

The Agathotopia of Charles Sanders Peirce

MARIA AUGUSTA NOGUEIRA MACHADO DIB

International Center of Peirce Studies [*]

Abstract

The subject of this article is the specificity of Peirce's Agathotopia and the relevance of his thought for the «actual global crisis». Charles Sanders Peirce preferred to be considered a pragmaticist (CP 5414) and focused on the research of the evolutionary process which leads to the *summum bonum* where Aesthetics, Ethics and Logics converge into the same purpose, the Wellness (EP 2.27). *Locus* of Wellness - Agathotopia - term used by James Edward Meade, Nobel Prize award in Economics (1977), has come out in the universe of political economy. It would possibly be a model for the construction of a good society to live in, as an ideal place depicted by Thomas Moore's Utopia (1516). According to Peirce, the so-called - Agathotopia - different and original, will not be reduced to a specific and ideal geographical place to live as sought by the utopias, and even less a post-death base as the religions postulate. It would be neither a socio-political nor an economic model to promote the collective welfare in the reality of the existential universe. Peirce's Agathotopia has been proposed in all his scientific metaphysical architecture, in his realistic philosophy and logic of his objective idealism, in his Synechism, into the ongoing semioses between his three categories, and the evolving process of reasonability, a continuous teleological self-corrective movement toward the evolutionary enhancement. If Peirce believes in a dynamic mental loving action (evolutionary love) that tends to the Admirable, Fair and True Purpose then he might not be proposing just one more utopia in the history of Philosophy, but Agathotopia for the first time. An *tópos* to the *Summum Bonum*.

Keywords: Agathotopia, Agapism, Reasonability.

[*] I - Basics Readings to Peirce Reading, Coordinator Prof. Master Heloisa Helena da Fonseca Carneiro Leão; II - Advanced Readings, Coordinator Prof. Dr. Maria de Lourdes Bacha; III - Philosophy of Mind, Coordinator Prof. Dr. Ana Maria Guimarães Jorge. CIEP.

I - FUNDAMENTALS OF A PEIRCEAN AGATHOTOPIA

We must not start talking about pure ideas, vagabond thoughts which stray by the public routes without any human habitat, but we must start with the men and their conversations (CP 8.112).

The present state of thought of the North American metaphysical^[1] logical philosopher Charles Sanders Peirce, even in relation to the present economic capitalist crisis arisen in the beginning of this XXI century, was highlighted by Prof. Dr. Maria de Lourdes Bacha^[2] on repeating the words of the British Prime Minister, Mr. Gordon Brown — «when countries act in a united way, the impact in business and the confidence of the consumer are much greater than if they were to act separately». In Century XVIII, the Scottish philosopher David Hume illustrated:

Your corn is ripe today: mine tomorrow. It is advantageous to both of us that I help you today to harvest and that you help me tomorrow. I bear no friendship towards you and I know that you do not bear any towards me. Therefore I will not make any effort in your favor, and I know that if I help you, waiting for retribution, certainly I will be disappointed, as I cannot count on your gratitude. So, I will not help you; and you will do likewise. The seasons change; and we lose our harvest by lack of mutual confidence (Hume apud Putnam 1996): 173).

On entering the theoretical systemic universe of Charles Sanders Peirce who lived and legitimately represented the *Zeitgeist* of his time^[3], considered by him the most productive in all the history of science and, by coming across some of his texts produced after 1890, such as *The Law of Mind* (1892) and *Evolutionary Love* (1893) with his concepts of Association, Synechism, Agapism and Continuity, this latter one as a basis for the conception of the world; *Philosophy and Life Habit and Behavior*, in the Cambridge lectures/1989 about which specially the first one — nominated topics of vital importance with regards to the questions of theory and practice of philosophy — presents about the relations of the normative sciences and practice of sciences and behavior of life, and the second presents the tendency towards the association and generalization as laws and habits of nature and mind; as those directed to the *Philosophy Divisions, Classification of Sciences, Normative Sciences* (1902) with the *Three Kinds of Goodness* (1903); and finally the ones dedicated to *Pragmatism - What Pragmatism is* (1905) when he reinforces his pragmatic maxim and introduces his particular *Pragmatism*; and even when it relates to the *Normative Sciences - The Basis of the Pragmatism in the Normative*

[1] Dib, Maria Augusta (2005). Peirce, um lógico metafísico. Communication in the 8th Diary of the Center of Peircean Studies. PUC/SP. Book of Diary p. 88-95.

