

SOCIAL UTOPIAS OF THOMAS MORE AND TOMMASO CAMPANELLA

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Thomas More is an English jurist, philosopher, and politician. His main work is «Of a Republic's Best State and of the New Island Utopia».

At the beginning of the book Thomas More pays attention to unequal social status of the estates in England. Then he describes beautiful and happy life of Utopia island where is no private property and everything belongs to everybody. Everybody work and the working day lasts not more than 6 hours a day. There is no money at the island at all. Utopia is a federative state. All the state positions are elective and the important questions are solving by people's assembly. All the religions and sects are allowed but religious fanaticism is illegal. Atheism is not encouraged, because it is unacceptable.

The main task of the officials is do not allow anyone to evade work. Crimes in Utopia are not punished strictly. People become slaves temporary when they make a useful work for society.

More is not an apologet of individual freedom. He tried to subordinate private interests to public ones. Private property is a reason of social disaster and an obstacle to the ideal society.

Tommaso Campanella presented his views in work "The City of the Sun". The city of the Sun is a beautiful and ideal state where philosophers-priests with Metaphysician on the head are dominate. It is socially homogenous state like community with simple and rational religion. There are no place for private property and family because the children are bringing up by state. Economic unit is not a family but a workshop. Campanella is against of slavery. Life in the City of Sun is more limited than in Utopia. All people are dressed at the same way, eat the same food, start working at the same time and finish it synchronously.

More's and Campanella's ideas of equality are similar. Both of them are dreaming about a state where all people are equal to each other. People at More's work are mass lost its individuality. Nobody has no chance to distinguish itself. People's opinion is not taken into account (except people's assembly). What does the state give to people in return? The state takes care of the future, guarantees fro food and education and minimal effort. It is not so little. Is a person ready to lose his identity and change it for a well-feed life?

Equality is realized in a number of Western countries that aspire to the status of rule of law. Full equality is impossible to realize, because every person is unique. Idea of full equality is not less utopian than the idea of More's state or Campanella's state.

But we can reach this ideal as it done in Western Europe and Northern America. It is equality of rights and opportunities. More's and Campanella's equality is compulsory combined with total control and freedom restriction.

There is no word about concrete people in any social utopy. Masses or social groups are objects of investigation. Personality is nothing in this utopias. People in these countries are losing the freedom of choice (except the choice of authorities), freedom of movement, their individuality, they are indicated how to live, what to wear, what to do.

State-utopia would be comfortable for admirers of Stoicism. Conscious self-restraint, which is characteristic of the Stoics, the understanding that a minimum set of requirements which provides state is enough for their life.

A great number of ideals More and Campanella are not outdated and still implemented in the modern world. These ideals are: freedom of conscience, the right to education, right to leisure, election authorities. More's and Campanella's views were advanced for their time and played an important role in the development of philosophy and social thought of the next era.