

**T.C.
DOKUZ EYLUL UNIVERSITY INSTITUTE OF EDUCATIONAL SCIENCES
FOREIGN LANGUAGES TEACHING PROGRAMME
ENGLISH TEACHING DEPARTMENT
DOCTORAL THESIS**

EDUCATION IN UTOPIA AND ANTI-UTOPIA

Berfu ERTAT PARLAS

**İzmir
2011**

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**Advisor
Prof. Dr. Glden ERTUĐRUL**

**İzmir
2011**

To my dear family

YEMİN METNİ

Doktora tezi olarak sunduđum “*Education in Utopia and Anti-Utopia*” bařlıklı alıřmanın, tarafımdan, bilimsel ahlak ve geleneklere aykırı dűşecek bir yardıma bařvurmaksızın yazıldıđını ve yararlandıđım eserlerin kaynakada gűsterilenlerden oluřtuđunu, bunlara atıf yapılarak yararlanılmıř olduđunu belirtir ve bunu onurumla dođrularım.



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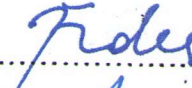
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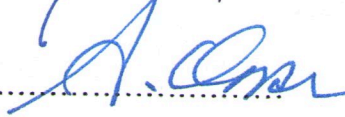
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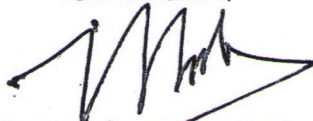
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TEZ VERİ GİRİŞİ VE YAYIMLAMA İZİN FORMU

Referans No	405254
Yazar Adı / Soyadı	Berfu Ertat Parlas
Uyruğu / T.C.Kimlik No	T.C. 27313190174
Telefon / Cep Telefonu	0232/3688040 0532/3356653
e-Posta	berfu.ertat@deu.edu.tr
Tezin Dili	İngilizce
Tezin Özgün Adı	Education in Utopia and Anti-Utopia
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ÖZET

İnsanoğlunun özünde iyimserlik yatar. Bu yüzden insanlık var olduğundan beri sürekli daha iyi bir gelecek ve daha iyi bir dünyanın hayalini kurmuştur. Ütopyalar bu insan bilincinin yarattığı ideal düzen ve toplum modelleridir. Bununla birlikte, mükemmel yerler olan ütopyalar, bizim sadece geleceğe dair istek ve ümitlerimizi yansıtmakla kalmaz, aynı zamanda yazıldığı dönemi ve böylece toplumu eleştirir. Öte yandan, karşı ütopyalar mevcut olandan çok daha kötü bir toplum ya da yerin anlatıldığı eserlerdir. Dolayısıyla, daha kötü bir gelecek resmederek mevcut durumları eleştirirler. Ütopistlerden farklı olarak, korkularını dile getirirler ve okuyucuyu bekleyen tehlikeler hakkında uyardırmaya çalışırlar.

Bütün ütopyik ve karşı ütopyik eserlerdeki ortak nokta, her ikisinin de iletmek istediği bir mesajın olmasıdır. Her iki türdeki yazarlar, yaşadıkları toplumun birer üyesi olarak, çevrelerindeki olaylardan etkilenirler. Böylece eserlerinde çeşitli konuları ele alırlar ki bunlardan birisi çoğu ütopyik ve karşı ütopyik yazarların esas ilgisi olan eğitim konusudur. Ütopist yazarlar eserlerinde ideal eğitim sistemini anlatırlar ve böyle bir eğitimin, arzu edilen toplum ve mükemmel bir yaşamın oluşturulmasında ve bunu devamının sağlanmasındaki önemini vurgularlar. Diğer yandan karşı ütopyalar eğitimde yapılan yanlışlıkları gösterir ve insanların daha kötü bir yaşam ve daha kötü bir dünyaya neden olacak bu eylemlerden kaçınmaları hususunda bir uyarı görevi görür.

Bu çalışmada farklı yüzyıllarda yazılmış ve özellikle eğitim konusunu ele almış ütopyik ve karşı ütopyik eserler seçilmiştir: Thomas More'un 'Utopia' (1516), Jonathan Swift'in 'Gulliver's Travels' (1726), Samuel Butler'ın 'Erewhon' (1872) ve Aldous Huxley'in 'Island' (1962) isimli eserleri eğitimde amaç ve ilkeler, çocuk eğitimi ve yetişkin eğitimi alt başlıklarında ele alınmıştır. Eserler arasındaki benzerlikler ve farklılıklar ile farklı dönemlerde yaşamış yazarların eğitime olan bakış açılarının değerlendirilmesi amaç edinilmiştir.

Anahtar Kelimeler: Ütopya, Karşı ütopya, Eğitim.

ABSTRACT

The essence of mankind is optimism. Therefore, he has always dreamed of a better future and a better world since the beginning of humanity. Utopias are the establishment of this ideal society and order created by human consciousness. However, as creations of a perfect place, not only do they reflect our desires and hopes about the future, but they also criticize the periods and therefore the societies in which they are written. On the other hand, anti-utopias are literary works depicting a society or a place which is much worse than the existing one. Therefore, by portraying a darker future, anti-utopian authors satirize the existing conditions and, unlike utopians, they express their fears and try to warn the reader about the dangers awaiting them.

One common point shared by all utopian and anti-utopian works is that they have a message to send. The writers of both types, as citizens of their society, are influenced by the events that surround them. Thus, they base their works on various themes, such as education, which is a central concern to many utopian and anti-utopian writers. In their works they describe the features of an ideal educational system and emphasize the importance of such education in the creation and maintenance of a desired society and a perfect life. Anti-utopians, on the other hand, indicate the wrongdoings in education and serve as a caution for people to avoid these actions, which would result in a worse life and a worse world.

In this dissertation utopian and anti-utopian works written in different centuries which deal specifically with the subject of education have been chosen. Thomas More's 'Utopia' (1516), Jonathan Swift's 'Gulliver's Travels' (1726), Samuel Butler's 'Erewhon' (1872) and Aldous Huxley's 'Island' (1962) have been studied in terms of the aims and principles of education, education of children and adult education. The aim has been to analyze the similarities and differences of these works written during different periods and to analyze their views on education.

Key Words: Utopia, Anti-utopia, Education.

CHAPTER 1

I. INTRODUCTION

I. a. Definition of Utopia and Anti-Utopia

The term utopia was coined by Sir Thomas More in the early sixteenth century. It derives from two Greek words ‘outopia’ meaning nowhere and ‘eutopia’ meaning somewhere good. This combination suggests living in a world that cannot be but where one wishes to be. More, the creator, was aware of this dichotomy. At the time More wrote his book, he took delight in trying to mystify his readers and he seems to have been successful beyond his expectations, since even today, nearly five hundred years after its publication and despite considerable research on the subject, *Utopia* is still thought to be somewhat of an ‘enigma.’ (1) More, who was describing an ideal society and coining the word at the same time, wanted to remind us that *Utopia* was a product of the imagination and perhaps could never be realized. In an effort to define utopia, Ferns (1999) says:

The term ‘utopia’, notoriously embodies a pun; Sir Thomas More’s coinage is deliberately ambiguous in its derivation. Its root may be taken as either ou-topos – ‘no place’, or eu-topos – ‘good place’. Utopia then, may be defined as both a good place, and ideal (or at any rate, more perfect) society, yet at the same time unattainable. (2)

Ruppert (1986) makes a comment upon Thomas More as well as the book he wrote entitled ‘*Utopia*’. He suggested the double meaning of the word utopia indicated both a good place and no place. It depicts a society better than that of More’s time and a society that exists in neither space nor time. (3) Bloch, one of the influential thinkers of the twentieth century, described utopia as being part of imagining and desiring a way of life different from the one currently being lived. (4)

The essence of man is optimism. This is why he can continue to think the best even when facing injustices and sorrows. Perhaps it is the negative circumstances themselves which direct him to be like this. Thus, a person builds dreams in his own

mind which are not easy or indeed may be impossible to realize. Utopias are the establishment of an ideal society created by human consciousness. In other words, they are detailed descriptions of societal arrangements constructed in his dream world.

It is possible to encounter varied explanations related to utopia as a literary term. A detailed definition is made by Sargisson (1996) in her book called '*Contemporary Feminist Utopianism*' along the following lines:

- '1. An imaginary island depicted by Sir Thomas More, as enjoying a perfect social, legal and political system.
2. Any imaginary, indefinitely remote region, country or locality.
3. A place, state, or condition ideally perfect in respects of politics, laws, customs and conditions.
4. An impossible ideal scheme, esp. for social improvement.' (5)

While '*The Encyclopedia Britannica*' presents much the same characterization, in which utopia is defined as 'an ideal commonwealth whose inhabitants exist under seemingly perfect conditions.' (6), Davis (1981) states that utopia is a method of envisioning social perfection in a way that distinguishes it from alternate ideal social structures. David sees utopia as recognizing deficiencies in men and nature and striving to condition them through organizational controls and sanctions. All utopian dreams, he believes, implicitly express the desire to escape and break free from the upheaval of history and the fear that comes from the reality of time and change. (7)

Boesky (1996) asserts that utopia is a 'speaking picture of an ideal commonwealth' (8); Berneri's definition is parallel to Boesky's. Berneri (1969) defines utopia as 'synonymous with a happy, desirable form of society.' (9) Utopia, therefore, simply represents mankind's dreams of happiness, its secret yearning for the Golden Age, or, for its lost Paradise. A utopian work is the expression of an imaginary society the writer represents as a perfect communal organization that is based on qualities such as justice, equality, harmony, peace and total contentment. It

is a depiction of man's vision of an ideal world, which began with the caveman and has continued to modern time, although the content of the utopia has altered as needs and demands of society have changed over time.

Eurich (1967) agrees with Berneri in stating that utopia is 'man's dreams of a better world.' (10) Hence, as Parrinder (1995) states, utopia can be thought of as dreams or stories which imagine an ideal world with no pretence to reality. (11) Eurich (1967) not only explains what utopia is in detail, but also defines the terms utopist and utopian. To her, utopia is imaginary stories of ideal people who live in superior societies existing only in the author's mind. A writer who describes the social, political and moral aspects of the perfect life in his book is considered to have written a work of 'full-scale utopia' (12); however, if he prefers to stress only some of the elements, then it can be considered a work of 'partial utopia' (13) Eurich uses the word 'utopist' to mean the author, the person who writes about the ideal place, and the term 'utopian' for those people who inhabit his dream world, or for general use as an adjective.

Mumford (1962) describes utopia somewhat differently. He distinguishes between the utopia of escape and the utopia of reconstruction. For him, the former 'leaves the external world the way it is.' (14) That is, such works refer to the projection of desire without the consideration of limiting conditions. On the other hand, the latter tries to alter the external world. He defines such utopias as 'a vision of reconstituted environment which is better adapted to the nature and aims of human beings who dwell with it than the actual one; and not merely better adapted to their actual nature, but better fitted to their possible developments.' (15)

The interest in utopia reflects man's longing for perfection, dreams, hopes and expectations for a happy and prosperous life. This interest, which has existed since the beginning of humanity, is both related to man's nature and a cultural accumulation. Utopian thoughts and a utopia written in connection with these thoughts, are generally about the future, and this future which is discussed is not the same as the reality in which we are now. Writers set utopias against a world in which

they are not satisfied with the basic facts of life. They create ideal societies where they can express the discontent of the present. Therefore, Utopias are the description and at the same time the definition of an ideal world. This shows us that these types of writing talk about the desire felt for the existence of better things in this world. Utopia is not only the expression of a perfect place, but also a process of critically defining what is supposed to be or what is better compared with the existing reality. A good general definition of utopia appears to be that of Kaufman (1897):

What is a Utopia? Strictly speaking, it means a 'nowhere Land', some happy island far away, where perfect social relations prevail, and human beings, living under an immaculate constitution and faultless governments, enjoy a simple and happy existence, free from the turmoil, the harassing cares, and endless worries of actual life. (16)

Suvin (1979) also makes a similar explanation and acknowledges that 'utopia is the verbal construction of a particular quasi-human community where sociopolitical institutions, norms, and individual relationships are organized according to a more perfect principle than in the author's community...' (17) Thus, utopia is an unattainable society of peace, perfect harmony, and happiness that provides us with comforting reassurance. To achieve all of this, difference, multiplicity diversity, choice, conflict, complexity, and history must be ignored. Fry's definition of utopia is different from that of Suvin. Fry regards utopia as a 'speculative myth' which is positioned as a counterpart to the myth of the Golden Age which can be easily seen in various cultures. Thus, utopia does not exhibit what presumably happened once, but what could happen in the future; in this sense it is a speculative myth, a myth in a predictive form. (18) (cited in Klaic, 1991)

Sevinç (2004) maintains that just as individuals have their own values and expectations, societies have values and expectations which change depending on time and cultures. Societies show their criticism of situations causing their unhappiness because of conflicts with their values and expectations developing in the time in which they live. Therefore, a reaction to existing conditions might be shown as the reason for the introduction of an ideal, perfect society. (19)

According to Morton (1969), utopia is an ideal commonwealth in a work of fiction created with the aim of assessing, criticizing and satirizing existing society. (20) Thus, it can be claimed that the utopian spirit is revealed through the written words of men who are critical of the time they live. Therefore, it would not be wrong to say that utopias are critiques of the present condition. Moreover, they can easily be considered as a magic mirror that reveals the injustice and ugliness, that is to say, the ills of the world where we live. Klaic (1991) agrees with various aspects of Morton's belief that utopia is held up as a mirror reflecting the ideal against the insufficiencies, backwardness, and squalor of reality. Utopia then becomes a critical tool, which exposes and ridicules the real world through distancing and distortion. (21)

Even though different definitions exist, there is a significant connection between all of these definitions. The two fundamental points shared by people who define ideal society models or utopia are that they all define a non-existent place as well as creating an ideal society while defining this non-existent place. Although authors may disagree with each other about the criteria of utopia, the variations in their works may be due to the period of history in which each author lives.

To fully understand the meaning of utopia, it is crucial to explore anti-utopia. Utopian writers have expressed their desire for a free and happy life in a world which is clean, entirely different and free of all evils. Until the twentieth century the tradition of writing about a utopian society was largely unchanged. However, in the twentieth century, many books about the future started describing hell on earth rather than paradise. Optimism was replaced with pessimism. This brings us to the idea of anti-utopia. Anti-utopias are works depicting the hell that the world has changed into, or will change into rather than the paradise found in utopian works. In utopias, the fact that human reality may have many complicated sides is generally not considered. However, anti-utopias, take this into account, adequately underline the complexity of the human condition with a pessimistic approach and introduce a critical view about the tendency to create a society free of any problems.

Anti-utopian authors owe Thomas More a great debt, since it is More's coinage of the word utopia that gave rise to the mass genre of thought and work known as utopianism. It is in direct response to utopia that anti-utopia came about. In the words of Kumar (1987) anti-utopia is the 'formal reversal of the promise of happiness in utopia.' (22) Therefore, the term anti-utopia usually depicts the future of our own world in a worst-case scenario. Anti-utopia is the name for imagined or assumed societal arrangements with a pessimistic view or a dark future. This concept is named as the antithesis of utopia. If utopia is heaven, then anti-utopia is hell; if utopia is a sweet dream, anti-utopia is a nightmare; if utopia is a garden, anti-utopia is a marshy bog; if utopia is daylight, anti-utopia is twilight.

Bezel (2001) defines anti-utopia as a negative and oppressive societal order which might originate from our desire to achieve utopia. Anti-utopias are writings which propose that the optimistic picture in the utopias is not possible and man has a motive for malice originating from his nature. Therefore, it is claimed that mankind cannot establish a happy state and that all that will result is a dark dictatorship. (23)

Another definition of anti-utopia is 'an imaginary place or society characterized by human misery and oppression.' (24) Thus, anti-utopia, as a bad or an anti-ideal place, describes the opposite of utopia by depicting a future society much worse than the existing one. It is an undesirable place in which things are detrimental. Whereas utopias explore the perfectibility of human society, anti-utopias describe the polar opposite, exploring a socially, politically and morally dysfunctional society.

At first glance, anti-utopian work may appear to be a pessimistic view of a possible bleak future. It is instead a vehicle of debate; an important tool for mankind to examine future prospects. It is, therefore, a counter image of utopia. One key aspect of anti-utopia is that of satirizing contemporary society, or parts of that society, that the writer finds disturbing. Satire is a clear and strong tool which led to the development of anti-utopia, primarily because it, too, is aimed at pointing out problems with the writer's contemporary world. Due to the large volume of strong anti-utopian satiric works, some critics have labeled the genre as 'evil twin' utopia or

‘utopian satire’. (25) (Sisk, 1997) Anti-utopian works seem to offer utopian solutions to social, economic, and political problems at the outset, but sooner or later the reader discovers that the author’s real purpose is satirical. These works, which are characterized by negative connotations depicting a fall of values, challenged the bourgeois ideology as well as the intellectuals of the 20th century.

Anti-utopia pays tribute to utopia in form if not in content. As with traditional utopian work, anti-utopia also portrays a perfected society, with the distinction being that the society is a perfect nightmare. By definition, anti-utopias propose horror and scepticism. Although no possibility for a positive outcome is presented in anti-utopian works, the intent is that if the readers recognize the possibility portrayed in the anti-utopian work, then they might take action to avoid it. Utopia and anti-utopia are two parts of the same literary genre. The one shows the future in glowing tones and the other colors it black. Both deal in perfected societies, the only difference being whether that society is positive and productive or negative and bleak.