[2] Profa. Dr. Maria de Lourdes Bacha is Researcher and Coordinator in the Group of Studies on Advanced Readings of Peirce. Published *Realismo e Verdade: Temas de Peirce* (2003), *A Indução de Aristóteles a Peirce* (2002), *A Teoria da Investigação de C. S. Peirce* (1998). See Bibliography.

[3] Dib, Maria Augusta (2003). Considerações sobre Peirce e Freud, dois legítimos representantes do «Geist der Zeit» nascendo como eles, na segunda metade do séc. XIX. Communication in the 6th International Meeting of Pragmatism. PUC/SP.

Sciences (1906), seemed to us possible to identify in his theoretical universe a character of **Agathotopia** — The Place of the Goodness — just as Peirce identified in the universe that the goodness esthetic, ethic and logic are the ends sought by the phenomena (CP 2.151).

The Goodness is a word existing in the philosophy course since its origins, when in Greece, *Agathós* was the one who conducted himself by the goodness, Peirce retakes him (Fabbrichesi 2007)^[4], however, as a teleological tendency of the same movement of evolutive, self corrective perfection of the cosmos towards the final cause, the *Summum Bonum*, associating it to the two other concepts that equally were always present in the course of philosophy, Love and Reason, and in Peirce, were updated respectively in Agapism and Reasonability. **Agapism**, term adopted by Peirce to refer to the third mode of evolution of the universe (after the first tychism — by chance, and the second anacism — by necessity) by the law of the evolutionary love, which also increases the fraternal love amongst the men of this same universe (Abbagnano 1996: 27; Peirce: *Evolutionary Love/1983*)^[5]. **Reasonability**, term adopted by him to refer to the goodness as something general and continuous and making part of the evolutionary process (CP 5.4; Waal 2007 24). As the evolution progresses, the human intelligence will perform an ever greater role in the growth of reasonability by way of its most special and unalienable characteristic, the self control (Santaella 2001: 105 *apud* Bacha 2003: 167-8).

Summum Bonum, Latin term for the concept introduced by Aristotle (Metaphysician) which indicates the desired by itself since for man, the first object of the rational desire is the Goodness. Plato (Republic) stated before that the essence of Goodness is the object of the highest science, and that by targeting the Goodness all actions are taken (*Górgias*). Aristotle will agree that all arts and sciences are directed towards the Goodness (*Ethics to Nicomaco*). The pre-Socratic Pythagoras was the first to relate Goodness to God, Spirit, Monada, generator of beings (Aecio I, VII, 18). Afterwards the medieval scholastics applied the expression to God according to the Christian catholic doctrine. «In cent. XVIII, in Kant's moral philosophy, he will base himself on the concept of *Summum Bonum* as a necessary end of Reason, and of the pure practical reason he projects his moral teleology» (Beckenkamp 2004: 209-210). In Peirce the *Summum Bonum* is not associated to any of these previous possibilities exactly as such. We could understand him as a mixture of the concept in Plato and Aristotle, and after Kant, Peirce, in affinity with a concrete reasonability of the cosmos, will observe the Beauty - Admirable as an ultimate end of the Esthetic, the Good - Justice as an ultimate end of the Ethic and the Truth - Real ultimate end of the Logic, relative to the semiosis among the three Normative Sciences: Esthetics, Ethics and Logic (Parker 2003; Pfeifer 1971; Santaella 2000; Silveira 2003/2007), given the possibility of the realist to sustain having in his own experience an element of reasonability (WAAL 207: 24-147).

