

Kateryna Buriak,
Research supervisor: Borys Tyshchuk
Candidate of Law Sciences, Professor
Language tutor: Anetta Artsyshevska
Candidate of Philological Sciences, Associate Professor
Ivan Franko National University of Lviv

THOMAS MORE AND HIS “UTOPIA”: THE CONCEPTION OF UTOPIAN SOCIALISM IN ENGLAND

This abstract explores the concept of Utopian socialism, explains public and ideological relations in those days and the content of a novel.

The end of the 15th century marked the beginning of Modern history. In England and in other European countries a new kind of public relations arose i.e. relations of production. It resulted in the emergence of new social class, when some poor people were under the oppression of the rich other.

Thomas More perfectly knew social situation of his homeland and was worried about the misfortune and poverty of simple people. His thoughts found reflections in his book “A truly golden little book, no less beneficial than entertaining, of a republic's best state and of the new island of Utopia”.

The explanation of Utopian socialism is impossible without understanding More's ideology and views of life. Thomas More took after his father who was very honest judge. He chose a lawyer career in order to serve the needs of society. Thomas More also had a strong moral position and his death in 1535 may serve as an example of it.

Among all his work the novel Utopia is the most valuable one. It was published in 1516, more than 500 years ago, but it hasn't lost its relevance until today. The novel Utopia consists of a preliminary part and two books.

In the very beginning Thomas More pointed out that not only England, but every country is “nothing more, than a group of rich people who only think about their own benefits on the pretext of the state”.

The first book is entitled Dialogue of Counsel : it begins with the meeting of Thomas More, his friend Peter Gilles and a wanderer Raphael Hythlodæus. Raphael criticizes the use of execution to punish theft. He points out that the law becomes an instrument of condoned oppression and corruption [2].

He explains that the majority of statesmen think only about their own benefit, they adopt only those laws which would bring them a lot of money and they don't care about ordinary people's lives at all.

The second book is entitled Discourse on Utopia. Utopia is placed in the New World. The island contains 54 cities [1].

There is no private property on Utopia, with goods being stored in warehouses and people requesting what they need. There are also no locks on the doors of the houses, and the houses are rotated between the citizens every ten years. Agriculture provides the most important occupation on the island. All people wear the same types of simple clothes and there are no dressmakers making fine apparel. All able-bodied citizens must work; thus unemployment is eradicated, and the length of the working day can be minimized: people only have to work six hours a day.

Slavery is a feature of Utopian life and it is reported that every household has two slaves. The slaves are either from other countries or are the Utopian criminals. These criminals are weighed down with chains made of gold, because gold is used for shameful things like chamber pots. The wealth, though, is of little importance there.

Utopia is famous for its significant innovations which are often strange for other nations. For example, there is a welfare state with free hospitals, euthanasia is permissible by the state, priests are allowed to marry, divorce is permitted, etc. Free meals are taken in community dining halls where people of all ages can communicate with each other and share their experience.

In addition, there are no lawyers and the law is made deliberately simple, as everybody should understand it and not leave people in any doubt of what is right or wrong.

There are several religions on the island but each is tolerant to the others. Only atheists are despised (but allowed) in Utopia, as they are seen as those who represent a danger to the state: since they don't believe in any punishment or reward after this life, they have no reason to share the communist life of Utopia, and will break laws.

Utopians don't like to participate in war. They are upset if they get victory through bloodshed. Privacy is not regarded as freedom in Utopia; taverns and places for private gatherings don't exist in order to keep all men in full view, so that they are obliged to behave well.

All those Utopian ideas reflected in new ideologies of the 17th, 18th, 19th and 20th centuries. The most famous one which turned the whole world upside down is called Marxist communism. While Utopian socialism was used to describe the first concepts of socialism, later Marxist theorists tended to see the ideas as too simplistic and not grounded on realistic principles.

The term "Utopian socialism" was introduced by Karl Marx in "For Ruthless Criticism of Everything" in 1843 (and then developed in the Communist Manifesto in 1848).

All things considered, I would like to make a conclusion about Thomas More's Utopia and Utopian socialism itself. Utopia is not only a philosophical work, which is relevant even today as it explains human psychology, but it is one of the first and the most striking work on socialism. Thomas More's idea has given life to the concept of Utopian socialism, which later evolved into ideas of socialism and communism and were examined in detail by a great deal of scholars.

References:

1. More, Thomas (1516/1967), "Utopia", trans. John P. Dolan, in James J. Greene and John P. Dolan, ed., The Essential Thomas More, New York: New American Library.
2. J. C. Davis (28 July 1983). Utopia and the Ideal Society: A Study of English Utopian Writing 1516-1700. Cambridge University Press. p. 58.

Olha Didyk,

Language tutor: Anetta Artsyshevska
Candidate of Philological Sciences, Associate Professor
Ivan Franko National University of Lviv

CHARACTERISTICS OF THE OBJECTIVE SIDE OF THE CRIME OF HIGH TREASON

The development of Ukraine as a democratic, social and legal state involves realization of proper criminal legal protection of certain social values, without which the normal functioning of the state and its individual institutions is impossible. In particular, it directly concerns the effective counteraction to crimes in the area of new national security of Ukraine.

Crimes against foundations of Ukraine's national security encroach on the most important values of the state and society in general, therefore the legislator placed them in the first chapter of the Special Part of the Criminal Code of Ukraine. The legislator wisely draws our attention to the fact that such crimes are the most serious socially dangerous acts and aim at disruption and / or weakening of social and state system of Ukraine. There are three things aimed at ensuring rights of citizens of Ukraine and other members of the Ukrainian