Morson, who prefers anti-utopias to utopias, maintains that anti-utopia is a ‘parodic genre’ that shows the deceptions and false assumptions of utopias, in this way depriving them of their potential impact on the reader. His main distinction is that whereas ‘utopias describe an escape from history’, ‘anti-utopias describe an attempted escape to history, which is to say, the world of contingency, conflict, and uncertainty.’ Therefore, for Morson, anti-utopia is ‘the rebirth of the novel’ on the formal level. (26) (cited in Ruppert, 1986)

Until the beginning of the twentieth century, utopian works were mostly defined as works describing the ideal world in the minds of the authors that criticized the established order. They were, however, eventually accepted as writings reflecting optimistic and hopeful points of view. In the twentieth century the tradition of creating utopian work went through a drastic transformation and anti-utopia gained significance. Anti-utopias are generally, as Rees (1996) clearly explains, ‘the negative equivalent of utopias’ (27) and portray the future as gloomy, fearful and an

evil place. These writings are considered a cautionary tale warning humanity about future dangers.

I. b. Characteristics of Utopia and Anti-Utopia

Having explored the definitions of utopia and anti-utopia, this paper will now examine certain common characteristics of what make up utopia and anti-utopia. Utopia describes an ideal state of society set either in the future or in an indefinitely remote land. It is considered a place where individuals and groups live freely without any conflict. In general it depicts a better condition of life for the individuals of a society. Davis (1981) points out that utopian writers are interested in maximizing harmony and contentment and minimizing conflict and misery so as to create an ideal society. However, it would be wrong to regard utopia as a simple work of imagination in comparison to reality or a mere dreaming, since it always has one foot in reality. In other words, the writer remains governed by the realities of his or her own society while theorizing a perfect world.

The purpose of utopia is not only to create an ideal world and a happy life but also to criticize the existing order in a state. Utopian works are a vehicle for criticizing ill conditions. Mumford (1962) asserts in his book *'The Story of Utopias'* that 'almost every utopia is an implicit criticism of the civilization that served as its background.' (1) While creating a perfect world or society, the utopian writer can uncover the limitations and failures of his or her own time and place. That is to say, the insufficiencies of the existing reality can be measured against an ideal model the author presents.

Utopias are dreams, yet even as dreams they have a value. Oscar Wilde expresses the significance of utopias with the following lines:

A map of the world that does not include Utopia is not worth even glancing at, for it leaves out the one country at which Humanity is always landing. And when Humanity lands there it looks out, and, seeing a better country, sets sail. Progress is the realization of Utopias. (2) (cited in Levitas, 1990)

It is possible for people to learn as much from man's dreams of a perfect world as from any other resource. As Bagnschik (1996) points out, utopian works 'project the trends of the present into the future.' (3) The concepts in utopian works are relevant in learning about the present situation and giving hints at likely solutions. Therefore, utopias can help us to find an optimal path of individual freedom and satisfaction. What is more, they can assist us in anticipating and predicting future development and improving our economic and political discussion about the future. Nelson (1968) gives a more detailed account of utopia with the following lines:

From Renaissance times onward, the Utopia has been the inspiration for innumerable imaginary voyages to countries with institutions and customs differing radically from those we know. The voyages may be to distant lands, to planets, to the dim past or into the future. The country visited may indeed be the author's conception of an ideal state, or it may represent what he expects or fears will be the world of the future, or it may reflect our world in a caricature or upside down. What most of these fictions have in common is their establishment of a viewpoint outside of our everyday environment from which we can look at ourselves objectively, with fresh eyes. Essentially, therefore, Utopian voyages turn inward rather than outward; they do not escape from this world but concern themselves with it.
(4)

Anti-utopia, which is the gloomy vision of the future and warning for the present day, has evolved from utopia. First, it was a reaction to utopian thought and then it turned into a separate, didactic genre of its own. Sometimes a clear distinction between utopia and anti-utopia cannot be made. Anti-utopia was born of utopia. It could be seen as linked to utopia in the sense that despite the fact that its message and ideology are different, it tries to predict the future. According to Kumar (1987), utopia and anti-utopia are interdependent although they are antithetical. They are 'contrast concepts' (5) which get their meaning and importance from their mutual dissimilarities. For Kumar, utopia forms anti-utopia. Thus, anti-utopia depends for its survival on the constancy of utopia. Anti-utopia makes a negative response to the positive content which utopia supplies. It reacts against utopia. It turns utopian dreams into nightmares. This is the reason why anti-utopia had to await the establishment of utopia.

There are some general characteristics which mark utopian and anti-utopian stories. To begin with, the stories of both types are considered equally important and useful. In general, both utopian and anti-utopian stories are written during times of change and uncertainty. They attempt to tell the story of current conditions from outside of society and from an inherently radical viewpoint. In this way, the author is showing us how to recognize and examine our most fundamental assumptions regarding ourselves and the world in general. Therefore, as Booker (1994) states, they are not fundamentally opposed. (6) Utopian stories offer an alternative on how to create a radically better life, how to find the root causes of the problems of societies and the likely outcomes of problematic conditions. Thus, we learn from them that we can create a society that is dramatically better. They propose changes to institutions, themes and the educational system which are claimed would lead to a more fulfilling life. On the other side are anti-utopian stories, which warn us that a huge disaster lies just around the corner. What they argue is that we ought to be cautious in our understanding of progress, reform and quests for perfection. In making their respective cases, both types of stories explore the fundamental issues society confronts and they raise questions that must be faced.

Utopias are descriptions of societies which are more perfectly organized than the real society. They address and successfully resolve the problems of the present day and show how people can achieve a better life. However, anti-utopias depict societies which have gone wrong. They stress continuities that will cause more severe problems in the future endangering the good life that currently exists.

Utopias are not just about imaginary, perfect societies, nor are anti-utopias only about unimaginable hellholes. They both have deep roots in their writer's contemporary society and function as critiques of their existing society and thus usually demand change in society. Thus, another characteristic that they have in common is a sense of dissatisfaction with the present day. According to many critics, when men are dissatisfied with the existing conditions, they look for a change. Therefore, utopias indicate human beings' discontent. Just like utopias, anti-utopias show displeasure as the writers of these works are not happy with the conditions they

live in. However, they use a different means of expression. Whereas utopias offer a satisfying release from a world of troubles, anti-utopias do not portray unearthly visions of perfect harmony or untroubled reign. Instead, they design a world which is itself insufficient and incomplete. Since anti-utopia is a criticism in the form of irony, the writer tells us the opposite of his ideals in exaggeration. On the other hand, what is implied in anti-utopias is explicitly expressed in utopias. Therefore, as Yilmazer (1996) states, anti-utopia and utopia can be considered as opposite ends of the same spectrum. (7)

Utopian and anti-utopian writers have different views on the same situations. The utopian writer is an optimist. He promises a worldly heaven in his work and he asks for the support of the reader. Although the writer depicts a state of impossible perfection, it is not beyond the reach of humanity. Fern (1999) writes in his book *'Narrating Utopia'* that 'the world could be changed for the better.' (8) It may then be possible to design a society preferable to that which exists. Thus, utopia is a matter of exploring possibilities, in other words, how things might be otherwise. However, the anti-utopian writer exhibits the hell created by those who want to establish the heaven in their minds. Therefore, just as utopias claim to present a solution to the existing negative conditions, anti-utopias serve a warning function against certain methods.

In her comparison of utopian and anti-utopian writers Ertuğrul (1977) explains the effects which the writers try to have on the reader. Ertuğrul notes that the aim of utopias is to give people some hope and a feeling that the ideals that they cannot realize are real; thus they entertain the reader. On the other hand, anti-utopias try to prove that the ideals in utopias are false by using the arts of satire, criticism and irony; thus, they try to show the reader ideals in their own unique ways. They irritate the reader by reflecting the thought which he is afraid to see realized. They scare us for our own good. They represent to the reader frightening visions of what might happen, so none of these works have a happy ending, though there are varying degrees of hope. They display a nightmare future as a possible destination of present society. Due to this, anti-utopias may not always seem attractive to the reader. (9)

Ruppert (1986) also finds anti-utopias disturbing since they forcefully remind the reader that ‘existing along with the possibility of the best of all possible worlds is the possibility of a future that may be the worst of all possible worlds.’ (10)

Ruppert (1986) makes a similar comparison to that of Ertuğrul’s. For Ruppert, utopias present us with ‘an image of hope’ (11), a positive design which awakens desire for a change, whereas anti-utopias present a negative design, ‘an image of hopelessness’, (12) which arouses our fears. This means that utopias design a better world while anti-utopias map out a hell on earth. However, Ruppert (1986) also points out the parallelism between utopias and anti-utopias by stating that one common aspect explored in both utopian and anti-utopian works is that of social possibilities. They both use symbolism and allegory in an attempt to provoke the reader with contradictions and paradoxes that force him to look at different values and attitudes toward social problems. Although utopian works describe an ideal world while anti-utopias project a nightmare world, both works juxtapose contradictory possibilities to create a tension designed to induce the reader to examine their existing situation. (13) He claims that both types express our deepest desires and fears about life, giving us access to the constraints and contradictions that limit social possibilities. He believes that their commonalities lie in their thought-provoking power, in their capacity to intensify contradictions and to arouse a desire for change. Thus, he concludes that anti-utopias should not be considered the exact antithesis of utopias, for they are efforts to inspire the reader with the same concern and unrest that utopias inspire. (14)

Another general characteristic seen in utopias is that they are closed to new suggestions and changes. This closure is considered compulsory for their continuity and validity. Different opinions and change are not mentioned in utopias. Berneri (1969) points out this static aspect of utopias, stating that ‘the Utopian State is essentially static and does not allow its citizens to fight or even to dream of a better utopia.’ (17) In other words, the concept of changeability cannot be encountered because it is not possible to control things which are changeable. Due to the need that

everything should be defined and described, an attitude inclined to flexibility and alternatives is not seen.

Bezel (2000) shares this attribute of utopias with Berneri. To Bezel, the aim of utopias is to find a solution to the problems of mankind and foresee the expected state of society. The order existing in utopias is the ideal one. Therefore, it does not need any change, because any change in the existing order would be not for the better but for the worse. This is why every aspect of life is determined within unchanging establishments. There is no need for unique and individual emotion, thought and behavior. (18)

Anti-utopian writers, on the contrary, emphasize that chasing perfection, being a closed society or state will transform utopia into an undesirable societal order. As a reaction to the perfectionist concept, anti-utopian writers show negative aspects. The rejection of change by the ideal states shows the static nature of utopias. The utopian writers argue that historically, change has ceased. On the other hand, anti-utopian writers, as a reaction to this claim, have written books in which these attributes are in the forefront, since the cessation of change will form an obstacle in the way of man's freedom, progress and change. History has shown us that no place is chosen as a stopping place; on the contrary, there is always progress and development and as a result of this, change takes place.

The writers of utopias are inclined to continuously place a governor in charge of the society for the sake of perfection and societal order. To put it in another way, they consider a ruling class ensuring the security of the people absolutely necessary in order to create a strong state. Of course, when we are talking about creating an ideal nation, it is inconceivable that the ruling class could tyrannize the society. However, for all intents and purposes, because a better system cannot be possible, and the aim is to prevent deterioration, strict and unchangeable rules are put into place and these rules are not challenged. In connection with this, Mumford (1962), in his book called *'The Story of Utopias'* states that 'far too large a number of classic utopias are based upon conceptions of authoritarian discipline.' (19)

In both utopias and anti-utopias the authorities in power claim that they are exerting efforts towards the happiness of human beings. This is the reason why they want the individuals to obey the order of the society. In utopias people obey the societal order by themselves. Those who do not are considered to have personal disorders. However, in anti-utopias every method and means are used so as to ensure obedience to the existing order. Thus, the order turns into oppression. (20) (Bezel, 2000)

According to Bezel (2002), a utopian concept can lead to an anti-utopia. This transformation can be attributed to the reasons such as the rejection of choice by the utopian concept, its concern for order over humanitarian values and its strictness while chasing perfection. These are dimensions of the utopian concept. However, there are two more important factors instrumental in transforming utopia, a desired world, into a terrible oppressive order, a world of hell. They are bureaucracy and technology. He claims that bureaucracy is used to keep a firm grip on individuals and technology supplies methods and instruments for the necessary control and pressure. In other words, in many anti-utopias bureaucratic and technological control is used to maintain societal order. (21)

In most utopias and anti-utopias there is an emphasis on education as well. Since education is tremendously important in the life of human beings, many writers mention this topic in their books. For instance, in *'Utopia'*, More frequently emphasizes the significance of education. According to him, the best remedy is to put an emphasis on education so as to get rid of corruption and crime in the state. Campanella pays great attention to education, just as More does. In *'The City of the Sun'*, education is assumed to be an activity to be provided by the government. That is to say, he considers the state as a huge educational institution where citizens are both students and teachers. Huxley is also one of the distinguished writers who attach importance to education in his work *'Island'*.

Most utopian writers emphasizing education agree that a good society can be reached through education. It is seen that many anti-utopian writers have also dwelt

on education. In fact they also stress the significance of education. However, anti-utopian writers express this in a different way from that of utopist writers. As in Swift's '*Gulliver's Travels*', the writer expresses his views concerning education in a satirical and ironic way. The same is also seen in Butler's '*Erewhon*'. Butler criticizes the educational system which is based on theories rather than practice in England. Therefore, utopian writers talk about what education should be, whereas anti-utopians point out mistakes in education indirectly by emphasizing what it should not contain and its wrongdoings.

I. c. Background of Utopia and Anti-Utopia

We will now trace the background of utopia and its conversion into anti-utopia in detail. Human beings never tire of reading works that predicts the future or imagine an ideal world which seems to solve their current problems. This type of sublimation has been a part of the human race from the earliest times and can be seen in the literature of all peoples. Some philosophers, considering the existing societal order, have always been in search of an ideal efficient society and develop utopias to realize this objective. These intellectuals design an ideal or imaginary societal order as a reaction to the societal and administrative order in which they live. Within this framework, a philosopher proposes that by realizing this thought, which is ideal in every aspect, the survival of human beings and society is possible.

Öztürk (2006) asserts that man's vision of a better world has been a sustaining and dynamic force in his history from the earliest times. It is possible to see the mark of utopia in various areas from primitive myths in the earliest times of humanity to legends of various cultures. This is why they have a significant place while dealing with the development of utopias in historical process. (1) There are miscellaneous approaches to the reasons for utopia formation and sources that feed utopias in their process of formation. Utopia is an effort directed to eliminate the negative aspects of human existence. These negative aspects are usually aging, illness, death, mortality, poverty and inequality. The motivation to overcome these negative aspects human beings face pave the way in forming utopias. Most intellectuals extend the source of

utopian inspirations to the first natural state of man and legends. Moreover, utopias are sometimes interpreted as the longing of man for his perfect times before he was expelled from heaven and to the golden age believed to have existed. According to Lewes (1995) the myths of a golden age or tales talking about some natural states are considered to be the first steps of utopian tradition. The most important of these tales are the myths of the first era and tales told in the antique era. These myths tell us about a time when ordinary people led a simple life. People led a life free of oppression, inequality and war. (2) Berneri (1969) also has similar thoughts. He states that:

Legends of the Golden Age, the descriptions of ideal states belonging to a mythical past or to a distant future, the theoretical writings on the art of government, have all had a profound influence on the builders of ideal commonwealths, from Thomas More to H.G. Wells. (3)

As can be seen in the extract above, myths of the first era and legends of the Golden Age are influential in the formation of utopia. Among the first era myths, the Gilgamesh legend in particular has utopian patterns in its essence. For Ertuğrul (1977) the first notion of utopia appears in the epic of Gilgamesh, the ancient Sumerian legend known as early as 3000 BC. (4) The hero of the legend rejects the land of abundance and chases an impossible dream by fighting many monsters. This dream is a common one: an eternal youth and an everlasting life; the wish of immortality. Ertuğrul (1977) also supports the idea that it is possible to see the concept of utopia in the description of heaven in holy books. Heaven, described in holy books, is a salvation for those who lead a life of obedience to the principles of God in a world full of wickedness. The sufferings humanity endures in this world are the basis of the salvation and heaven utopias promised for people by religions. For instance, in the Islamic faith, good deeds are rewarded with a heavenly life and this life is full of all perfections. The rewards religions promise for people will be given only when people execute the actions they are responsible for in this world. The promised reward is a life of abundance and happiness. The promises direct people to take good actions to secure a better future. (5) It may then be considered that the religious promises contain utopian elements and, thus, the concept of heaven in

religious thought contributes to the idea of utopia as a perfect environment in this world.