[4] Fabbrichesi, Rossella (2007). As Raízes Gregas do Pragmatismo: Um Novo Nome para um Antigo Modo de Pensar. Paper presented in the 10th International Meeting of Pragmatism. PUC/SP.

[5] Ibrí, I. A (2005). O Amor Criativo como Princípio Heurístico na Filosofia de Peirce. *Cognitio* V. 6. N. 2. PUC/SP. Hausman, C. R. Eros and Agape in Creative Evolution: A Peircean Insight. <http://religion-online.org/s>. Nubiola, J. (2003). The Law of the Reason and The Law of the Love. <http://unav.es/users.LawOF>. Ventimiglia, M. Peirce. Peirce, Lamarck and Evolutionary Love. <http://metanexus.net/Maga>. Access 2008.

The summum bonum is a fundamental explanatory hypothesis within Peirce's philosophy. [...]. As more of Peirce's philosophy is understood, the summum bonum should again be investigated as a viable Idea which may have applications in logic, inquiry, normative science, and metaphysics (Pfeifer 1971: 157).

In accordance with the Peircean notion that the universe, nature, mind, thought and signs are in continuous growth, we verify a course of the concept — Goodness — since the Theory of the Forms (Ideas) of Plato, up to the present day in Peirce for whom the Goodness, since being a form, will be of the nature of a law (CP 6.96 - 6th *Conference of Lowell* - 1903). And Peirce will consider the natural instinct for the creation, growth and development of life, according to Aristotle, as he referred himself — «the key» — of a universe which is an enigma for us (*On Phenomenology* - 1903; *The Basic of Pragmatism in the Normative Sciences* - 1906). The concept of Association, recognized first by Aristotle, will be updated in Peirce, as the great Law of Mind (1892) tending to the generalization, and it will lead him to the Synechism and to the Agapism, as well as to the concept of Continuity which, equally coming from Aristotle, Peirce will develop his own and fundamental notion (Bacha and Dib 2007; Dib 2008; Moraes e Silva 2007; Sfendoni-Mentzou 2007).

Peirce observed in detail all the philosophers with whom he had contact, read them thoroughly, used from them points of view with which he agreed, and to them made forceful criticism when he disagreed with them. A habit of Peirce, he did not behave in this way only in relation to the philosophers, as well as to the scientists of the fields he felt needed investigation, who were subject of deep studies while his concepts and his doctrines were being forged, such as biology, chemistry, physics, economics, psychology. Peirce had an attentive eye towards the observation of the phenomena, and with the posture of an investigator aware of his Fallibilism^[6], opened himself to the unending discovery (Dib 2008: cap. I From Ethic of Terminology 21-64).

Preciseness of the concepts running in parallel to the preciseness of the thought is already one of the first correlations amongst many that Peirce presents us in his theory, whilst he draws our attention to this first rule of good taste in writing, and rule particularly true in logic, his base science, to base a method of sufficient scientific investigation for all sciences for all and any time. According to Bacha (1998:79) *The Theory of Investigation of C.S. Peirce* will really be «this connecting relation between concept, behavior and thought, the dorsal spine of pragmatism of Peirce because there it condenses the commitment between the practical reason and the theoretical reason», that is, thinking about the architecture of his metaphysical philosophy, whose vital center is in its logic or semiotic, Peirce with his triadic cosmivision came to terminate and definitively, what for a long time reigned in the philosophy, the apparent dialectic incompatibility between the human and the divine, between the particular and the general, the individual and the universal, «the split between the practical and the theoretical, in other words, the common sense of the human behavior is taken as a philosophical object and the philosophy is no longer just mere theoretical speculation» (Ibri 2000: 30-45).

[6] Fallibilism. In Peirce, fundamental logical rule: admits that our Knowledge is not absolute, that we always have to learn and improve. Houser, N. (2006). Peirce's Contrite Fallibilism. *Semiotics and Philosophy in Charles Sanders Peirce*. Ed. By Rossella Fabbrichesi and Susanna Marietti. Newcastle: Cambridge Scholars Press.

