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## **ECONOMIC THOUGHT OF MEDIEVAL EUROPE (T. MORE'S UTOPIA)**

Interest in utopia, which opens up new possibilities for a person to search spiritually, is extremely high today, although the attitude towards it is contradictory. The first ideas about utopia are associated with the name of Thomas More. He was a progressive thinker and writer, a child of the Renaissance, when Western Europe, struck by anti-feudal movements, entered the stage of primitive development of capitalism, when technology and science advanced, when thought overtook reality in search of the new. His project of an ideal state still causes sharp clashes of opinions among scientists from different countries.

In his description of the socio-economic system of his fictional country, More gives provisions that are key to understanding his position. First of all, in Utopia private property is abolished, all exploitation is abolished. Instead, socialized production is established. This is a big step forward, since the previous authors had a consumerist nature of socialism [1, p. 10]. Work is compulsory in Utopia for everyone, and all citizens up to a certain age take turns engaged in agriculture, agriculture is carried out in an artel, and urban production is built on the family-craft principle — the influence of underdeveloped economic relations in the era of More. Utopia is dominated by manual labor, although it lasts only 6 hours a day and is not exhausting. More says nothing about the development of technology. Due to the nature of production, there is no exchange in the Mora state, nor is there money, it exists only for trade relations with other countries, and trade is a state monopoly. The

distribution of products in Utopia is carried out according to needs, without any firm restrictions. [2, p. 100]

Some researchers express the opinion that utopia has disappeared or that its role in life has decreased due to the development of rational forecasting methods. Others argue that the utopian quest is exacerbated only at critical moments in history. Agreeing with the latter opinion, we can state that utopia does not lose its significance even in periods of relative stabilization. Proceeding from the principle of the immanence of utopian consciousness and its manifestations - utopia in its various forms and modifications, we adhere to the idea of the invariable relevance of utopia. Therefore, there is a problem of substantiating the reasons for the relevance and vitality, vitality of the utopia that has accompanied civilization for many centuries.

Utopia, therefore, is a classless society made up of a majority free from exploitation. However, in projecting a just society, More was not consistent enough, allowing the existence of slaves in utopia. [3, 44p. 100] Which causes a contradiction in the idea of utopia. The attitude towards all religions in «Utopia» is tolerant, and only atheism is prohibited, for adherence to which the right of citizenship was deprived. In his attitude to religion, More occupies an intermediate position between people of a religious and skeptical worldview, but in matters of society and the state he is a strict rationalist. While acknowledging that existing society is unreasonable, More at the same time declares that it is a conspiracy of the rich against all members of society. More's socialism fully reflects the environment, the hopes of the oppressed population of the city and the countryside. In the history of socialist ideas, his system raises the question of the organization of social production, moreover, on a national scale. It is also a new stage in the development of socialism because it realizes the importance of state organization for the construction of socialism, but More could not at one time see the prospect of a classless society (slavery is not abolished in More's Utopia), which implements the great principle «from each

according to his ability, to each according to his needs» without any participation of state power, which has become superfluous. [4, p. 44] In his works, More proposed completely new democratic principles for the organization of state power for his era. Formed during the formation of the capitalist formation and the emergence of early relations, More's views have not lost their historical significance.

In summary, we can say that utopia is an impossible dream in which the various ideals of society are expressed. In all utopias, there is an opinion that in the future humanity will not know the division into races and classes. People will speak the same language and have common interests, and money will not matter. Utopia is the «kingdom of the future» that man creates for himself in his dreams.

### **Literature**

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