Kumar (1987) states in his book *'Utopia and Anti-Utopia in Modern Times'* that utopian themes can be traced back to the earliest Greek writings, from Hesiod's Golden Age depicted in his *'Works and Days'*, to Virgil's and Ovid's classic *'Arcadia'*. In these famous myths, man's longing for perfection is expressed. For instance, in Hesiod's *'Works and Days'*, of the seventh century BC, the characteristics of the Golden Age and the long lasting yearnings of man such as peace, freedom, abundance and immortality are narrated: when men 'lived as if they were gods, their hearts free from all sorrows, and without hard work or pain'; when 'the fruitful earth yielded its abundant harvest to them of its own accord, and they lived in ease and peace upon their lands with many good things.' (6)

Claeys and Sargant (1999) agree with Kumar in stating that the first utopias we know of are myths which look to the past of the human race or beyond death for a time when human life was or will be easier and more gratifying. They have several labels such as 'golden ages, Arcadias, earthly paradises, fortunate isles, and isles of the blest.' It is claimed that such utopias have certain common characteristics, such as simplicity, security, immortality or an easy death, and unity among the people. (7)

In addition to the mythical and religious roots of the utopia formation process, Greek philosophical works of antiquity have played a significant role in its development as a literary and political type or societal philosophy. In particular, the perfect societal design of Plato, *'The Republic'*, has an important influence. Therefore, according to widely accepted thought, the development of utopian style and the dream of creating an ideal society starts with Plato's *'Republic'*. (8) (Öztürk, 2006)

Plato's work dates roughly from the time of the long war between Athens and Sparta. It was written in the midst of defeat and Plato must have had the feeling that something was radically wrong in a state that could be wrecked by war. Furthermore,

he had seen the death of Socrates, his teacher, and was well aware of the presence of corruption and tyranny in the state. There can be no doubt that these events motivated him to construct the ideal commonwealth of *'The Republic'*. (9) (Shurter, 1936)

Although *'The Republic'* of Plato is accepted as the first written example of utopia in almost all of the studies and research on utopias, another and more important point underlined in those studies and research is the view that utopias appeared concurrently with the Renaissance. The Renaissance, as Sevinç (2004) states, began a period of 'whys' and 'reasons', and the human mind replaced God, who was thought to have directed the lives of societies for centuries. From then on, people began to consider themselves as being in a deciding and determining position on matters concerning their lives and habitats, with the help of the human mind, in which they believe and trust. Thinking that the problems they were experiencing originated from themselves, they identified the problems and made efforts to find solutions. Human beings exerted efforts to develop an eternal and ideal society or country. At the foundations of the consecutive developments of their projects for a logical society or country lie the endless trust in the human mind and the concept of the ideal adopted since the Renaissance, and the hope for this ideal they produce. With the Renaissance, we encounter the first examples of utopias in the 15th and 16th centuries. We see that these early examples present thoughts similar to the rare projects of the ideal society in antiquity. (10)

The history of utopian literature is extensive. It was Sir Thomas More who thrust the word utopia into the canon of modern language. His book *'Utopia'* was first published in Latin in 1516 and then translated into English by Ralph Robinson in 1551. It is generally taken as the beginning of what we call utopian literature. He created the basic plot structure of the utopian novel, which has remained fundamentally unchanged to this day and against which anti-utopian works still react. As Kumar (1987) states, More's work *'Utopia'* serves both as a point of origin for the formal literature of utopia and as the beginning of the utopian satire or anti-utopia. (11)

To Klaic (1991), in *Utopia*, Thomas More found an original way to reconsider Plato's concept of an ideal state. (12) More's *Utopia* is not only an ideal state written under the influence of Plato, but also a novel written for the purpose of social satire. The book is divided into two parts. In the first part, Thomas More criticizes the social aspects of England and Europe of that period. The issues criticized by him are addiction to luxury and splendor, concern for money, conceitedness, injustices in Europe, and poor quality of education. In the second part of *Utopia*, he describes an imaginary utopian island and its people. On this island all men labor alike, and share equally private property has been eliminated and government proceeds upon the principles of the greatest good to the greatest number.

Utopian spirit is revealed through the written words of men who are critical of the world in which they live and dream of a better world. This is why pictures of man's perfect land resemble one another rather closely even though painted in the words of various languages. Utopia can be seen as a tradition of thought. Kumar (1991) asserts in his book '*Utopianism*' that from the time of More's *Utopia* there has been no century when utopias have not been put in writing. (13) Before Thomas More's *Utopia* most of the writings are brief and many are nostalgic, backward glances at an imaginary primitive life in the Golden Age. The great outpouring of utopian literature came after More.

When the utopias of the 17th century are studied, it is seen that the writers of that period wrote their books under the influence of More. The inequalities of private property and the threats to order posed by pride and ambition appeared to be the main problems needing resolution. According to Kumar (1991), More's *Utopia* directly influenced three of the most distinguished utopias of early times: 'Anton Francesco Doni's '*I Mondi*' (1553), Johan Valentin Andreae's '*Christianopolis*' (1619), and Tommaso Campanella's '*City of the Sun*' (1623).' (14) In addition to these, Francis Bacon's '*New Atlantis*' (1627) and James Harrington's '*Oceana*' (1656) can be mentioned as being written in this period. The essential characteristics of the seventeenth century writings mostly follow the model laid down in the previous century, with some additions. The experience of all utopian writers and

philosophers in this period shaped new fantasies and visions. Illusory or not, they held on to the promise of a better world. The utopias written after More not only provided a permanent place for utopias, but they also served, through the help of their creativity, as a source of inspiration for later similar writings.

The utopias of the 16th to 18th centuries are modern since they are essentially secular and rational. The early modern utopia is considered to be the expression of both the rational and critical spirit of the Renaissance and Reformation. (Helvacı, 2009) (15). Kumar (1991) points out that ‘*Utopia* was born with modernity. It was a product of that burst of thought and activity that we call the Renaissance and the Reformation.’ (16) However, it is also represented as a reaction against the individualism of those movements, which threatened to tear society apart. The primary purpose of the utopias is to eradicate the social discontent and provide harmony in the society as well as personal happiness. Those early modern utopias were marked with faith in human perfection realized with freedom, determination, morality and harmony.

The 18th century is called the Age of Enlightenment. Enlightenment is an effort of mankind to be free of traditional concepts and prejudices, using his own mind and experiences to understand and arrange the world by reasoning. It can be seen that this period, with this perspective, originated as a world view against the Medieval way of thinking and life. In other words, it is an effort of man to enlighten his life using his own mind and experience by freeing himself of religion and traditions. The accumulation of culture and thinking of Renaissance and Reform movements, which prepared the end of Medieval Europe, played an important role in the formation of the enlightenment movement. (17)

The philosophical beliefs of Enlightenment developed trust in reason and the ability to explain the world in rationalistic ways during the 18th century. Therefore the philosophers of this time promoted an analysis of every kind of authoritarianism, especially the monarchy, the feudal aristocracy and the Church. In addition, the

divine creator was pushed aside as the partner of mankind in the making of the future. As Klaic (1991) claimed:

From an island lost on the edges of a known world, from a fanciful allegory and philosophical fantasy, utopia became a temporal notion, a goal and an objective that was firmly believed to be reachable. From Rousseau on, through the working of the best minds of the bourgeoisie, utopia emerges as a state of natural goodness- establishable neither by divine providence nor by the magnanimity of some benign ruler, but by reason alone, working through time. (18)

Scientific and technological developments, inventions and economic prosperity in this century changed both society and the nature of utopian writings. Due to the effects of the events taking place in this period, mankind started to think and question more. This paved the way for satire. Satire, one of the important and indispensable attributes of utopia, gained dominance in the 18th century. (19) (Helvacı, 2009) One example of this is Jonathan Swift's *'Gulliver's Travels'*. According to Öztürk (2006), French writers also have an important place in the utopian writings of the 18th century. François Fenelon's *'The Adventures of Telemachus'* (1699), Voltair's *'Candide'* (1759), Louis-Sebastian Mercier's *'The Year 2440'* (1771) and similar works are examples of utopian developments in the west. (20)

Mumford (1962) clarifies in his book *'The Story of Utopias'* that in the late eighteenth and early nineteenth centuries, miraculous new inventions brought about a new world. The new world saw energy derived from coal, running water took the place of human energy, and the sewing machine reduced to minutes what had taken hours by hand. From this new world, utopia was born again. The world was being visibly made over; and it was possible to conceive of a different order of things without the need for escaping to a fantasy world. There were political changes, offering a new republicanism; there were industrial changes, enabling more people to be fed with less effort, and there were social changes allowing men not born of privilege to rise in social standing and take their place as equals to the men born of privilege, riches and breeding. (21)

19th century utopianism illustrated man's dissatisfaction with the existing order. In this era, the pinch of industrialism was being felt in England as well as America. Since the stress of economic maladjustment was greater, the number of utopian writings increased. Shurter (1973) expresses his opinion concerning this period by stating that 'industrialism brought an increased urbanization, an unequal distribution of wealth, a rising hostility between capital and labor, and a definite and widespread discontent ending in many instances in the will to utopia.' (22)

Öztürk (2006) states that utopias during this period started to attract attention with their societal dimensions as well as writing style. Changing societal and working conditions, revolutions realized in industry and developments in the fields of science and technology were paving the way for the development of new societal ideals. In the 19th century, as a result of the effects of industrial revolution and obvious societal inequalities, certain individuals became prominent. The most well-known of these were Robert Owen, Saint Simon, Charles Farier and Etienne Cabet. The 19th century was a period of complete chaos. These eminent personalities were among the reformers wanting to structure an ideal society. These utopian thinkers differed in their specific views, yet they all concurred in the belief that ideal societies could be created without much difficulty. They produced their utopias for a better world. They tried to find solutions for the difficulties caused by industrial urban life and the rapid growth of the city arising from industry. Thus, as he claims, they became the representatives of utopian socialism. (23) The utopian writers of the period wrote utopias incorporating the effects of these societies. Edward Bellamy's state-socialist utopia '*Looking Backward*' (1888) is an example of this. (24) (Booker, 1994)

As Booker (1994) asserts, by the 19th century, numerous technological achievements predicted by early scientists such as Bacon, who was one of the founding fathers of new science, were realized. However, many of them offered hints that science would have manipulatory effects on mankind. Towards the end of the century, science and technology became symbols of both human potential and human weakness and limitation. Therefore, man's success and progress in the branch of science gave rise to the creation of anti-utopian writings as well as utopian ones.

Samuel Butler's anti-utopian novel named '*Erewhon*' is a good example of this. In this work, all machines have been banished due to their tendency to tyrannize the human beings who made them. Thus, the writer expresses suspicion about the value of technology. (25)

The great war of 1914-18 ended the nineteenth century technology-inspired optimism with unprecedented destruction and suffering. The war, which was thought to be the war to end all wars, revealed that technological progress does not necessarily serve the benefit of humanity; '...the war showed how an advanced civilization can be turned almost instantly into a new barbaric condition'. (26) (Klaic, 1991) In addition to the First and the Second World Wars and the debatable results of technological developments, the threat of nuclear war, the destructive potential of new military equipment, the emergence of totalitarian states, and economical collapse foreshadow the anti-utopian imagination of the 20th century. As Klaic (1991) emphasizes, 'the image of the future loses its predictability, becomes more contradictory, loaded with dangers and the threat of a major world-wide conflict' (27). Klaic (1991) also points out that all these events forced the writer of the 20th century to portray a more pessimistic and darker future. The utopian impulse has been largely replaced by anti-utopian projections of dreadful present trends. Whereas Huxley's '*Brave New World*' is a stark, anti-utopian warning against unchecked technology, Orwell's '*1984*' is an example of making people slaves by means of political pressure. (28)

The 20th century utopia turned into an anti-utopia in which the optimism of the previous works was replaced by a bleak vision of the future and a warning for present day mankind. It is from this shift that a new type of utopian literature, anti-utopia, emerged. It was born from the disillusionment, bitterness, fear, terror, depression and dejection of the state of society at the time. It formed the negative image of a bleak civilization which reflected the dysfunction of contemporary society and as Booker (1994) states, 'a critique of existing social conditions.' (29)

According to Cousins and Grace (1995), from 1914-1918 the advances in technology applied by the state to organized destruction and violence and the

consequent immensity of suffering by starvation, epidemics, and death gave rise to a general public revulsion to any kind of war. More importantly, World War I exploded the basic Occidental premise of inevitable progress and inherent historic purposiveness and helped to make possible in the human imagination the even greater conflagration of World War II and its attendant ultimate innovation—thermonuclear power. They continue, stating that since World War I, a contrary utopian tradition of utopian satire or parody has flourished under the rubric ‘anti-utopia’. On this issue they claim that:

During the period since World War I the anti-utopian or dystopian tradition evolved as a fact of 20th century culture and now stands as a kind of defining concept for a mode of human experience that has an apocalyptic dimension which at times seems to be working its way into reality. (30)

To Sisk (1997), even though the roots of utopian literature go back to classical Greece, anti-utopian literature as a separate genre is a recent phenomenon. The anti-utopia works began to emerge only in the mid-to late eighteenth century, when the early promise of the Industrial Revolution, which had promised it would inevitably improve social conditions, gave way to increasingly impersonalized mechanization and exploration. (31)

Attitudes towards the future noticeably changed as historians, philosophers, and other social thinkers reevaluated the utopian tradition, only to find it faulty. Utopian works that once projected happy, harmonious, and affluent communities of culture were now viewed as models of authoritarian and hierarchical societies. By the end of the millenium, radical pessimism, with its views of dangers and risk besieging mankind with little sense of future, became the norm for social thinkers of that time. (32) (Klaic, 1991) Therefore, the books in this period neither evoke confidence nor inspire faith. Instead, they envision life for the individual as well as for the structure of society that is dehumanizing and nightmarish.

The beginning of the 20th century brought a rapid decline in utopian writing and a sharp increase in anti-utopian themes. In this century, when the possibility of a planned society became too imminent, anti-utopian novels emerged. Anti-utopian

works were the most frequently published form of utopian literature from World War I to the early twenty-first century. *Brave New World* (1932) and *Ape and Essence* (1948) by Huxley, *Nineteen Eighty-Four* (1949) and *Animal Farm* (1945) by Orwell, *We* by Zamyatin (1921), *Fahrenheit 451* (1953) by Ray Bradbury, *The Handmaid's Tale* (1985) by Margaret Atwood, *The Machine Stops* (1909) by E. M. Forster, and *A Clockwork Orange* (1962) by Anthony Burgess are some of the masterpieces of twentieth-century anti-utopian literature.

Anti-utopias generally depict a negative future as a means of warning present day humanity to change its behavior. The message of anti-utopias is that if mankind continues in the direction it is now heading, it will reach a nightmarish future. It may then be inferred that anti-utopias have a positive element in that they propose the possibility of change.

I. d. Education in Utopia and Anti-Utopia

Education is a pervasive preoccupation of many utopian and anti-utopian writers. The utopians, for instance, wrote a great deal about education, and this clearly played a significant part in their picture of future society. The utopian point of view is an approach that could achieve goals through some institutions. One of these institutions is education. This is why the utopian approach is inclined to realize most ideals through education. As Hertzler (1965) stated in her book called *'The History of Utopian Thought'*, the fundamental leading instrument in realizing societal peace is education. Rather than a simple role, education receives a very special meaning in utopian literature. It is considered as an element having a progressive role towards a perfect state and society. (1)

Most utopian thinkers and writers believe that the existing societal institutions are the source of societal malice. Therefore, it is rather difficult to get rid of this malice without experiencing an appropriate change in our societal institutions. When most utopias are studied, it is seen that education has paramount significance in realizing societal change and solving societal problems. According to Ozmon (1969):

(As utopians believe) ... that the great social problems of a society cannot be solved without changing the entire structure of the society within which these problems reside... they saw a twofold necessity for education, first, for the purpose of educating man to the need for great and important changes, and secondly, they saw education as a vehicle for enabling man to adjust these changes. (2)

Education is an essential instrument which is used to enable man to reach a better future and therefore a better world. The writers attain their goal of creating a better future by using education. The desire for the perfection lies within the nature of utopia. This is the reason why the designated function of education and the expectations of utopias from education intersect at the point of reaching an ideal future and a more effective society.

In order for the imaginary perfect places to become reality, it is necessary that present society should consist of ideal people. As Lewes (1995) points out in his book *'Dream Revisionaries'*, '...designing better cities was not the key to utopia: one needed to create better people as well.' (3) Therefore, it depends on the system of education to have ideal individuals within the society.

According to Öztürk (2006), in utopias, which foresee a perfect life and a perfect future, the concept of education has a fundamental function of arranging this ideal environment. Utopias rely on education for the continuation of institutions. The concept of education presented in utopias functions as a projection in order to understand the interpretation of society in utopias. Thus, the type of education necessary for an ideal society is presented because a utopian writer will try to eliminate the reasons and find solutions for the wrong doings observed by him in the society through educational institutions. (4)

Mumford (1962) believes that not a single society can survive only with economical and political interests. The fact frequently encountered in utopias is that education is the foundation of the state. For instance, in Plato's *'The Republic'*, the main aim is to provide societal happiness and peace. Plato places a paramount importance on educational institution in realizing this goal and for its continuity. (5) On this issue Berneri (1969) states that 'Plato deals... with education in general; as it

has been pointed out, *The Republic* is, among other things, a treatise on education.’ (6) Although many practical thoughts are present in utopias, the main instrument for the realization of the aims the writer entertains in his mind is education. As Rees (1996) asserts, ‘there is relatively little disagreement about the ends of education – to produce better human beings and better citizens – compared with the dispute about means.’ (7)

According to Ozmon (1969), most utopian writers not only contend with attaching an importance on education in their utopias, but they themselves are also educators. For instance, we can find universal and compulsory education in Thomas More’s *Utopia* in the 16th century, an aim we are still trying to realize today. In Butler’s writings we find passages that clearly anticipate Dewey and the Progressive movement in education. Furthermore, Robert Owen, as an educator, is given credit as the founder of the first Infant School. (8) The answer given to the question of ‘How can we make human life better?’ is the basic measure of all utopian writers’ desire for perfection. Therefore, the basic presumption is that the most correct way can be obtained through education.