Perhaps the major particularity of Peirce's thoughts remains in his measurement of all the things which, is not in God and not in Man, but in its categories of firstness, secondness, thirdness, and in the growth of the Sign while an endless semiosis process of the triadic relation between Sign, Object, Interpretant. Far from the theological and psychological moral concerns, his triadic dialogical logic observed methodically the cosmic behavior as a phenomenon in constant triadic semiosis, where mind and matter are in continuity. Of large and original system, in Peirce the concepts are distributed as in a semiotic constellation, and go relating with each other as if by a logical wire and a harmonious movement and locked with his concepts which do not imprison them, rather grant enough coherence and basis to, as of today, pass through the centuries (Dib 2008: cap. II, from *Metaphysic Logic Philosophic System* 65-95; Santaella 1995).

Peirce affirms that the two worlds in which we live, the material and the formal, appear bipartite only because our perceptive apparatus is unable to capture the undividable continuation of the phenomenon, in which mind and substance are cast together in a single thing [...] there is a same scheme ruling the physical exterior world while our physic interior world [...] the junction of the phenomenological doctrines with that of the continuous one allows us to affirm that a Semiosis sits on the infinite resourcefulness of the phenomenon (Romanini 2001: 45-6).

When the concept of Continuity becomes clear it will show that the individualism and the falsity are one and the same (CP 5.403) because man is essentially a possible member of the society, not being complete while alone, and what need to be considered are the common experiences and not the individual ones.

Peirce moved away from a conceived pragmatist conception as a dynamic and individualistic practicalism, and made the pragmatism part of his realistic and synechist soul, today this is the most impressing legacy of Peirce. An inheritance that should be continuously interpreted. It is a legacy that could, perhaps, drive us towards a different way of thinking, and far distant from the Homeric idea of truth linked to the expression of power and to the value of a well succeeded act. (Fabbrichesi 2007).

Peirce, centered in the *continuum* flow present between mind and matter and between the three categories, free of dualisms or dichotomies, as such he understood and changed the element of dialectic relation from «or» to «and», in such a way that in the thirdness (action of the thought) are contained the secondness (action concrete experience) and the firstness (action of feeling), and in the secondness is contained the firstness and anticipated the thirdness (DIB 2088: 80-3-92). In his logic, the golden rule of evolution points out to the predominance of the whole above the parts (CP 6.288)^[7], because if all is in correlation, an isolated element or two

[7] Antonio, Basílio J. S. R. (2006). *O Todo e as Partes: subsídios para a Leitura do Ensaio Evolucionário de Charles Sanders Peirce*. M.Thesis. PUC/SP.

in opposition do not constitute themselves. According to Mayorga (2005)^[8], the anti-nominalism and anti-individualism of Peirce will lead him to believe that the human thought in general (despite the individual mistakes) tends to the truth; and the real does not depend on any particular thought, but depends yes on general thought. «All will be real what is thought that exists in the final opinion, and nothing else» (CP 8.212). And Peirce will call vanity, ignorance, error, pride, all the individual man, apart from his companions (CP 7. 570; CP 5. 317).

A genuine evolutionary philosophy is a philosophy that makes the principle of growth the primary element of the universe (CP 6.157). In this world we are mere cells of a social organism (CP 1.647). The world and the man have the same nature (CP 5.353). Since the space is continuous, it follows that a community of feeling exists between the parts of the mind infinitely close to one another (CP 6.134).

II - FROM UTOPIA TO AGATHOTOPIA

The trajectory of the natural phenomena and the human action is teleologically traced in the proper irresistible act of living, in other words, to choose ways moved by an ideal which directs itself in actualizations (Jorge 2006: 215)

The search of Goodness culminated with writings that idealized standards and forms of life, of government or the society where it could be reached, and considered idealizations for a life of Supreme Goodness and Happiness under the name of Utopias. *Tópos*, Greek word that means place, and *U* a prefix that means no, as if they were just imaginative idealizations of perfect worlds not concretely accomplishable. Diverging from these edifications, the British economist of the XX century, James Edward Mead (1907-1995), idealized an *Agathotopia*, a word composed by two Greek words, the same *Tópos* - Place, but now together with the other *Agathón* which means Goodness. The Place of Goodness, therefore, being possible to be constructed by the society of men because it is not idealized as perfect, rather exactly foreseeing the fallible and imperfect condition of the human beings, of their institutions and their social economical political systems.

