

Panagiotis (Panajotis) Kondylis (Παναγιώτης Κονδύλης) - 16th and 17th century utopian constructions

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"On the intellectual(-spiritual) structure of utopian constructions of the 16th and 17th century"

by Panajotis (Panagiotis) Kondylis



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**WITH REFERENCES TO
MACHIAVELLI, HOBBS,
CAMPANELLA, MORE,
CARTESIANISM, KEPLER,
PYTHAGOREANISM, (NEO-
)PLATONISM, ETC., ET AL., THIS
ARTICLE INCLUDES A DISCUSSION
OF THE CORE NOTION OF
DISCIPLINING AND "EDUCATING"
PEOPLE IN SOCIETY, WHICH WILL
HELP READERS (IF ANY) AS TO THEIR
UNDERSTANDING OF
CIRCUMSTANCES TODAY, FOR
EXAMPLE.**

**OBVIOUSLY, TO BE READ AND
STUDIED WITH "UTOPIA AND
HISTORICAL ACTION".**

"The fact that the utopists propose and propound a restructuring of the foundations of social life, proves that they view exactly these foundations, and the influencing of man through these (foundations), but not man and his innate (native) capacity (faculties, powers, abilities), as responsible for social misery (wretchedness, hardship, squalor). It is a different matter [[altogether]] as regards the great representatives of the "pessimistic" tradition. But in (regard to) the instinctive, empirical, from time to time contradictory, anthropology of Machiavelli, as in the Hobbesian geometry of immutable (invariable) human passions, history and social life are a function of the psychical faculties (aptitudes, gifts, (pre)dispositions, tendencies) of man, and not the other way around. Perhaps we could say that the most important, the tone-giving (i.e. setting the tone) faculty, aptitude, (pre)disposition etc. amongst these faculties, aptitudes,

(pre)dispositions etc., is **the will to power.** **That does**

not mean

**in the least that man remains
a wild**

**beast (animal) and is
incapable of
constituting (forming,
developing) a**

directed towards the perception of the common good – i.e. in the final analysis, again, directed towards subjugation to state morals. Only in this way can the individual gain/earn fame and respect. (Herein the motifs of fame and of public praise adopted from the humanists, which also possess a parallel meaning (significance) in Machiavelli, play a major role.) It is highly noteworthy that the author of Utopia, who describes and celebrates such men, by considering their (such men's) existence necessary for an ideal social organisation, belongs himself to another kind of human type: he is a passionate dreamer, a man, in regard to whom (i.e. the aforesaid ideal men of Utopia), exactly his critical stance in respect of existing society, and his non-adaptation (non-conformity) to it (this existing society), urge and push Utopia to be wished for and to be planned. There is a contradiction between the human type, which preaches in favour of Utopia, and the human type, whose existence is necessary for the realisation of Utopia. How is the bridging of this gap logically possible? Apparently in three ways; namely, through the voluntary renunciation of that individualism necessary for the transition to the utopian state as soon as the society coming into being from the utopian urge or thirst (drive, yearning, impulse) matches, concurs or corresponds with the original plans and wishes of men; through gradual social education and training, for as long as the psychological leftovers and remnants of the previous spoiled (corrupt, perverted, depraved) society (including the no longer tolerated revolutionary drive) are still strong; **and through the dictatorship of education**, when the above-mentioned psychological hindrances (obstacles) are strong and unhelped-for (i.e. unexpectedly powerful), or when a part of the people is of the opinion (view) that the (what has been) realised does not match, concur or correspond with the (i.e. what was) planned."

positions and can be identified socially with difficulty (i.e. can be socially difficult to identify)."

Zur geistigen Struktur der utopischen Konstruktionen des 16. und 17. Jahrhunderts

Von PANAJOTIS KONDYLIS

Inhalt

Einleitung

- I. Die geistesgeschichtlichen Voraussetzungen
- II. Gegensatz und Übereinstimmung von „Optimismus“ und „Pessimismus“
- III. Die Darstellung des utopischen Staates
- IV. Die geistige Struktur der Utopie

Einleitung

Im Vergleich zur Ideologiekritik weist die Utopiekritik eine gewisse Zurückgebliebenheit auf. Die Ideologiekritik ist im Grunde mit der marxistischen Sozialkritik in Zusammenhang gebracht worden und hat bezweckt, deren sozialpolitische und sozialtheoretische Ansprüche zu begründen und zu rechtfertigen. Die Utopiekritik, insoweit sie seitens des Marxismus unternommen wurde, hatte vor allem die Absicht, die vorangegangenen oder zeitgenössischen Entwürfe einer idealen gesellschaftlichen Konstruktion als idealistisch und nicht realisierbar zu entlarven, da sie den wirklichen, gesetzmäßigen Lauf der Geschichte nicht berücksichtigten: Auf solche Weise würde die Wissenschaftlichkeit des Marxismus um so mehr hervorgehoben. Dem „orthodoxen Marxismus“ genügte es, die Utopie als eine vorwissenschaftliche geistige Haltung zu bezeichnen. Der Marxismus bemühte sich, zum Teil zu Recht und mit Erfolg, die eigene Wissenschaftlichkeit in der Analyse der kapitalistischen Gesellschaft aufzuzeigen, vor allem in der Kritik ihrer ideologischen Verschleierungen. Aber die kritischen Impulse einer Sozialtheorie können (unabhängig von ihrem wissenschaftlichen Wert) utopisch sein, deshalb wäre in einem bestimmten Sinne eine konsequente Utopiekritik die Selbstkritik der Ideologiekritik. Diese Selbstkritik unternahm zumindest der militante Marxismus nicht – nicht zuletzt deshalb, weil seine eigene Kraft und sozialpolitische Wirksamkeit dadurch hätten beschädigt werden können, wenn er sich selbst durch eine solche Kritik relativiert hätte.

Während die lebendige Anregung der marxistischen Ideologiekritik der Kampf gegen die kapitalistische Gesellschaft war, bestand die unablässige Anregung der konservativen Utopiekritik in der Abwehr gegen Marxismus und Sozialismus. Die Utopiekritik dieser Richtung

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