Although the purpose of education and societal objectives have been expressed differently, the case presented in these utopias is that a perfect society and future can only be achieved through education. Therefore, it is important to study utopias with their educational dimension and to understand their message properly.

Many anti-utopian writers, like utopian writers, have placed an importance on education in their writings and emphasized it in their books. As it has been pointed out in previous sections, anti-utopian writers differ from the utopian writers in their approach to issues, techniques used, their goals and their feelings. These writers also desire a good and a happy future for society, but they have a more pessimistic point of view. The bad events expressed in their works and the heading of society towards malice rather than good motivate these writers to depict a darker picture. Anti-utopian writers are aware of the fact that if society had better educational institutions and if they functioned properly, society could have a much better future. However,

the way they generally choose to approach their topic is to criticize the present and gradually deteriorating educational system. Their aim in doing so is to show the wrongdoings and mistakes committed in education and provide a warning to take necessary precautions to correct them. They claim that, the members of society will be unhappy if the necessary measures aren't taken and changes aren't implemented.

The concept of education presented in anti-utopias helps us to understand the society depicted in these works. Authors writing on such topics tell us the mistakes that should not be made in education or what needs to be done or to be avoided. An inappropriate system creates an inappropriate society, and that kind of society is destined to be unhappy. Whereas education, used as a means, promises a better world for utopian writers, such as in More's work '*Utopia*', anti-utopian writers, such as Butler, are critical of education and do not consider goings-on as positive at all and thus, urge immediate action before it is too late.

Anti-utopian writers deal with issues such as rote memory, a drawback in our current educational system due to its lack in any creativity. Similarly, a system of education emphasizing theory rather than practice is another issue of interest to them. These authors describe how badly we might end up with if people are not encouraged to think. Anti-utopian writers, as well as utopian ones, are conscious of the importance of education. They know that a happy and peaceful society and future is possible only through a correct educational system. However, anti-utopian writers underline the existing mistakes either by criticizing or by finding faults. They claim that things are not going well. They warn us by saying that if the present mistakes continue, a horrible future is awaiting us.

Both utopias and anti-utopias function to increase our awareness of the importance of education. Therefore, it is essential to study them from the point of education and understand the message being conveyed well. Only by doing so will it be possible to understand the underlined matters. In the following parts of the dissertation, the issue of education will be studied within the context of selected utopias and anti-utopias. The works to be analyzed are selected from the 16th, 18th,

19th and 20th centuries. *Utopia* (1516) by Thomas More, *Gulliver's Travels* (1726) by Jonathan Swift, *Erewhon* (1872) by Samuel Butler and *Island* (1962) by Aldous Huxley have been selected, as they are not only famous and well known works of art in utopian literature, but they also deal with the issue of education and its significance to the establishment in bringing about a better way of life. Each book will be studied in different sections, but each section will contain the same subtitles to help clearly emphasize the similarities and differences of each work. The main concept to be analyzed will be how education is considered by each author, their opinions, criticisms and suggestions, as well as a discussion on the similarities and differences of the opinions of the writers from the 16th to the 20th century.

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CHAPTER II

II. EDUCATION IN THOMAS MORE'S *UTOPIA*

II. a. Aims and Principles of Education in *Utopia*

In this section a brief summary of *Utopia* will be given and the aims and principles of education on this ideal island will be discussed. *Utopia*, which is considered by many to be the greatest of all utopian works, was originally written in Latin by Thomas More in 1516 and translated into English by Ralph Robinson in 1551. His masterpiece is written in two parts. Book 1 of *Utopia* takes the form of an imaginary conversation between a fictitious voyager called Raphael Hythloday and a real-life civil servant, Peter Gilles, on the question of whether a philosopher should enter royal service. The conversation provides More with a vehicle to attack specific injustices within English and European society at that time. In this part, More creates a negative picture of Europe with an intention to show what is wrong with civilization in general. Manuel, E. and Manuel, P. (1979) state in their book '*Utopian Thought in the Western World*' that it also represents a backdrop to the vision of a perfect society that More goes on to outline in Book 2 of *Utopia*, a vision he wanted his readers to compare positively with the awful realities of contemporary Tudor England described in Book 1. Whereas Book 1 contains a diatribe on the social ills of England, Book 2 is a description by Hythloday of the various customs and institutions which make up this new island he has discovered. (1) Among the key themes Hythloday discusses is the educational system on the Island of Utopia.

Thomas More places enormous importance on education in *Utopia* and his work gives a detailed outline presenting the aims and principles of education as follows:

1. The aim of education is to provide an equal education to all citizens by eliminating class differences.

In More's Europe, only the rich and powerful could hope to get an education. Therefore, the entire society did not have the opportunity for an education. More,

thinking that class discrimination in education was unfair and a mistake, was defending education for all socio-economic levels. In More's opinion, everyone is equal in value. This is why there is no division of people into classes in Utopia. All citizens are equal, there is no privileged class and education is open to everyone.

2. On the island of Utopia education is not reserved solely for men. Women are viewed as equals and are given the same educational opportunities as are men. Thus, gender discrimination is eliminated in the issue of education.

More strongly believed that men and women should receive an equal education with no discrimination. Following his belief, More put into real life practice his anti-sexist view toward education and provided his daughters with an excellent classical education, at a time when such learning was usually reserved for men.

More's children were compelled to master not only Latin and Greek literature, logic and philosophy and the works of Church Fathers but also mathematics and astronomy. This educational experience, in contradistinction to the rest of English society at that time, was offered to both men and women. (2)

3. The Philosophy of Education in Utopia is not reserved to a formal education, but is an education continuing a life time.

On the island of Utopia, education in a formal school environment is not explained in great detail. Therefore, we can talk about the concept of a lifelong education rather than a traditional education delivered within the school system of the state on the island. Indeed, the biggest novelty of the Utopians is the fact that their education does not end at a certain age. According to Urgan (2000), in our age it has only recently been realized that education is not a process starting at the age of 6 or 7 and ending at the age of 20 or so. However, More was aware of the fact, as early as those days, that education is a life long process and should continue until death. (3). In order to provide continuous education in Utopia, we see educational activities such as morning lectures, which start in the early hours of the morning and are open to everyone to attend before they go to work. This form of education also aims to free the arts and sciences from the hands of the rich and the noble class and make it available to the public masses. What is more, it also shows that the system

does not make any kind of differentiation on the basis of gender and provides an opportunity for education for women as well as men. In addition to this, the objectives of a life long education are being realized on the island of utopia. That is to say, a person can find his profession and happiness only by stretching his limits. Everyone on the island can find the chance to continuously improve himself and make use of this opportunity. None of the individuals see education as a means to obtain a higher status in society or to obtain material gains.

It is Utopian practice that public lectures are given before daybreak. Attendance at these is obligatory for those who have been specially chosen for the pursuit of learning. Nonetheless, persons of all classes, both men and women, generally come in droves to hear these lectures, attending those which suit their fancy. But if anyone should prefer to give his time to studying his own craft (if they are of minds that are really not much given to intellectual activity), they are praised as being useful to the commonwealth. (4)

4. The primary objective of education in Utopia is intellectual enlightenment, as well as giving a deep understanding of virtue and in turn instilling a virtuous character in individuals.

Education in Utopia places enormous importance on virtue and moral values which they believe will control the behavior of its citizens within the social structure. This is an education realized both through state institutions and through the personal experiences of individuals during their life time.

5. The goal of education in Utopia is to prevent unwanted behavior while teaching desired behaviors. The way to achieve this goal is to eliminate the factors causing the unwanted behaviors. At the time More wrote *Utopia*, England was struggling with unemployment, hunger, theft and hangings for theft. More, as an individual living among these problems, had the opinion that the laws issued and applied by the state were both unfair and useless.

On this matter you, along with much of the world, seem like bad teachers who prefer beating their students to really teaching them. They set up heavy, terrible punishments when they should work at providing ways of making a living so that nobody has to steal and then die for it. (5)

According to More it is better to eliminate the circumstances causing crime instead of punishing a person who commits a crime.

Unless you first find a cure for this evil, your boast that you are acting justly in punishing theft will be vain and misleading rather than true and beneficial. First you allow men to be brought up so badly that the gradual corruption of their character starts with their earliest years. Then you punish them for committing as adults crimes to which they have been inclined since childhood- what are you doing, I ask, except making them into thieves and then punishing them for it? (6)

Therefore, in Utopia, every effort is made to find a solution to eliminate the corruption which can invade society resulting in immoral behaviors by individuals. The definition of the concept of education also changes at this point. Education is considered to be an endeavor directed not only at creating the desired behaviors in individuals, but also forming a barrier to undesired behaviors and attitudes. The prevention of undesired, destructive and bad behaviors and attitudes that may develop in individuals is dealt with by looking at the underlying factors and causes. Utopians work to eliminate these factors and causes. The objective of having virtuous, honest and knowledgeable individuals cannot be achieved only with the educational programs prepared for this goal. The main issue is to get rid of the conditions that prevent the realization of this goal. For example, in a Utopian society, in order to prevent the bribery of judges and administrators, the instruments of bribery such as gold and money, are reduced to zero. Thus, it will not be possible to see any cases of bribery because the factors causing corruption have been eliminated. In *Utopia*, gold, which represents the ambition to own material goods and estates, the source of social corruption, is degraded by decorating criminals with gold earrings on their ears, gold chains around their necks and gold rings on their fingers.

6. The goal in Utopia is for people to continuously develop themselves.

In Utopia the working day is restricted to six hours in order to provide maximum opportunities for people to engage in leisure pursuits, such as attending lectures, tending the garden or playing mind-expanding board games.

7. There is no place in Utopia for idleness or wasting time.

Idle Utopians are expelled from the commonwealth and it is the duty of the Syphogrants, magistrates, to see to it that each family member is employed in some useful enterprise, with adequate time allowed for play and study. ‘...the chief and perhaps the only function of the Syphogrants is to take care that no one is idle.’ (7) It is believed that time spent on the improvement of one’s mind is more significant for the individuals. This is why in the state everything, even the time that must be spent on labor, is arranged and unnecessary labor is not given to the Utopians, as it is considered meaningless. ‘Each person gives himself to his craft with enthusiasm. Such industry, however, is not to be that of a beast which is worn out with labor from dawn to dusk. Such a condition would be worse than that of slaves.’ (8)

8. Games are essential in education.

The games Utopians play in their spare time do not serve for entertainment purposes only, but are designed to improve thinking and to convey a particular message.

9. For education to be truly Utopian it must be taught in its native language. Therefore, they conduct all of their studies in their native language.

10. The aim of education in Utopia is to not only teach theoretical knowledge but to teach Utopians how to internalize this knowledge by means of practice.

11. A system of rewards and punishments is utilized in order to prevent people from committing crimes and ensure correct behaviors. As an example of a reward, in Utopia, statues of virtuous people who have done good things for the commonwealth are erected. This functions as an inspiration for the citizens to live up to the standards established by their ancestors.

They discourage crime by punishments and reward virtue by appropriate honors. Thus they set up statues in the marketplace for men who have done outstanding service for the republic. They do this to honor the great deeds that were done. Moreover, this memory serves as a motive for the next generation and as a sort of spur to virtue. (9)

II. b. Education of Children

In Utopia farming is the primary occupation. All children are trained from an early age in the field of agriculture. In this way, they learn how to cultivate soil. Ozmon (1969) writes in his book *'Utopias and Education'* that 'work is considered an educational experience in Utopia. It is for this reason that the entire populace is trained in childhood for agriculture, and why they must participate in it.' (10) Children first learn the knowledge needed at school. Later on, they are taken on field trips to farms to put into practice what they learned at school. The children on these field trips both observe the farmers working and gain some practical experience. Consequently, the knowledge becomes permanent. Thus, More emphasizes the importance of both the theoretical knowledge acquired at school and the practical application of this knowledge.

There is one craft which is common to all, both men and women, and that is agriculture. All are trained in it from childhood. This is done partly by lessons that are taught in school and partly by going out to nearby farm fields as though for recreation. On these trips they do not merely look on, but wherever possible they do the actual physical work. (11)

In addition to agriculture, they learn various trades, such as the manufacturing of wool, masonry, smithing and carpentry. 'Beyond agriculture, which is common for all, each person is taught his own particular craft.' (12) As the physically weaker sex, women practice the trades that do not require physical strength whereas heavier jobs are assigned to the men. Boys are generally trained in their fathers' craft, but on condition that a child has a desire for another occupation, he will be given to a family that is equipped with the necessary abilities of that occupation. After someone has mastered one trade, he is allowed to learn a second trade if he desires. When he has learned both, he pursues the one he likes better, unless the city needs one more than the other. Thus, in Utopia, everyone learns the trade which suits his nature.

Generally one is brought up in his father's craft, for which most are naturally so inclined anyway. But if anyone has a real desire for another craft, he is transferred for adoption by another family...Moreover, if one has learned one craft well and desires another one, he is allowed to change.

Having then become proficient in two, he may exercise the craft that he enjoys, unless the city has more need of the other one. (13)

In terms of training and studies for Utopians, their native language is the medium of learning. ‘They do their studies in their native language, for it is rich in vocabulary and not unpleasant and really is a faithful witness to the speaker’s thought content.’ (14) Language is clearly the key to communication and understanding. Therefore, people can learn best through their mother-tongue. Studying all branches of learning which require an in-depth understanding of concepts is easier in one’s native language, since this prevents misconceptions or misunderstandings. Language plays two important roles in the development of understanding in that it both accommodates a medium for learning and is a tool which helps people to construct a way of thinking. Thus, studying using one’s native language makes it easier to understand concepts.

In Utopia, there is no formal kind of curriculum, yet the teachers who are in charge of the children are always on the alert for those children who exhibit an extraordinary disposition for learning. Such children are then excused from a certain portion of manual labor, so that they can spend additional time exclusively in the cultivation of the mind. ‘These persons are given total freedom of labor that they may devote themselves to pursuits of knowledge.’ (15)

In Utopia, games are considered a crucial learning tool and have a significant place in teaching the children to learn correct behavior and to improve their thoughts. Games are the first step in every child’s education. All children learn faster and retain more when they are engaged, involved and having fun. Therefore, games are an effective way to educate children. This is why Utopians use games as a primary learning tool to provide enjoyment and develop thinking. Through games a child learns the rules of living in a society, how to become a virtuous individual and how to use their virtues to overcome their vices. ‘They do play two games not unlike chess. The first is a battle of numbers in which one number preys on another, and the second is a game in which vices battle with virtues.’ (16)

In this ideal state, teaching a trade is an essential subject since it has paramount importance for the individual to strengthen character, which in turn will help the individual avoid committing a sin and living a life of inactivity. More tries to improve moral maturity by motivating the individual to work. The suggestions given to children at an early age help them to respect and protect the state. One of the fundamental principles of More's educational program is the protection of the nation and national state. The thoughts that disrupt societal order in Utopia arise from bad morals as well. This is the reason why the education and training of children and the young is closely connected to moral education. Accordingly, having been subjected to strict selection, children are educated by priests, who are considered sacred individuals.

The priests are in charge of educating little children and young persons and their concern is not only for letters but for progress in moral virtue. The priests take great care from the very beginning to equip the young mind with good opinions. And these good opinions, if they are implanted in the young, will accompany them throughout their whole life and are truly a support for the commonwealth. The commonwealth itself never breaks up unless a breakup is introduced by those vices which arise from bad opinions. (17)

In terms of the efforts exerted to have children with both knowledge and moral values, More gives an example of moral education in showing how the Utopians create a culture in which the worship of precious metals and gems is despised. They utilize psychological conditioning, giving gems to children as playthings in the knowledge that they will be tossed aside as the child grows up.

In the first years of childhood, they are proud of such decorations and take pleasure in them. But when they grow up a little, they put them aside through a feeling of shame. Thereafter they see these decorations as belonging to small children and reject them as our little people do when they grow up and throw away rattles, marbles and dolls. (18)

As Çağlar (2007) writes, it is also possible to continue education during the time Utopians spend eating. Thus, even meal times are put to good use. (19) For instance, Utopians derive great pleasure in eating together and the young learn societal roles and status while serving the old during meal times. An informative text on honesty

and virtues is read before the meal. During the meal each young person sits next to an elderly citizen. This seating arrangement provides an environment for the generations to mix, the information to flow swiftly and the culture to be transferred from generation to generation.

They begin every dinner and supper with some reading which is considered edifying but is not so long as to be tiring. From these readings, the senior citizens introduce appropriate topics of conversations but not excessively somber or dull topics. Moreover, they do not monopolize the whole dinner with long speeches but are rather eager to listen to the young persons and to draw them out. Thus their talent and character may reveal themselves in the atmosphere of the meal. (20)

More believes that education is the greatest tool to eliminating crime, which is one of the reasons he gives considerable attention to the education of the Utopians. He discusses the importance of environmental factors and feels that the kind and quality of education which children receive is directly responsible for their ideas and actions as adults. Following this rationale, it is therefore the State which is responsible, either directly or indirectly, for its citizens being ill educated; thus, the State has no right to try those citizens for crimes committed because of a lack of education or an improper or inadequate education. He strongly believed that the early formative education which a child receives should stress, above all, the futility of pursuing wealth and vain honors.