Since *The Republic* and afterwards in *The Laws of Plato* (427-347 a.C.), passing by the *Utopia*/1516 of Thomas More, *The city of the Sun*/1602 of Tommaso Campanella, *New Atlantida*/1627 of Francis Bacon, *The Principle of Hope*/1959 of Ernst Bloch, up to the *Agathotopia: The Economics of Partnership*/1989 of James Edward Meade, the human being is in search and proposes a place or a way to conquer his desires for freedom, justice, happiness. In the platonic itinerary from shadow to light, referring both to the conquest of knowledge to the ideal city there is Plato, either in his social utopia *The Republic*, or in his love dialogue

[8] Mayorga, Rosa (2005). Peirce y La Metafísica. Seminario Del Grupo de Estudios Peirceanos. Universidad de Navarra, May 19th, 2005. sbarrena@unav.es Universidad Navarra. Access 2005.

— *Banquete* — a movement of «erotic ascese» to the knowledge and to the contemplation of the world of ideas and essences up to the super-essence of Goodness.

Eros (*God of Love*) performs in relation to the feelings and emotions the same role of intermediary that the mathematical entities represent for the intellectual life. He commands the rising by way of attraction which the beauty of the bodies exerts over the senses and forwards, finally, to the contemplation of the supreme Beauty. The construction of the knowledge constitutes, therefore, in Platonism, a conjunction of intellect and emotion, of reason and will; the *episteme* is the fruit of intelligence and love. (*Plato - Life and Work* 1999: 26-7)

In Münster 1993: 23-4-5-6, we find that until the XIX century, the denomination - Utopia - prevailed as an abstract and imaginary model of a State, of a society, in which all the human aspirations and senses for a fair society are projected. Utopia — concept created by Thomas More (1516) will become a common name used in any project for a more equalitarian and fair society. In century XX, the denomination - Utopia - enlarges its meaning under new definition, from «abstract utopia» to «concrete utopia», specially with Ernst Bloch (1959) for whom, utopia is a *topos* of human activity oriented for a future, a *topos* of anticipating human consciousness and active force of the day dream, this latter which, in this logic will be defined as an interior *topos*, as a place for birth of the desire and imagination, as a «guide» of « images of desire» of something which «still-not-is»

This «still-not-is» does not make part of «nothing». This «Utopic-*topo*» is possible by the fact that the world is not a closed system or a finished process, but it possesses an open horizon full of «still-not» possibilities realized and not determined. A direction towards the future that prepares or pre-makes itself in the present. Everything in the work and in the existence is in continuous movement and gestation. There is a permanent incidence of the «category of possibilities» allowing its transformation, conceived as an unending process of the very coming to be. The day dreams stand for Bloch the function of a sign, they are the fundamental structures, «forward dreams». They can be the geometric place for the conception of Utopic images and can anticipate the future and start a creative productivity (Münster 1993: 26-7-8-33).

Agathotopia - Term adopted by the British economist James Edward Meade, in 1989^[9], in his article *Agathotopia: The Economics of Partnership: The Tract for the Times Addresses to All Capitalist and Socialist who Seek to Make the Best of Both Worlds* — is related to Agathotology (from British origin). Agathotology is the name used, even though rarely, to designate the doctrine of Good as part of Ethics — science of behavior (Gobry 2007: 10-152; Abbagnano 1996: 27). *Agathón* - Goodness, neutral noun of the adjective *Agathós* - Good, this

