communism of women and children, which is rather close to free love, and on the other hand emphasis is placed on chastity in a strictly monogamous family.

b) When utopias step on the borderline of their feasibility, they take the polarity in issues of sexology with them. While utopias on the borderline of their feasibility naturally aim to raise a new man, it seems that this polarity is stronger than any probability of change in a man. In the end, utopias may fail due to sexology constants of a changing man.

c) Utopias undoubtedly stepped on the borderline of their feasibility in state socialist systems of the 20th century, since the Chinese model of state socialism, including its specifics, is alive and well. The ideological basis of the opinion on the genesis of prostitution and the methods of fight against prostitution as the cardinal social evil is highly original in state socialist systems. The extent and diligence of the fight against prostitution, which takes place at a continental level, is also unprecedented. The systematic fight against prostitution aimed at its social causes, but not at the victims of these social causes is one of the brightest moments of the world history of implemented ethics.

Acknowledgement

None.

Conflict of Interest

No conflict of interest.

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