II. c. Adult Education

Since agriculture is a matter of great concern in Utopia, everyone is required not only to know something about it, but to participate in it in actual practice for a minimum period of two years. Each year, twenty people from each family move from the country to the town after staying for two years in the country, and twenty people move from the town to the country. The newcomers are taught by the ones who came a year prior how to cultivate the fields and thus they themselves train the newcomers a year later. As a result, all farmers are experienced.

From each family, twenty members return into the city every year. This half of the community has completed two years in the country, and in their place there are sent out from the city a like number. These are then trained by those who have been there and are fairly skilled in agricultural arts, so these newcomers themselves can teach others in the years to follow. (21)

In Utopia there are three general classes of people: scholars, children of school age, and the rest of the people. As Shurter (1936) writes, 'More suggested universal education' (22), and believed that all people, including women, should participate in the study of literature, and perhaps, also, the study of science. For this reason, working hours in Utopia were a maximum of six hours a day, so that the people may be free to pursue the pleasures of the mind (knowledge), as well as the pleasures of the body (exercise and play), which prepare the body for study. In this way education lasts forever.

They divide the day and night into twenty-four equal portions, and only six are assigned to work... all of the hours that are not given to work, sleep and food are left to the judgement of each individual. However, these hours are not for frivolity but for some useful task according to the individual taste. These periods are given to things of the intellect. (23)

Education is encountered as a form of mass education. Every individual in the society knows what he should do in his spare time that he spends after work. Nobody wastes his time idly. Everybody chooses an area to engage in which is compatible with his pleasure. The areas chosen are usually directed to mental activity and thinking. The lectures given in the early morning prior to work are open to all. Thus, everybody can have an opportunity to improve themselves by participating in the lectures compatible with their area of mental interests. In the evenings after dinner they take part in various entertainment and musical activities. The citizens keep away from bad habits and useless games that can harm them. Utopians devote much of their free time to learning and they do not gain any benefits by means of non-mentally challenging games and such play. As Cousins and Grace (1995) state 'the Utopians are easy-going and leisure loving; they value mental pleasures of intellectual pursuit above all others.' (24)

After supper, they spend an hour in recreation. During the summer this takes place in the garden and in the winter in those common rooms in which they eat. There they either play music or enjoy themselves in conversation. Games of complete chance, which they judge foolish and destructive, are not in use among them. (25)

Hythloday (61-62) tells an interesting tale in order to emphasize that Utopians are perfectly educated. One day ambassadors from Anemolia come to Amaurotum to discuss matters of great importance. All the other ambassadors who have visited Utopia before know its citizens do not respect expensive garments, so they wear modest garb. Yet, since the ambassadors of Anemolia live rather far off, they do not know Utopians very well. This is why they wear colored clothes, for the most part in silk, and heavy golden earrings and necklaces with an intention to impress the Utopians. However, a short time later they are embarrassed as they learn that Utopians do not give importance to such things. They learn that due to the education Utopians receive, for them clothes of silk and golden jewelry are of no significance and do not make one more dignified.

The Utopians get their wise opinions from the fact that they are brought up in a country where the customs are somewhat removed from this form of stupidity. Still they get it also from learning. There are not a great number of citizens in each city who devote themselves full-time to scholarship. The full-time scholars, who devote themselves from childhood, have shown an enormous capacity and talent and an inclination for study. Nonetheless, all children are drenched with good literature. And as we have said, a good number of men (and women too) devote to study through their whole lives those hours which are free of labor. (26)

In science, the Utopians are both rational and accomplished. They have a high level of understanding in the fields of music, logic, arithmetic and geometry. They are able to predict changes in the weather although the underlying causes of these changes remain at the moment beyond their grasp. They are skilled at astronomy and do not believe in astrology.

But in the pathways of the stars and the movement of the celestial orbs they are most skilled. Moreover, they have devised instruments of different kind by which they measure the movements and the position of the sun and the moon and all other stars which are visible on their horizon. Still, of the agreements and discords of the planets and of the consequent science of divination from the stars, they know absolutely nothing. (27)

More's reference to science is his attempt to show the irrationality of Europe. The Europe of More's time was a society rapidly expanding its scientific knowledge. Yet despite its embrace of science, Europe was still filled with people who believed in astrology, which had no rational or scientific basis whatsoever. Utopia, on the other hand, exists at almost the same level of scientific understanding as Europe, but is committed to rational thought, and so astrology and other similar superstitions do not exist.

Hythloday described the Utopians as willing to learn Greek and happy to read the works of Greek grammarians, historians, and philosophers. They not only have a great desire for learning and improving themselves, but are also quite fast learners.

...they seem incapable of getting tired in the work that study involves. When they heard from us about the letters and learning of the Greeks, it was wonderful to see how hard they worked in order to learn the lessons of the Greek through our teaching. We began then to teach them, and frankly our motive was that we might not hurt their feelings by turning them down. We did not much hope that they would accomplish anything, but after a little work, their diligence convinced us that our efforts would not be wasted. Almost immediately, they began to learn the letters of the alphabet, to pronounce the words very clearly, to commit the vocabulary to memory and to repeat faithfully what they had learned. (28)

Their desire for learning allowed the Utopians to learn skills to make life more agreeable, such as printing and paper making. Utopians have no books apart from the ones Hythloday left, but with the help of printing they make lots of copies of the works they got from Hythloday. In this way, the expansion of knowledge and its transmission to every citizen are supplied. 'Right now they have no more authors than I have mentioned, but they have increased their number of these by many thousand copies through the process of printing books.' (29)

Since Utopians are eager to search and learn knowledge, they are very welcoming to visitors, especially the ones who are intellectuals or who have traveled a lot and are well educated. Thus, this is such a place that no one retires into themselves, on the contrary, they are enthusiastic about improving themselves and curious about learning what happens in other countries.

If anyone comes to their land as a tourist and is truly outstanding in intellectual gifts or has had much experience, he is certain of a very charming welcome. They are happy about the possibility of learning of other countries, and under this rubric our arrival was pleasing to them. (30)

The idea that good education prevents the need for an elaborate system of law can be seen in this ideal commonwealth. Hythloday explains that it is due to their training that there is a need for only a few laws in Utopia and all laws are made so as for each citizen to know their duty. ‘They have very few laws, and these are enough for such highly educated people.’ (31)

In Utopia, war is viewed as evil and is sought to be avoided. However, in the event that military conflict erupts, careful preparations are made. Although the people of Utopia do not like wars, they also receive war training in order to protect their country. (32) (İnan, 2009) What is more, the women are also included in this training just like men. ‘...both men and women vigorously prepare themselves for it. On fixed days, they train so they may be prepared to go to war if the need should arise, but they do not go to war casually.’ (33) Utopians are good at both forming and avoiding ambushes due to the war training they receive. They are skillful in archery and they practice swimming. Since the citizens of Utopia are educated and virtuous individuals, nobody has an ambition to acquire land or to go to war. When they have to go to war, they fight bravely and they would rather die than lose the war. Hythloday explains the real source of this bravery comes from the education they received in schools and institutions when they were children.

In addition, their training in military service gives them confidence. And, finally, their sound judgment gives them added courage. For they have been trained in theory and practice, even from their youth. They do not hold life to be a cheap thing so that they would throw it away recklessly nor do they hold it so dear that they would cling to it when honor urges them to give it up. (34)

II. d. Conclusion to Chapter 2

New (1985) puts forth that Thomas More was profoundly interested in education throughout his life. (35) Therefore, in his distinguished book called *Utopia*, he frequently emphasized the importance of education. Especially, in the second part of his book where Hythloday describes the utopian island he has seen, the reader gets detailed information about the educational system of the people living on the island. According to Hythloday's description, everyone on this land, men and women have the right to education. Education is open to all and it is a continuous, lifelong process. Therefore, Utopians participate in educational activities until the end of their lives; thus, no one is lazy and wastes time doing nothing. Everyone has to work in Utopia, but working hours are within predetermined limited hours. The goal of doing so is to provide the individual with free time. The citizens of Utopia are such a community that they continuously aim to improve themselves; to achieve this target they read, investigate and wonder what is happening around them in their free time. Even the games played on the island are educational. They both learn something and enjoy themselves during games. In other words, the people inhabiting the island have a chance to enlighten themselves till the end of their lives. What is more, the education in Utopia tries to provide the individuals with both knowledge and moral values. Owing to education, they adopt desirable behaviors and avoid undesirable ones. The aim of education is not only to give theoretical knowledge but also to show how to put this knowledge into practice. That is, the knowledge is transformed into a permanent and useful possession by practice. Last but not least, on this ideal land, reward, as well as punishment, is a technique used in utopian education.

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CHAPTER III

III. EDUCATION IN JONATHAN SWIFT'S *GULLIVER'S TRAVELS*

III. a. Aims and Principles of Education in *Gulliver's Travels*

In this chapter a concise explanation of *Gulliver's Travels* will be given and the aims and principles of education will be investigated. Jonathan Swift's greatest satire, *Gulliver's Travels*, is perhaps Swift's most prolific and well-known work in the history of world literature. Published in 1726, *Gulliver's Travels* depicts one man's journeys to several strange and unusual lands. The book is divided into four parts, each about a different place. The adventures are told by fictional character, Lemuel Gulliver, after his return home from his final journey. Swift uses the journeys as the backdrop for his satire. All four voyages bring new perspectives to Gulliver's life and new opportunities for satirizing the ways of England.

Gulliver's Travels is narrated by the fictitious character Dr. Lemuel Gulliver, who is a trained surgeon. He explains that he will recount his experiences at sea and the countries he has visited. He also gives an account of learning in the countries, the manners of education and exercise of their youth, as well as their customs and laws. On his first voyage, Gulliver is washed ashore after a shipwreck and finds himself a prisoner of people called Lilliputians, who are no larger than six inches tall. Due to his good behavior and aid in the military victory over neighboring Blefuscu, Gulliver is given residence in Lilliput and becomes a favorite of the court. However, after several years there, he is forced to flee because of an impending arrest after being accused of treason. He escapes to Blefuscu, where he soon sails away back to England.

Soon after returning to England, where he visits his wife and children, Gulliver sets sail again. This time, he is shipwrecked on the land of Brobdingnag, a polar opposite to the world of Lilliput. In this country, Gulliver is the 'Lilliputian' and

everyone is a giant in relation to him. Therefore, he becomes something of a pet, amusing and entertaining the Brobdingnagians with his exploits and size. During a trip to the ocean, a seagull seizes Gulliver's box and then drops it into the sea. Soon after, some sailors find Gulliver and he returns home to England.

The third voyage finds Gulliver captaining a ship until it is conquered by pirates, who set him off on a longboat, where he makes his way to various lands, such as Laputa, Balnibarbi, Glubbdubdrib, Luggnagg and Japan. While on this journey, he encounters a flying island named Laputa where he meets the Laputans, who run their world through mathematics and science. Eventually, Gulliver grows bored with these people, for they cannot communicate without the help of a servant called a flapper, so he travels to the islands below Laputa in Balnibarbi. He visits Lagado and its Academy, he visits Glubbdubdrib, the land of the spirits, where he summons the ghosts of some historical figures. He also goes to Luggnagg, where he meets the immortal race of the Struldbruggs. Eventually, Gulliver leaves the continent of Balnibarbi, the land that houses all these towns, and sails to Japan and from there back to England.

After returning to England, Gulliver is somehow still restless, and sets sail on his fourth voyage. He is again a captain, but this time to a mutinous crew who abandon him in the Land of the Houyhnhnms. Here he finds that it is intelligent horses who are the masters and the Yahoos, filthy, degenerate human beings, are the slaves. Houyhnhnms are horses who have developed a language and community that rules over the mindless Yahoos. Gulliver is swept up in the ideology of the horses and wishes that he could be one of them. However, the Houyhnhnms decide that Gulliver is a taint on their society and he is exiled. In the end, he unwillingly returns home to England on a Portuguese ship.

Jonathan Swift is one of the significant authors of the 18th century who deals with the issue of education in his literary works. In his valuable work, entitled '*Gulliver's Travels*', the protagonist, Lemuel Gulliver, having been to various strange lands, explains the aims and principles of education of these places as follows:

1. On his voyage to Lilliput, Gulliver explains the Lilliputian education system as:
 - (i) Children are raised not by individual parents but by the kingdom as a whole.
 - (ii) The Lilliputian society is strict with children about their education.
 - (iii) The instructors are grave and learned professors.
 - (iv) Not only boys but also girls receive an education.
 - (v) Different classes learn about different things.
 - (vi) Children of cottagers and laborers do not go to schools, they are kept at home.
 - (vii) Education is to be divided between a study of public virtues and physical exercise.
 - (viii) During the course of instruction the child is to be shielded from possible vicious influences.
 - (ix) Rewards for good behavior as well as punishments for bad behavior are utilized.

2. On his voyage to Brobdingnag, Gulliver gives the reader an account of the learning of the Brobdingnagians:
 - (i) The education of the society involves itself only with morality, history, poetry and practical mathematics, which is a particular strength as they use it for useful things in life.

The learning of this people is very defective; consisting only in morality, history, poetry and mathematicks; wherein they must be allowed to excel. But the last of these is wholly applied to what may be useful in life; to the improvement of agriculture and all mechanical arts; so, that among us it would be little esteemed. (1)

- (ii) The knowledge of the Brobdingnagians is practical, not theoretical.

As can be seen from the above quotation, people in this country give importance to practice rather than theoretical knowledge. Gulliver also notes that they cannot understand abstract reasoning or ideas. ‘and, as to ideas, entitles, abstractions and transcendentals, I could never drive the least conception into their heads.’ (2)

- (iii) The Brobdingnagians favor a clear literary style.

The Brobdingnagians explain things in very simple terms. They avoid using unnecessary words in their expression. Printing has long been known and their

writing is simple and straightforward. ‘Their style is clear, masculine, and smooth, but not florid; for they avoid nothing more than multiplying unnecessary words, or using various expressions.’ (3) In relation to their style Gulliver states that even their laws are written in clear style. Their laws do not exceed in words the number of letters in their alphabet. They must contain only twenty-two words and must be absolutely clear. ‘No law of that country must exceed in words the number of letters in their alphabet; which consist only of two and twenty.’ (4)

3. On his third voyage Gulliver meets the inhabitants of the Flying (Floating) Island, called Laputa and he decides to live there for a while. During his stay, he has the opportunity to observe the society closely and thus explains to the reader the knowledge of these people and the aims and principles of Laputan education as follows:

(i) The aim of education in Laputa is to have good knowledge in the fields of two abstract disciplines. These are mathematics and music.

Gulliver points out that mathematics and music are of great importance on this island. Therefore, they are not interested in learning other things apart from these two. ‘They were indeed, excellent in two sciences for which I have great esteem, and wherein I am not unversed.’ (5) The significance given to mathematics and music is even reflected in their clothes and the shape of their food. For instance, when Gulliver meets Laputans, the first thing that attracts his attention is their clothes because as he explains, they are decorated with ‘fiddles, flutes, harps, trumpets, guittars, harpsicords, and many more instruments of musick, unknown to us in Europe.’ (6) In addition, the shapes of Laputan food seem different to him such as when he visits the King and attends a banquet in which the foods are cut in the shape of geometrical figures and musical instruments.

We had two courses, of three dishes each. In the first course, there was a shoulder of mutton, cut into an equilateral triangle; a piece of beef into a rhombodies; and a pudding into a cycloid. The second course was two ducks, trussed up into the form of fiddles; sausages, and puddings; resembling flutes and hautboys, and a brest of veal in the shape of a harp.
(7)

(ii) The language of Laputa is dependent upon the knowledge of mathematics and music.

Gulliver stresses throughout the close association in Laputa between the two disciplines and their effects on their language. Laputans make use of mathematical and musical terms in order to express their ideas. For instance, Gulliver observes that they describe the beauty of a woman or any other animal by ‘rhombs, circles, parallelograms, ellipses, and other geometrical terms; or else by words of art drawn from musick, needless here to repeat.’ (8) Therefore, Gulliver’s knowledge mathematics helps him to understand their language. ‘The knowledge I had of mathematicks gave me great assistance in acquiring their phraseology, which depended upon that science and musick.’ (9)

(iii) Being knowledgeable in mathematics and music, one of the main principles, provides individuals with acceptance in society. Ignorant persons or persons with little knowledge of the areas mentioned are treated as fools and are not respected.

While talking about a lord in the palace, Gulliver says that he was considered a fool in the society. ‘There was a great lord at court, nearly related to the king, and for that reason alone used with respect. He was universally reckoned the most ignorant and stupid person among them.’ (10) Gulliver clarifies that since he had ‘so ill an ear for musick’ and because his tutors could not ‘without extreme difficulty, teach him to demonstrate the most easy proposition in the mathematicks’ (11), he is not considered wise. Gulliver himself is subjected to similar behavior. Since he does not have as much knowledge as they do in that field, the society does not show much interest in him as a guest. As he complains prior to leaving the flying island, ‘...neither Prince nor people appeared to be curious in any part of the knowledge, except mathematicks and musick; wherein I was far their inferior, and upon that account very little regarded.’ (12)

(iv) Theoretical knowledge is more important than practice. Therefore, they are very theoretically oriented and bad at practical matters.

Laputans are entirely uninterested in the practical aspects of mathematics and music, so they are completely incompetent in practical affairs in general. All their

learning and theoretical knowledge have no relation to human life and no use in the actual world. Their mathematical dexterity is limited to ‘the management of the rule, the pencil and the divider, yet in the common actions and behavior of life, I (Gulliver) have not seen a more clumsy, awkward, and unhandy people...’ (13) After Gulliver learns some of the language, he has clothes made for him. The tailors measure his body with navigational instruments and make mathematical calculations for fitting him with clothes; the resulting garments are, as is common in Laputa, very ill-fitting.