[9] In Hume Paper N. 16 - published by Aberdeen University Press for the David Hume Institute, 1989. Later published in book in the same year by the same editor. James Edward Meade received for his article and book, the 1977 Nobel Prize for Economy.

one, which was that good that was conducted by the Good, because this Goodness was the objective which offered itself to the life of every man, as the source of happiness, which was sought endlessly by the soul. For the Greeks of the ancient Greece, only the wise could reach it and the concepts of Goodness, Reason, Love, Beauty, Justice and Truth would be related. According to its introducer in the universe of sciences, and specifically the economic science, Agathotopis/Place of Goodness was first thought by Meade as an experimental island of a new social-political-economical regime, in the moulds of More's *Utopia*, though with a significant difference, the *Agathotopians* are not perfect and do not look for a perfect society, but are imperfect, in an imperfect society, as imperfect are the human beings, so as to later enter the universe of political economy as an original model where one tries to bring together the best in the capitalist model with the best in the socialist model, by way of partnership relations.

... the Agathotopians have tried only producing good institutions for imperfect people. My study of Agathotopia suggests a very important connection between institutions and behavior. The typical Agathotopian has a more cooperative and compassionate attitude in his or her social behavior (...) This suggests that there is some positive feedback between social institutions and social attitudes (Meade 1993:106. *Liberty, Equality and Efficiency: Apologia pro Agathotopia Mea*. New York: NY University Press).

III - THE AGATHOTOPIA OF C. S. PEIRCE

In the metaphysic context of Synechism, mind is synonymous to continuity, it is the tendency of the universe for acquisition of habits. In the logical context of the Semiotic, mind is synonymous of semiosis. Mind, therefore, is the continuity and semiosis. In this concept, we find the most fundamental point of intersection of metaphysics with the logic or semiotic (Santaella 2002: 103).

The term Agathotopia applied to the set of thoughts and to the semiotic doctrine of Peirce was the theme of the PUC/SP Philosophy doctorate thesis in 2008, in which occasion we defended this attribution to the vast, complex and original system that dialogs in a very particular format with systems previous to it: occidental Greeks (mainly Heraclitus, Pythagoras, Plato, Aristotle, Stoics), and Medievals (specially Duns Scotto and the oriental Arab Avicenna), moderns (specially Descartes), and others closer to him in time and history of philosophy, such as the British Spencer, the Germans Kant, Schelling and Hegel, whether all of them because they also contemplated the cosmology and the anthropology in their phenomenological, epistemological and ontological principals, whether because they sought harmony or questioned the relationship between the universal and the individual, the ideal and the real, the general and the particular, the mind and matter, whether they deal with metaphysics, mathematics and logic and even, whether because they contemplated the Goodness — Beauty, Good and Real, the classical triadic relation found by Peirce in the Normative Sciences and in the *Summum Bonum* (Bacha 1998 2003; Engel-Tiercelin 1993; Parker 2003; Pfeifer 1971; Santaella 2000; Silveira 2003/2007; Sini 2006)

«For *the real relations that exist in nature*, we can train our reason so that it conforms to them more and more» (EP 2: 212) through the element of reasonability of the experience while searching for the *Summum Bonum* for which the Agathotopia is the *topos*, not a *topos* that consists in a *locus* limited by time and space, or an isolated individual action, because the pragmatism of Peirce does not allow that the *summum bonum* consists in action, but allows that it consists in the process of evolution by which the existing embodies more and more the generals to which they are destined, and that are used to be expressed as reasonable (EP 2: 343), but the very mental *topos*. For Peirce (*What Pragmatism is* 1905) the evolution in its higher stages is seen in an ever more larger manner, through the self correction and self control, and offering to the pragmatism a kind of justification of the insertion that makes the rational proposition as being general (Peirce 1995: 370).

The Reason or the General governs, by capacity of representation, all the happenings and it is, consequently, in a constant process of growth. The Reason is a process, requires the phenomenical world in process, as well as it requires the totality of the vibration of the subject for its realization. [...] With clear allusion to the picture developed in the presentation of the Normative Sciences and structured by the ordered categorical triad of the Peircean system, the Reason presents itself as a pleroma of the universe and an ideal to be sought by men (Silveira 2007: 133).