He first took my (Gulliver’s) altitude by a quadrant, and then with rule and compasses, described the dimensions and out-lines of my whole body; all which he entered upon Paper, and in six days, brought my clothes very ill made, and quite out of shape, by happening to mistake a figure in calculation. (14)

Laputan impracticality also extends into the construction of accommodation. In his journey towards Lagado, the capital city, Gulliver reports, ‘their houses are very ill built, the walls bevil, without one right angle in any apartment; and this defect ariseth from the contempt they bear for practical geometry; which they despise as vulgar and mechanick’ (15).

4. Gulliver's final voyage takes him to a land of talking horses, called the Houyhnhnms, who rule over a world of brutish humans, called Yahoos. On staying there for quite a long time, Gulliver learns many things about their system of education and tells the reader the aims and principles of education as follow:

(i) In the country of Houyhnhnms, what is aimed at is to educate both sexes since gender discrimination is considered nonsense. On his talk with his master, Gulliver states that ‘my master thought it monstrous in us to give the females a different kind of education from the males.’ (16)

(ii) The lessons taken by the young are temperance, industry, exercise and cleanliness.

(iii) The young are taught to be powerful, fast and enduring.

(iv) Reward is essential so as to reinforce good behavior.

(v) Houyhnhnms are ignorant of abstract theory and lead simple, practical lives.

III. b. Education of Children

Gulliver tells the reader that children in Lilliput are not raised by their parents but by the community. Children are removed from their home and parents while still infants and are educated in public nurseries until they reach maturity. During this time of education they are permitted limited contact with their parents.

... parents are the last of all others to be trusted with the education of their own children: and therefore they have in every town publick nurseries, where all parents, except cottagers and labourers, are obliged to send their infants of both sexes to be reared and educated when they come to the age of twenty moons; at which time they are supposed to have some rudiments of docility. (17)

In relation to the above quotation, Hughes (1962), in his study entitled *'Lilliputian Education and the Renaissance Ideal'*, discusses the Renaissance ideal. He explains that in this ideal, children are not taken from their parents in childhood but rather entrusted as fully as possible to the care of the parents, since they believed a noble character was an inheritance which should be developed and fostered by the child's natural parents. The theoreticians of the time however, were aware that this theory did not always work in practice. Therefore, the Renaissance system was determined to find a compromise between the theoretical yet impractical ideal and a working system. For this reason, they gave a share of the child's educational process to both the parents as well as instructors. Swift, however, followed a rationalist view and attempted no such compromise. On practical grounds, he wipes out the dilemma of Renaissance education by abandoning the ideal of parental supervision altogether. (18)

The Lilliputian society is strict with their children in terms of education since when children are sent away to school, Lilliputian parents may 'see them only twice a year' (19) for not more than an hour. A professor, 'who always standeth by on these occasions, will not suffer them to whisper, or use any fondling expressions, or bring any presents of toys, sweetmeats, and the like' (20). This quote, suggests that

Gulliver feels that Lilliputian society ignores parental love and the child is brought up in a hardened manner and is less likely to be emotional.

In Lilliput the best instructors are ‘grave and learned professors.’ (21) They are responsible for the education of children. ‘They have certain professors well skilled in preparing children for such condition of life as befits the rank of their parents, and their own capacities as well as inclinations.’ (22) Thus, follows a caste system with an upper, middle and lower class. During children’s education, they are shielded from possible vicious influences while taught to revere their professors.

They are never suffered to converse with servants, but go together in small or great numbers to take their diversions, and always in the presence of a professor, or one of his deputies; whereby they avoid those early bad impressions of folly and vice to which our children are subject. (23)

Education in Lilliput is to be divided between a study of public virtues and physical exercise. Hughes (1961) describes the Renaissance goal of education as purely utilitarian. Education is to be practical and the resulting outcome is to advance its usefulness to the individual and the state. The child’s education is twofold; the mind is trained for leadership and governance in peace, while the body is trained for war. He suggests that since Swift made ‘practicality’ his catchword, it is not surprising to find the course of study he outlines very similar to that of the Renaissance. (24) It consists of ‘honor, justice, courage, modesty, clemency, religion, and love of their country,’ a program of public virtues bringing credit to the state as well as to the individual and ‘two hours for diversions, consisting of bodily exercises’ (25), since physical exercise plays an important part in the toughening process in this nation.

The Lilliputian plan of education absorbs all of the students’ time and energies and turns all of their activities to educational advantage. (26) Thus, in Lilliput ‘they are always employed in some business,’ (27) and even their play is supervised by a professor alert to guard them from ‘those early bad impressions of folly and vice to which our children are subject.’ (28)

The education in Lilliputian nurseries differs with regard to social class; however, there is little difference regarding the education of males and females. Males of noble or eminent birth ‘are bred up in the principles of honor, justice, courage, modesty, clemency, religion, and love of their country: they are always employed in business, except in the times of eating and sleeping, which are very short, and two hours for diversions, consisting of bodily exercises’ (29), whereas in the nurseries of females ‘the young girls of quality are educated much like the males... neither did I perceive any difference of sex, only that the exercises of the females were not altogether so robust; and that some rules were given them relating to domestick life, and a smaller compass of learning was enjoined them.’(30)

Children who belong to the middle class receive a similar education, yet they are placed as apprentices in their trade. ‘The nurseries for children of ordinary gentlemen, merchants, traders, and handicrafts, are managed proportionably after the same manner; only those designed for trades, are put out apprentices at seven years old’. (31) Education of young girls from the middle classes differs somewhat from that of their high class counterparts. ‘In the nurseries of females of the meaner sort, the children are instructed in all kinds of works proper for their sex and their several degrees: those intended for apprentices are dismissed at seven years old, the rest are kept to eleven.’ (32) On the other hand, children from the lower classes of society, that is from cottagers and laborers, are kept at home, ‘their business being only to till and cultivate the earth: and therefore their education is of little consequence to the publick.’(33)

While Gulliver is living with the Houyhnhnms on his fourth voyage, he learns that males and females receive the same education. They are brought up strictly, emphasizing moderation, hard work, exercise, and cleanliness. ‘Temperance, industry, exercise and cleanliness, are the lessons equally enjoyed to the young ones of both sexes.’ (34) In addition, the young are taught to be powerful, fast and enduring. To achieve this target, they go through various exercises; thus, the goal is reached more easily. Gulliver gives the following account to the reader regarding this issue; ‘The Houyhnhnms train up their youth to strength, speed, and hardiness, by

exercising them in running races up and down steep hills, or over hard stony grounds.’ (35). Therefore, whereas Gulliver informs the reader about the education of Yahoos as the most unteachable of all animals by stating that ‘by what I could discover, the Yahoos appear to be the most unteachable of all animals, their capacities never reaching higher than to draw or carry burthens’ (36), he expresses that he admires the way Houyhnhnms educate their youth. ‘In educating the youth of both sexes, their method is admirable, and highly deserveth our imitation.’ (37)

In terms of education, Houyhnhnms have the concept of reward, but not the concept of punishment. In this country all the young, male and female, come together and take part in competitions to show their physical skills at certain times every year. The winner is given a reward because of his or her success and the reward is a song which praises the youths who wins contests of endurance. ‘Four times a year the youth of certain districts meet to show their proficiency in running, and leaping, and other feats of strength or agility; where the victor is rewarded with a song, made in his or her praise.’ (38)

III. c. Adult Education

Lilliput operates on a system of reward and punishment. For instance, if a citizen of Lilliput produces evidence that he has obeyed the laws, in other words, on condition that he lives several decades without being found guilty of any offenses, then he is entitled to certain privileges, such as a sum of money along with the symbolic title ‘Snilpall or Legal’ (39). Gulliver points out that in Lilliput, rewards are utilized as well as punishments, since in this community it is thought that rewarding a citizen for good behavior increases the chances of the behavior occurring again and helps to decrease negative actions. Therefore, laws are not only enforced by penalties in order to prevent unwanted behavior, but also by rewards to encourage citizens to behave correctly. According to Bellamy (1992), it is an attack of Swift on the British system, which neglects the advantages of having rewards. (40)

Whoever can there bring sufficient proof, that he hath strictly observed the laws of his country for seventy-three moons, hath a claim to certain privileges, according to his quality and condition of life, with a proportionable sum of money out of a fund appropriated for that use: he likewise acquires the title of Snilpall, or Legal, which is added to his name, but doth not descend to his posterity. (41)

Laputians, the inhabitants of the floating island Laputa are a distracted people who have a very limited attention span and have very narrow interests; their main concerns are essentially mathematics and music. They are people who are so engaged in abstract thought, particularly about mathematics and music, that they are almost wholly removed from external reality and must be awakened from their meditative trances in order to function in the physical world. Since they are preoccupied with abstract issues and theoretical speculations, they are so inattentive to their environment that they are incapable of normal conversation. In chapter two of the third book, Gulliver sees people attended by servants, called ‘flappers’, who gently hit them with balloon-like objects filled with dry peas or small pebbles to alert them to listen or speak when they are deep in thought, which is usually the case.

It seems, the minds of these people are so taken up with intense speculations, that they neither can speak, or attend to the discourses of others, without being roused by some external taction upon the organs of speech and hearing; for which reason, those persons who are able to afford it, always keep a flapper, in their family, as one of their domesticks. (42)

On Gulliver’s third voyage, to the land of Laputa, he finds a land of people with no intellectual hunger for all knowledge. They care nothing for studies other than mathematics and music. ‘Imagination, fancy, and invention, they are wholly strangers to, nor have any words in their language by which those ideas can be expressed; the whole compass of their thoughts and mind, being shut up within the two fore-mentioned sciences.’ (43) Nor are they curious about the situation of other countries in order to improve themselves and increase their knowledge. Gulliver, during his stay in Laputa, has learned the language spoken by the people and thus can more comfortably converse with the king and answer his questions. However, the king is not curious about getting information on Gulliver’s homeland; he is

content with asking only about their status in mathematics and what is more, he does not listen to his answers very attentively.

His Majesty discovered not the least curiosity to enquire into the laws, government, history, religion, or manners of the countries where I had been; but confined his questions to the state of mathematicks, and received the account I gave him, with great contempt and indifference, although often roused by his flapper on each side. (44)

The Laputans' interest in mathematics and music and the importance they give to theoretical knowledge are reflected in their educational system. For instance, when Gulliver comes to the flying island, Laputa, the king orders a teacher to teach him their native language. After they study for a while, Gulliver notes that the teacher also tries to teach him the names of some geometrical figures and musical instruments, and some terms related to these two branches; '...the figures of the sun, moon, and stars, the zodiack, the tropicas, and polar circles, together with the demonstration of many figures of planes and solids. He gave me the names and descriptions of all the musical instruments, and the general terms of art in playing on each of them. (45)

During Gulliver's stay in Lagado, he has a chance to visit the Grand Academy of Lagado. The Academy, as Gulliver describes, is not one building, but several houses along a street. In this Academy there are numerous projectors who plan reforms based on abstract theories. Gulliver studies several projects in progress. For instance, the first scholar Gulliver sees in the Academy has been working for eight years on a project for 'extracting sun-beams out of cucumbers.' (46) The second has long been trying to 'reduce human excrement to its original food.'(47) In another room, making gunpowder from ice is being tried. 'A most ingenious architect' (48) is trying to build houses from the top down. A man born blind is, aided by blind assistants, trying to mix paint colors by smell. Another scholar who Gulliver says he is 'highly pleased with' (49) tries to plow the ground with hogs; another tries to use spiders as silkworms. He is also introduced to a physician who tries to cure patients by pumping them with a bellow.

Gulliver then visits the more theoretically oriented part of the Academy, where he sees a professor trying to teach his students to improve knowledge using a machine that rearranges words. The machine takes all the words in the language in all their grammatical forms and randomly mixes the words. The words sometimes form incomplete sentences, which the professor wants to piece together to form literary works. Gulliver reports that ‘six hours a-day the young students were employed in this labor.’ (50) The belief is that new books can be written on subjects in this way without the need for intelligence or study.

Every one knew how laborious the usual method is of attending to arts and sciences; whereas by his contrivance, the most ignorant person at a reasonable charge, and with little bodily labor, may write books in philosophy, poetry, politicks, law, mathematicks and theology, without the least assistance from genius or study. (51)

At the school of languages, Gulliver observes that professors are working on shortening conversations by cutting out polysyllables and verbs, since only nouns are needed. They also have a project to abolish words altogether, as they believe that every word spoken shortens life. Since words are names for things, an idea came up for men to carry about the objects that they need to express their purpose. Gulliver talks about the advantage of this invention by stating that ‘it would serve as a universal language to be understood in all civilized nations, whose goods and utensils are generally of the same kind, or nearly resembling, so that their uses might easily be comprehended.’ (52)

At the mathematical school, Gulliver states that ‘the master taught his pupils after a method scarce imaginable to us in Europe.’ (53) At this school, the educator tries to teach mathematics by having students take pills containing knowledge. In his lessons, the professor writes mathematical proofs on wafers and the students are to swallow them to get the knowledge.

Houyhnhnms, whom Gulliver meets on his last voyage, know little about arcane subjects such as astronomy, but they know how long a month is by observing the moon, because that knowledge has a practical effect on their well-being. They do not

aspire to knowledge with no practical effect on their life and indeed believe such aspirations would interfere with their happiness. ‘They calculate the year by the revolution of the sun, and the moon, but use no subdivisions into weeks. They are well enough acquainted with the motions of those two luminaries, and understand the nature of eclipses; and this is the utmost progress of their astronomy.’ (54) Apart from astronomy, in poetry they are quite successful. Gulliver explains that Houyhnhnms are great poets. ‘In poetry, they must be allowed to excel all other mortals; wherein the justness of their similes, and the minuteness, as well as exactness of their descriptions, are indeed, unimitable.’ (55)

The Houyhnhnms do not have a system of writing. When Gulliver transcribes Houyhnhnm words into English, his professor is puzzled. ‘It cost me much trouble to explain to him what I was doing; for the inhabitants have not the least idea of books or literature.’ (56) Gulliver also notes that since they have no writing, their knowledge is passed on by tradition. ‘The Houyhnhnms have no letters, and consequently, their knowledge is traditional. But, there happening few events of any moment among a people so well united, naturally disposed to every virtue, wholly governed by reason, and cut off from all commerce with other nations; the historical part is easily preserved without burthening their memories.’ (57)

III. d. Conclusion to Chapter 3

Jonathan Swift’s *Gulliver’s Travels* has endured through the generations as one of the greatest works of British literature. Tamura (2003) states that ‘among the great English satirists of the early 18th century, Jonathan Swift is far more remarkable’. (58) His descriptions are so authentic and specific that we think we can find the islands of Lilliput, Brobdingnag, and Laputa, and the country of the Houyhnhnms on our maps and atlases. One of the underlying significant themes Swift focuses in *Gulliver’s Travels* is the importance of education. Each mythical land upon which Gulliver visits has its own unique educational system with its own set of goals and values. For instance, in ‘A Voyage to Lilliput’, the first part of Gulliver’s Travels in which different journeys are told, Gulliver meets the Lilliputians. Gulliver, living

with them for some time and studying their system of education, describes to the reader a country which is educated not by parents but by knowledgeable teachers whom the state assigns. Boys and girls are educated equally depending on their socio-economic class level. In general the goal is securing public virtues and physical training. While punishment is used to prevent undesirable behavior, reward is principal in acquiring desirable behavior. In the second part of the book, the educational system of Brobdingnag is described as emphasizing the importance of practical application over theoretical knowledge so as to facilitate life. In the third journey, a society only interested in mathematics and music but nothing else and not trying to improve itself by learning different things is described. Swift, in this part, depicts a nation engaged in subjective (abstract) and theoretical knowledge, devoid of practice; therefore, finds the inhabitants a failure in real life and leading an unsuccessful life. Additionally, it is mentioned that the scientists in the Academy which had been established were exerting efforts on numerous unnecessary and useless work instead of conducting research useful to humanity. In the last part of the book, the Houyhnhnms, just like the Lilliputians emphasize the fact that both girls and boys should be educated. The young receive lessons on temperance, industry and cleanliness and are also subjected to physical education. In this land, there is no mention of punishment; what is important in education is the awards given to reinforce correct behavior.

While many enjoy *Gulliver's Travels* as a diversionary story, it is clear that it was not written primarily for this purpose. Swift used humor and comments on society in his book to discuss concepts and ideas that would challenge and question his society.

Notes to Chapter 3

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CHAPTER IV

IV. EDUCATION IN SAMUEL BUTLER'S *EREWTHON*

IV. a. Aims and Principles of Education in *Erewhon*

In the area of satire, Samuel Butler is one of the greatest English writers of the nineteenth century. He is best known for his satirical novel '*Erewhon*', written and published in 1872. In this section of the dissertation, information about this distinguished work will be given and the aims and principles of education will be studied. The name of the book is itself a clue to what he intends to do. The title *Erewhon* is an anagram of nowhere. It becomes, therefore, the denial of nowhere itself. This precious work is a form of anti-utopia in which vice and crime are treated as diseases while bodily ailments are crimes that must be punished. In this realm, inhabitants were formerly highly developed in terms of machines, but some time later it was discovered that the machines were themselves making the society weak, and therefore they disposed of them. With regard to education, Erewhonians go to 'Colleges of Unreason', in which importance is given to the study of hypothetics and the study of unreason.

The narrator of the story is a handsome young man who goes to work on a sheep farm in an undisclosed foreign country. He gets permission from his master to start on an expedition over a range of nearby mountains when the shearing time is over. Finally, after several narrow escapes, the young adventurer reaches the top of a pass leading into Erewhon. After being imprisoned by the Erewhonians for some time, he is released to observe the unusual country he has entered. At the conclusion of the story he makes his escape by means of a gas-filled balloon accompanied by an Erewhonian maiden with whom he has fallen in love.

Samuel Butler, just as the writers whose books have been analyzed in the previous chapters, attaches great importance to the issue of education in his work. Due to this, by means of his main character, he underscores this subject and draws the reader's

attention to the failings of the educational system of his own society. The hero of the story relates the events as they happen, playing an active role in the book and his role is quite active for all the action takes place around him. He observes this strange land and its people closely since he steps into it and explains to the reader the aims and principles of Erewhonian education as follows:

1. Focus on theory rather than practice is one of the main principles of Erewhonian schools of education.
2. The educational system in Erewhon is based on a twofold structure. The study of hypothetics is one of these branches. The teaching of hypothetics is considered a systematic way of thinking about extraordinary contingencies that may come about in the world. Therefore, the aim of teaching hypothetics is to open the minds of youths to all sorts of unforeseeable and extraordinary events that may take place.
3. The primary concept within hypothetics is the study of hypothetical language. In Erewhon, all students must learn the hypothetical language, which is itself a dead language. The Erewhonians claim that the purpose of students learning this is for them to be able to read good poetry and many valuable maxims and noble thoughts in their original form.
4. The study of unreason is the second branch in the twofold educational structure, and is considered the balance to the study of hypothetics in that it prepares the students for the daily conduct of life. This is taught through the study of 'Inconsistency and Evasion' in both thought and in action.
5. Education is supposed to be under the strict control and pressure of the state. All children are required to go to school and should be educated under the values of the school of unreason.

6. One of the main principles of the Erewhonian educational system is the suppression of any kind of originality. Any type of extreme, such as original thought, is not desirable.

7. The duty of all professors in schools is to ensure that students shall think the way the professors think or at least how professors claim to think. As a result, students are not encouraged to think for themselves.

8. A foundational basis of the Erewhonian educational system is presumably to teach the students never to question anything, as well as the art of being vague. This concept will be implemented throughout the entire life of the student.

9. Erewhonian education objects to progress. This is why they have halted the advance of science and technology for fear that progress will not conform itself to the common sense of people, which is itself of utmost importance. In addition, no one tries to be better than the others. In other words, there is no competition or self-improvement, so they avoid progress.

10. One of the main principles of Erewhonian education is to regard all students as part of the collective and not as individuals. Therefore, education in this country does not take the student's personal interests and talents into consideration. That is to say, they are not permitted to study things that they are inclined to or that they are interested in. They are not given the choice and indeed obstacles are put in their way of studying what they find appealing.

IV. b. Education of Children

Erewhonians believe that education actually starts before they are born. They have the belief that all individuals preexisted in the 'World of the Unborn' before coming to the mortal world. Although the souls in the world of the unborn are happy, many of them are not content to stay in this world and wish to come to the mortal world so as to have flesh and enjoy the pleasures of life. To pass from the world of

the unborn into the mortal world, the soul must actually commit suicide. ‘... but they can only leave the unborn world by taking the steps necessary for their arrival here – which is, in fact, by suicide.’ (1) The birth of the child causes pain and unpleasantness to parents; giving birth and the necessity of raising a child is perpetual torment to the parent and is considered a crime in Erewhon. Therefore, to be born, they say it is:

... a capital crime, for which sentence may be executed at any moment after the commission of the offence. You may perhaps happen to live for some seventy or eighty years, but what is that compared with the eternity you now enjoy? (2)

Since the unborn choose to join the realm of the living, they are responsible for their own lives and bodies. This leaves families free of responsibility for the child. A formal contract called ‘Birth Formulae’ (3) is written between the parents and child to acknowledge this fact. Every child born to Erewhon is required to sign the birth formulae, which is ‘a document which varies in words according to the caution of the parents, but is much the same practically in all cases.’ (4) In this contract, the child promises his parents to be the most obedient person during his life. Since the child causes disturbance to his parents and makes them ill with his birth, he is obliged to obey all the rules of his parents. However, in reality the contract is actually the first step in the child’s education. Compromise is one of the key foundations in Erewhonian philosophy. The Erewhonians believe nothing can be interpreted literally. For this reason, all things are a balance or compromise. In the case of the child’s contract, the adults all understand the reality of the contract is in teaching compromise to the child and not in the contract itself. However, they never say this to a child.

... the Erewhonians were a conservative people; that the boy would have to begin compromising sooner or later, and this was part of his education in the art. It was perhaps to be regretted that compromise should be as necessary as it was; still it was necessary, and the sooner the boy got to understand it the better for himself. But they never tell this to the boy. (5)

Education in Erewhonian children is under the strict control of the state. All children are required to attend school and be taught in the study of unreason and hypotheticals. These studies teach theory as opposed to practice. The substantial burden rests upon the parents. It is here that Butler uses the narrator of the story to express his opinion that schools should teach in practice instead of theory, as in technical schools in England at that time. This form of education would allow the child to earn his own competence, thus relieving parents and state from the financial burden of his education. He goes on to say that by relieving the family of their financial burden, the parents will have a greater affection for their children. He explains his opinion on this issue with the following lines:

Boys, as a rule, hate the artificial, and delight in the actual; give them the chance of earning, and they will soon earn. When parents find that their children, instead of being made artificially burdensome, will early begin to contribute to the well-being of the family, they will soon leave off killing them, and will seek to have that plenitude of offspring which they now avoid. (6)

Butler continues his criticism of the Erewhonian educational system by asserting that their system renders children as nearly useless as possible by teaching them only in theory:

This is due chiefly to the schools of Unreason, where a boy is taught upon hypothetical principles, as I will explain thereafter; spending years in being incapacitated for doing this, that, or the other (he hardly knows what), during all which time he ought to have been actually doing the thing itself, beginning at the lowest grades, picking it up through actual practice, and rising according to the energy which is in him. (7)

IV. c. Adult Education

Adult education is the progression of the child's formal education from their teen years, young adult years and with some students their continuing education throughout their entire life. The reader is introduced to Erewhonian adult education through the conversations and explorations of the narrator. The narrator is taken to

the ‘Colleges of Unreason’, which is the seat of education in Erewhon, and is introduced to many professors, who offer insight into not only their educational system but also to their culture.

The structure of the educational system in Erewhon is based on a twofold system: the study of hypothetics and the study of unreason. Erewhonians claim that teaching hypothetics opens the minds of students to all kinds of unforeseeable and extraordinary events that may take place. They believe that teaching only reality gives the students only a narrow and shallow concept of the universe, which may contain things which are not currently known. Therefore, hypothetics is intended to open the eyes to possibilities. They argue that this style of education will prepare students for any extraordinary happenings or emergencies that may come about.

To imagine a set of utterly strange and impossible contingencies, and require the youths to give intelligent answers to the questions that arise therefrom, is reckoned the fittest conceivable way of preparing them for the actual conduct of their affairs in after life. (8)

In relation to the Erewhonians’ teaching and their educational system, Carlos and Adão (2004) assert in their study entitled ‘*Erewhon by Samuel Butler and Utopia by Thomas More*’ that the entire Erewhonian educational system teaches only hypothetical principles which are useless for practical life. They claim that this is a direct criticism of the educational system in England. At the time Butler wrote *Erewhon*, the Germans were learning Science and Accounting, while the English were learning Latin, Greek and ancient History, supervised by the Board of the Anglican Church. The problem with this system was that it was designed to prepare young men to rule the Empire and neglected to teach the practical necessities of everyday life necessary to develop factories and the needs of an industrial state. This criticism is explicit in the subjects taught in Erewhon’s colleges of unreason and in the arguments that the author points in favor of them. (9)

In turn, according to Ozmon (1969), Butler compared the study of ‘hypothetics’ to the method and curriculum of the public schools and universities of England. He believed that in most English schools, learning was being done for ‘hypothetical’

reasons only. Students were taught subjects merely for the ‘mental exercise’ of learning and not for the doing anything with the knowledge they acquired. Butler not only foresaw that this style of learning, which he called ‘Academicism’, would be abolished, but he also put great emphasis on the importance of Dewey-Kilpatrickian principals of ‘problem solving’ and learning by doing. (10) Butler expresses his diatribe against ‘Academicism’ in the following lines:

The more I see of academicism the more I distrust it. ... Fortunately for me there are no academies for teaching people how to write books, or I should have fallen into them as I did those for painting and instead of writing should have spent my time and money in being told that I was learning how to write. If I had one thing to say to students before I died (I mean, if I had got to die, but might tell students one thing first) I should say: - Don't learn to do, but learn in doing. Let your falls not be in a prepared ground, but let them be bona fide falls in the rough and tumble of the world; only, of course, let them be on a small scale in the first instance till you feel your feet safe under you. Act more and rehearse less. (11)

As can be understood from the above extract, Butler was a firm believer in learning for a practical purpose and through the act of trying as opposed to learning hypothetically how to do something without putting the knowledge into practice.

Youths in Erewhon's ‘Colleges of Unreason’ are required to study for many years the hypothetical language which was already a dead language. This language was originally composed when Erewhon was in a different state of civilization, which has long since disappeared. Thus, it does not have any use in the real world, but is nevertheless taught to all students. After many years of study, if one chooses to devote himself to study of this dead language, he will be paid for his work as well as being considered ‘a scholar and a gentleman’. (12) According to the narrator, devoting oneself to the study of a hypothetical language is a useless task and a waste of students' time and energy. He cites that any important information written in hypothetical language has already been translated and can be found in modern Erewhonian texts.

It appeared to me a wanton waste of good human energy that men should spend years and years in perfection of so barren an exercise, when their own civilization presented problems by the hundred which cried aloud for solution and would have paid the solver handsomely. (13)

The narrator continues in his criticism of the forced study of the hypothetical language, stating that ‘if the youths chose it for themselves I should have wondered less; but they do not choose it; they have it thrust upon them, and for the most part are disinclined towards it.’ (14) Our narrator shows the young Erewhonians’ reluctance of studying this language and engaging in such activities and that it is not their own choice, but they are forced to it. As clear evidence of this he relays a story of a youth he met while visiting Erewhon. The youth informs him that for fourteen years almost the only thing that is taught him is the hypothetical language although he has never shown the slightest inclination towards it, while he has considerable talent for other areas of learning. The youth assures the narrator that he has no intention of ever opening a hypothetical book following his formal education, but instead continue towards his own interests. The narrator shows his sympathy and criticism by stating ‘this was well enough, but who could give him his fourteen years back again?’ (15)

Before any student can even begin his study of hypothetics, he must first master the study of unreason, which prepares the student for the daily conduct of life. This is taught through the study of ‘Inconsistency and Evasion’ (16) in both thought and action before pupils progress to studying hypothetics. As the narrator states, the absurd Erewhonian curriculum is given a strictly logical justification, in which the significance assigned to hypothetics rests on their being a preparation for the extraordinary whereas the study of unreason develops those faculties that are required for the daily conduct of affairs.

The arguments in favour of the deliberate development of the unreasoning faculties were much more cogent. But here they depart from the principles on which they justify their study of hypothetics; for they base the importance which they assign to hypothetics upon the fact of their being a preparation for the extraordinary, while their study of Unreason rests upon its developing those faculties which are required for the daily conduct of affairs. (17)

The all enveloping philosophy in the study of unreason is the concept of balance. Erewhonians seek balance in every aspect of their life, which therefore requires the need for the study of unreason; unreason being the natural balance to reason. They state that people already have a strong natural bias towards reason, thus necessitating the study of unreason.

There is no need of encouraging reason. With unreason the case is different. She is the natural complement of reason, without whose existence reason itself were non-existent...Unreason is a part of reason; it must therefore be allowed its full share in stating the initial conditions. (18)

Erewhonians hold that a person cannot act in a reasonable or unreasonable manner, but must search for the mean which is the balance. ‘Extremes are alone logical, but they are always absurd; the mean is illogical, but an illogical mean is better than the sheer absurdity of an extreme.’ (19) It is this philosophy which is taught in the study of unreason which flows through to every aspect of Erewhonian daily life and allows them to explain what they themselves see to be illogical. It is following this philosophy that students and indeed every Erewhonian citizen, including professors, are required to learn how to be vague. Because they avoid extremes, they make no clear decisions or choices in any aspect of their lives. They choose rather to find the middle point. ‘The art of sitting gracefully on a fence has never, I should think, been brought to greater perfection than at the Erewhonian Colleges of Unreason.’ (20) It is also through their philosophy that we see originality is not encouraged as it too is an extreme.

It is not our business to help students to think for themselves. Surely this is the very last thing which one who wishes them well should encourage them to do. Our duty is ensure that they shall think as we do, or at any rate, as we hold it expedient to say we do. (21)

It is through the necessity for vagueness that many professors have acquired the ‘fear-of-giving-themselves-away disease’ (22) This disease is acquired after many years of giving no opinion on any subject other than weather, eating, games and the like and ultimately there is an atrophy of the brain.

In Erewhonian schools there are no class lists, no grades and they discourage anything like competition among the students since they regard this as 'self-seeking and unneighbourly'. (23) They go on to say that it is due to competition that people fight with each other.

In relation to the above explanation, it is due to the Erewhonians' belief that competition and originality foster progress that it is objected to in Erewhon. In order for progress to come about, a person would need to think an original idea that is not part of the current common belief system. Erewhonians frown upon any individual who does not think as the common collective think.

Within the Colleges of Unreason there are several branches. It is only in the school of art that our narrator is surprised and agrees with the form of study. Within the school of art, the course of study is divided into two branches as the practical and the commercial. Here students are not allowed to continue their studies in the actual practice of the art they have taken up, if they do not make equal progress in its commercial history. The first thing insisted on in art classes is that the students should know the price of all the leading pictures of the last fifty to a hundred years that have been sold and the fluctuations in their values. Pupils are, therefore, given examination papers on this subject. For instance, if the artist is a painter, the first thing he must do is to know how to sell his paintings, the price to set and how to adapt them to the market.

The artist, they contend, is a dealer in pictures, and it is as important for him to learn how to adapt his ware to the market, and to know approximately what kind of a picture will fetch how much, as it is for him to be able to paint the picture. (24)

A student who has successfully completed the study of hypothetics and the study of unreason including all branches of study must write a paper prior to receiving his degree. This paper must be sufficiently vague, which is one of their main concerns, contain superfluous wording and display sufficient distrust for printed matter. Unless a student's paper has the necessary requirements, he is either dropped from school or refused a degree.

IV. d. Conclusion to Chapter 4

Samuel Butler is immortal in the history of English literature as the author of *Erewhon*, which took the lead of anti-utopian literary works. Many commentators have penned novels and discussed the importance of *Erewhon* since its publication. Cole (1961), in his book entitled '*Samuel Butler*', describes *Erewhon* as an 'amusing satire on the conventions and standards of his age' (25). Cavenagh (1922) states in his discussion of *Erewhon* that in terms of education, Butler has written many scattered remarks; however, when taken together they comprise a thing that deserves serious consideration. Unquestionably, as an author giving importance to the issue of education in *Erewhon*, Butler puts his finger on the growing pain in educational theory. (26)

In the novel, the narrator discovers a hidden civilization namely *Erewhon*, which in several particulars is not unlike the England of his time. During his stay in this land, the reader is introduced to *Erewhon* and given an account of their educational system. The main concern of the *Erewhonian* educational system is the study of hypothetics and the study of unreason. In other words, it is founded on unreasonable radicalism and dedicated to the hypothetical. The *Erewhonians* base the importance which they assign to hypothetics upon their belief in the necessity for preparing people for the extraordinary, while the study of unreason is required for the daily conduct of life. In 'hypothetics', rationality and understanding are balanced by focusing on speculation into what could happen in extraordinary situations even if those situations are highly unlikely. It is based on ignoring what exists and what one observes, comprehend or can explain. The primary subject taught in hypothetics is the hypothetical language, a dead language which was once in common use but is now no longer used. Students are taught and encouraged to develop the use of the unreasoning faculties. *Erewhonians* consider unreason as the natural complement or balance to reason, and life, they believe, with reason only would be intolerable. They believe that in order to understand life in all its facets one cannot use reason alone, but must embrace unreason for a holistic understanding. It is through this approach that the schools in *Erewhon* claim to understand the world

and to expand thinking well beyond the limits of ordinary people's common sense. Through this approach, as Palmer, Bresler and Cooper (2001) explain, Butler 'satirized the absurdities of academic instruction.' (27)

Notes to Chapter 4

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3. Ibid., p. 204
4. Ibid.
5. Ibid., p. 209
6. Ibid., p. 227-228
7. Ibid., p. 226
8. Ibid., p. 239
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12. Ibid., p. 240
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20. Ibid., p. 252
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25. Cole, G.D.H. (1961). **Samuel Butler**. Lodon: Longman Group Ltd., p.3
26. Cavanaugh, F. A. (1922). Samuel Butler and Education. **The Monist**, 32, April, p.312
27. Palmer, J. A., Bresler, L., Cooper, D. E. (2001). **Fifty Major Thinkers on Education: From Confucius to Dewey**. London&New York: Routledge, p.151

CHAPTER V

V. EDUCATION IN ALDOUS HUXLEY'S *ISLAND*

V. a. Aims and Principles of Education in *Island*

In this section of the study, a concise summary of *Island*, a valuable work of Aldous Huxley, will be given and the aims and principles of education will be discussed. In his last major work, written in 1962, Aldous Huxley dreams of an ideal society that lives on an island, namely, Pala. The novel is the account of Will Farnaby, a British journalist and agent of western oil tycoon Lord Aldehyde, who is shipwrecked on the fictional island of Pala. He makes contact with several of the natives, such as Dr. Robert MacPhail, great grandson of the architects of Pala, Susilia MacPhail, the doctor's daughter-in-law, Vijaya Bhattacharya, the doctor's assistant, nurse Radha Appu, Chandra Menon, the deputy minister of education, and Mrs. Narayan, the principal of one of Pala's best schools, all reveal some facet of Pala. In the novel, Pala's companion island of Rendang is also mentioned. It is ruled by a ruthless dictator, Colonel Dipa, whose plan is to exploit the oil resources and industrialize the island, while, at the same time, making himself rich. At the end of the book he conquers and takes over Pala, which has enormous oil reserves. Despite this, the people of Pala do not renounce their policies; thus, they demonstrate passive resistance.