When Peirce baptized the pragmatism it came from his name of *Pragma* (behavior) to show that the pragmatism refers to the vision according to which «the only real meaning of a general term is *in the general behavior that it implies*» (Waal 2007: 149).

The Logic or Semiotic of Peirce is directly related to his Pragmatism, which, according to himself, the pragmatism is a theory of logical analysis or true definition, it is a method of scientific investigation and determination of the meanings of the concepts, pointing to a cosmos which is the mind materializing by means of sign triads which grow infinitely and continuously, because evolutionary, and, therefore, all the intellectual concepts of thought will happen in this dynamic. There is a kind of complicity between experience and concept in relation to the truth, in the definition of the pragmatic maxim of Peirce which first emphasizes the practical consequences and the rational behavior in order to afterwards emphasize the meaning which is not an idea that the symbol evokes in the mind, but it is consequence of the behavior that generates in the rational men, gaining a social dimension, the «Peircean logical socialism». A method, which according to Peirce, is in itself no more than the old application of the logical rule of Jesus: «We will know them by their fruits» (CP 5.402), where *Pragma* means influence over the possible behavior. (Apel 2000; Bacha 2003; Deuser 1998/2006; Ibri 1992; Waal 2007).

Not being adapted to subjective beliefs or categorical ideological imperatives either of moral-philosophical or psychological order (such as Kantian) or of religious order (such as Christian), the scientific logical objective belief of Charles Sanders Peirce in the instinctive action for life and its growth, extends such instinct to an attraction of the non individualist growth and development in the direction of the *summum bonum* from the microscopic organism up to the macro, passing by men: «the progress comes from every individual who bases his individuality in syntony (*affect*) with its fellow men» (CP 6.294). From the *Law of Mind*,

Evolutionary Love and Habit, of 1892, 1893 and 1898 respectively, one can understand that the Law of association, a habit of the mind, is made possible by the Agapic love («The Law of Love and the Law of Reason are quite at one» Peirce - Science, 20 April 1.900) which promotes the attraction and the connection between the different parts of the same whole, the different parts which already bring in themselves a *quantum* of this whole.

In Peirce, what we attribute to him here — Agathotopia — different and originally, will not reduce to a specific good geographical place and ideal to live as the Utopias wish, not a post-mortem place as the religions postulate, and neither a social-political-economical model which promotes the collective well-being. It deals with the whole of his scientific metaphysical architecture, his realistic logical philosophy of the objective idealism, with his synechist semiotic which is given by the continuous semiosis between sign — objet — interpretant, in the same process of growth of the reasonability, a continuous teleological self corrective movement for the evolutive perfection, and that credits the Agapic love the function of mental law as a habit of the universe, creator and maintainer of this evolutionary process, a cosmic law, where cosmos is mind and gifted with life in *continuum* growth (CP 6.289). Peirce believed to have solved an old and complex question in philosophy — the disconnection between soul and body (CP 6.61). Deep is the meaning of his thought in the history of philosophy and science and its practical effects for the conduct of the sciences. Along an evolutionary movement of the universe and humanity, it arises in the second half of the XIX century as a hope, pointing out to the Law of Agapic love which can be known by its fruits. Ahead of his historic time, Peirce anticipated that what in the XX century received the name of Ethics of Carefulness (Furrow 2007: 71-2) when he observed that the seventh and last human faculties, is to respect and love (Peirce. Private Thoughts XLIX, 1859).

Peirce is a great thinker, he knew, respected and used the great tradition of thought, in particular the writings of the great scholastic doctors. He had a sense of continuity in the middle of the dramatic changes in the western culture and in that sense got rid of becoming just contemporary. (Potter *apud* Bacha 2002: 9)

An author of the XIX century, his ideas both return us to the former centuries as well as «remain nowadays, and can be read in the light of the XXI century science» (Bacha 2003: 169).

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