Aldous Huxley is a distinguished man of letters giving tremendous importance to education in his works. In his last completed novel entitled '*Island*' the aims and principles of education in Pala are as follows:

1. Education starts in the family in Pala and the principal aim of education is to bring up intelligent, free, industrious and responsible human beings. Therefore, every effort is exerted to be sure to educate the entire youth population, without anyone being left out.

2. The aim of education in Pala is to develop scepticism in individuals and enable them not to believe whatever they hear or read.

3. In Pala the goal of education is not only to teach a set of ideas, but also to practice what is learned. Owing to this, practice is given top priority in Pala.

4. The purpose of Palanese education is to direct individuals to self-knowledge.

Being curious about the education system on the island and eager to learn more about it, one day Will visits Rothamstead, one of the best schools in Pala. Chandra Menon, the deputy minister of education and Mrs. Narayan, the school principal, enlighten Will and give information about their education. In their first conversation, Mr. Menon says that in Pala the criterion of a good school is success. However, this success does not have a mono-dimensional meaning. Success in every field of life is in question. The education on Island is planned as an answer to the question ‘What are individuals for?’ The answer to this question depends on where and why they are educated. For instance, as Will relates, in America they are for mass consumption and the corollaries of mass consumption are ‘mass communications, mass advertising, mass opiates in the form of television, meprobamate, positive thinking and cigarettes.’ (1) He continues by stating that also in Europe boys and girls are for mass consumption whereas in Russia, they are for strengthening the national state. ‘Hence all those engineers and science teachers, not to mention fifty divisions ready for instant combat and equipped with everything from tanks to H-bombs and long r-range rockets.’ (2) In China, on the other hand, they are for cannon fodder, industry fodder, agriculture fodder and road-building fodder. In relation to these, Mr. Menon explains their educational policy:

What are Palanese boys and girls for? Neither for mass consumption, nor for strengthening the state. The state has to exist, of course. There has to be enough for everybody. That goes without saying. It’s only on those conditions that boys and girls can discover what in fact they are for... For actualization, for being turned into full-blown human beings. (3)

As can be understood from this passage, the aim of education is to direct individuals to self-knowledge.

5. The main principle of Palanese education is to consider each individual as a unique identity. Owing to this, during the process of education, the facts about human diversity such as one's anatomy, biochemistry, physiology, psychology, intelligence, talents, tendencies, human uniqueness of body and spirit are all taken into account. In other words, in the Palanese system of education the detection of variability is one of the premises of the state.

Since the education deals with individuals in all their diversity of shape, size, temperament, gifts and deficiencies, these individuals gradually learn that each person has his own constitutional uniqueness and therefore everybody is different from everybody else. Thus, with such a kind of education, tolerance, peace and love can be dominant among individuals as they are all taught what to expect of people whose physique and temperament differ from their own. According to Zehir (1995), Huxley is critiquing the modern day educational system by juxtaposing it with the educational system in Pala. She explores how Huxley criticizes that modern day education neglects to take into account the entire individual but focuses only on the mind of the student and neglects the psychology and physiology of the individual. In today's school system only extraordinarily gifted individuals can receive an appropriate education according to their mental capacities, yet even with these students it is only their mind and not their body that is being developed. This facet of education has always been Huxley's point of criticism. (4)

6. The system of education in Pala has, in general, a dual structure. This structure consists of mind and body education. Therefore, the people of Pala object to bringing up standardized individuals. Mind and body, science and life should be in balance in a human being.

7. In the Palanese educational system, tales, fables and analogies with familiar animals are crucial since they are all utilized for educational purposes.

8. Games are essential in the Palanese education since with the help of games, children not only learn many things fast, but the learning itself also becomes enjoyable. Due to this, games are made use of in many lessons.

9. The Bridge-building method, which investigates the connections of any theoretical knowledge taught in a lesson with art, literature and other related fields, plays a significant role in the educational system of Pala. This is the reason why this method is used in the teaching of all subjects.

10. Preventive education is dominant in Pala.

The main principle in the system of education is the early identification of situations or persons with a potential to create difficulties in society, and to intervene using the most appropriate method at the earliest possible time to prevent the occurrence of unwanted or undesirable situations. This prevention is only possible by identifying individuals with a trouble making capacity, presenting difficulties in receiving education or having perverse inclinations and then ensuring that they receive the appropriate education and are channeled to suitable jobs.

11. Pala, as a democratic state, regards education as a guarantee for the survival of democracy; therefore, every Palanese citizen is trained to be a guardian of the republic.

V. b. Education of Children

In Pala families play a significant role in their children's education. Thus, the Palanese family is an integral part of the educational system. The Palanese family type involves fifteen to twenty-five couples. In this group, called a 'Mutual Adoption Club' (MAC), everyone adopts everyone else. 'Besides our own blood relations, we all have our quota of deputy mothers, deputy fathers, deputy aunts and uncles, deputy brothers and sisters, deputy babies and toddlers and teenagers.' (5) Therefore, along with blood relations, everyone also has an extended deputy family. This allows children freedom from their parents, and vice versa. Besides, it gives every child nearly twenty different homes and these homes help to bring different generations together. If the child is unhappy in his home, then with the help of this club, he can choose another home, that is, adopt another set of elders for himself. In addition, all are free to move to another club so as to see different surroundings and culture. The

idea behind such an organization is not to take the children away from their parents, but on the contrary, to give children additional parents and in the same way to give the parents additional children. An MAC is run by its members and the members are only interested in turning out good human beings. Susila MacPhail explains and contrasts the Western and the Palanese recipes for family life as:

Take one sexually inept wage-slave... one dissatisfied female, two or (if preferred) three small television addicts; marinate in a mixture of Freudism and dilute Christianity; then bottle up tightly in a four-room flat and stew for fifteen years in their own juice. Our recipe is rather different. Take twenty sexually satisfied couples and their offspring, add science, intuition and humour in equal quantities; steep in Tantrik Budism and simmer indefinitely in an open pan in the open air over a brisk flame of affection.
(6)

Having just heard Susilia's explanation, Will Farnaby, who had an alcoholic father and was raised in an unhappy family environment, says 'how I envy you! Free as a bird!' However, this freedom of movement does not bring freedom in every sense of the word. In contrast, it gives responsibilities to children. 'Wherever they go, as deputy children, they have their responsibilities as well as their rights' (7), such as brushing the dog, cleaning the bird cages, and taking care of a baby when the mother is busy. Furthermore, children in their Mutual Adoption Clubs experience 'working, playing, loving, getting old, being sick, dying' (8), that is, the essential things which humans do and suffer. Therefore, MAC, in many ways, is a miniature of the society of Pala. Consequently, children raised well in childhood continue to live in the same good society when they grow up. There is no a big change for them. As a result, there remains no problem of inadaptability.

Raising children with a kind of conditioned reflex to feel confidence, love and goodness for other people is another feature of this organization (MAC). Thus, a mother in Pala, brings her baby into physical contact with the members of the family, with visiting friends and with the domestic animals of the household while nursing it, and while doing so, continuously repeats the word 'good, good, good...' It is clear from this application that people in Pala set the highest value upon love and friendliness. 'Food plus caress plus contact plus 'good' equals love. And love equals pleasure, love equals satisfaction.' (9) Therefore, the adaptation and integration of

children to the culture, society and the whole system of Pala is achieved by means of this big family circle. Shanta, Vijaya's wife, puts this idea into words as follows:

We teach them love and confidence, but we expose them to reality, reality in all its aspects. And give them responsibilities. They're made to understand that Pala isn't Eden or the Land of Cockayne. It's a nice place all right. But it will remain nice only if everybody works and behaves decently. (10)

The primary education which forms the first step in Pala education deals with individuals exhibiting differences in various aspects. '...Our first business is elementary education, and elementary education has to deal with individuals in all their diversity of shape, size, temperament, gifts and deficiencies.' (11) Therefore, the educators start their work by determining the children's distinguishing attributes. They try to find out who or what, anatomically, biochemically and psychologically, this child is, how great his inborn wish to dominate, or to be social, or to retreat into his inner world is, how he does his thinking, perceiving and remembering, and whether his mind works with images or with words, with both at once, or with neither. Various questions are asked in this respect and based on the answers, the nature of individuals' education is decided upon. Therefore, education tries to eliminate individual differences in Will's country, but the idea that each individual is a unique identity is the guiding principle in Pala.

All Palanese children, at the age of four and a half or five, go through a thorough examination before starting their education. They are subjected to blood tests, psychological tests, somatotyping and x-rays of the wrist. These tests are designed to check for physiologically immature children nicknamed 'Peter Pans' who grow up physiologically more slowly than they grows up in terms of birthdays, as well as to test for children who are vigorous-bodied somatotonics, called 'The Muscle People'. In this way, children with problems are recognized at an early age and the necessary treatment and appropriate education are initiated. Thus, Palanese education is preventive.

The process of knowing the individual in every aspect facilitates the work of educators in every stage of education. Each type of individual is grouped with individuals having the same attributes. These groups are gradually expanded until they unite with other groups. This process of grouping enables individuals with different natures to tolerate and accept others. Having been mixed for a period of a few months under attentive supervision, the opposing poles (characters) accept that other human beings with different hereditary natures have as much right to live as they themselves do.

We ask questions about every child's physique and temperament. When we have the answers, we sort out all the shyest, tensest, most over-responsive and introverted children, and assemble them in a single group. Then little by little, the group is enlarged. First a few children with tendencies towards indiscriminate sociability are introduced. Then one or two little Musclemen and Muscle-women – children with tendencies towards aggressiveness and love of power...After a few months of carefully controlled mixing, they're ready to admit that people with a different kind of hereditary make-up have just as good a right to exist as they have. (12)

The Palanese system implants the seeds of understanding and tolerance through educational devices. In their schools, children are not looked upon as simply a bundle of reflexes but rather their differences are considered and the children are taught what kind of people they are.

The citizens of Pala are against bringing up standardized individuals. Consequently, Pala has an education system which educates mind and body in balance. Children are given simultaneously a training in perceiving and imagining, a training in applied physiology and psychology, a training in practical ethics and practical religion, a training in the proper use of language, and a training in self-knowledge. In a word, they receive 'a training of the whole mind-body in all its aspects.' (13) Consequently, the syllabus is heavy. The relevance of the training of the mind-body to formal education is that it helps children to do sums, or write grammatically or understand elementary physics. As Mr. Menon points out 'a trained mind-body learns more quickly and more thoroughly than an untrained one. It's also more capable of relating facts to ideas and both of them to its own ongoing life.' (14) Defending that neither the mind nor the body should overpower the other in an

imbalanced way, he puts forward the criticism that in the place where Will comes from, this balance between mind and body training is not observed and individuals are educated in a mono-dimensional and imbalanced way. He describes the people he met last time he was in England along the following lines:

One of them was an atomic physicist, the other was a philosopher. Both extremely eminent. But one had a mental age, outside the laboratory, of about eleven and the other was a compulsive eater with a weight problem that he refused to face. Two extreme examples of what happens when you take a clever boy, give him fifteen years of the most intensive formal education and totally neglect to do anything for the mind-body which has to do the learning and the living. (15)

In Pala, human satisfaction and happiness are given priority. Therefore, the Palanese do not desire industrialization. For this reason, they are interested in the sciences of life and mind. At schools the emphasis is not on physics or chemistry. The Palanese educational system is, thus, heavily biological. ‘Our Primary emphasis isn’t on physics or chemistry; it is on the science of life.’ (16) Children are taught biology, psychology, ecology, religion, and mathematics nearly at the same time. They neglect neither the intellectual side of each issue, nor the spiritual side.

Sex education is also given, together with all other subjects, in schools in Pala. ‘The Yoga of Love’, (17) namely Maithuna, is taught in schools at the same time as trigonometry and advanced biology. As a necessity of this education, teachers also teach topics on love and marriage. Thus, children are provided with guidance to help them in choosing the right partners. Moreover, the Yoga of Love has another function. Children also learn, in this lesson, what they should do to be happy and how to plan their family when they get married in the future. Therefore, with successful education and application, the problem of over-population in Pala is removed. To summarize, as Ertuğrul (1977) states, the art of maithuna does not only serve to lay the foundation for a full and satisfying adult life, but is also a method of birth control. (18)

In Pala every child over five years of age can learn almost everything providing that a correct method is used. Games are utilized in order to explain and teach basic

knowledge. For instance, in Pala logic and mathematics are taught through games. While playing games, children quickly grasp what is taught without being aware of it. ‘The children play and incredibly quickly, they catch the point.’ (19) Besides, scientific thinking is taught by playing roulette with them, by spinning coins and drawing lots. That is, by teaching them all kinds of games with cards and boards and dice. Older children are taught more complicated games. ‘Psychological bridge’ (20) is a good example of this kind of game. This complicated game is played by four people with a pack of sixty specially designed cards divided into three suits. In this game chance deals you your hand, but the way you play it is a matter of skill, bluff, and cooperation with your partner.

The education in Pala initially depends on school books. The basic knowledge the students can grasp easily is taught in a predetermined system. In the latest stages, a method called ‘bridging’ is used. In Pala ‘bridge-building’ is central to their educational system. Therefore, each class has one end, and this is ‘integration’. The topics to be taught with this method are not dealt with solely as transfer of knowledge on a theoretical level. That is to say, the connections of the theoretical knowledge and topics taught in any lesson with art, literature, religion and similar fields of study are examined. This is a method in which, in addition to theoretical knowledge, the entire life and the knowledge relating to life is connected with every field of life. Mrs. Narayan, the Principal of the school, explains this to Farnaby in this way:

Every course the children take is punctuated by periodical bridge-building sessions. Everything from dissected frogs to the spiral nebulae, it all gets looked at receptively as well as conceptually, as a fact of aesthetics or spiritual experience as well as in terms of science or history or economics.
(21)

Huxley utilizes fables, analogies with familiar animals and tales in the educational process. In this way, children relate ideas to facts and then to ongoing life. Therefore, while at school the children are not separate from ‘real life’, but are in it. That is to say, they do not live in cocoons in which their contact with nature is almost zero. In Pala everything is done to make children understand that they are not the only inhabitants in the world. Mr. Menon states this idea in the following way: ‘Never

give children a chance of imagining that anything exists in isolation. Make it plain from the very first that all living is relationship. Show them relationships in the woods, in the fields, in the ponds and streams, in the village and the country around it.’ (22)

Through education, Palanese people learn not only the science of relationships, but also the ethics of relationships. For this reason, Palanese education is based upon a ‘conservation-morality’, which teaches that ‘we shall be permitted to live on this planet only for so long as we treat all nature with compassion and intelligence.’ (23) Thus, observing the life, all kinds of different life around them and hearing tales, fables, and stories about the Golden Rule which says ‘treat Nature well, and Nature will treat you well. Hurt or destroy Nature, and Nature will soon destroy you’ (24), it becomes easy for the children to see the need for conservation for human beings. For instance, in Ecology classes, the story of erosion is told to the children by showing photographs of what happened in Redang, India, China, Greece, Africa and America due to erosion. They are given as examples of the places where greedy people have tried to take without giving. Therefore, the education which is given through ecology classes takes another form which constitutes the children’s moral education and hence a universal ethic. Mr. Menon explains it in the lines below:

The morality to which a child goes on from the facts of ecology and the parables of erosion is a universal ethic. There are no Chosen People in nature, no Holy Lands, no Unique Historical Revelations. Conversation morality gives nobody an excuse for feeling superior, or claiming special privileges. ‘Do as you would be done by’ applies to our dealings with all kinds of life in every part of the world. (25)

As is clearly understood from these words, Palanese children learn that there is a balance in nature which nobody has the right to upset.

In Palanese schools children are taught some techniques in order to get rid of unpleasant thoughts of the past or irrational anxiety about the future. First of all, they are encouraged to think about the reason for the pain they are experiencing and try to solve it in their Mutual Adoption Clubs. In ‘Elementary Practical Psychology’ classes they are presented with various tricks and games so that they can overcome their

problems. In the lesson Farnaby watches, Susilia MacPhail, the teacher, tells the students ‘nobody has to feel pain. But never forget: pain always means that something is wrong.’ (26) Therefore, the children are fostered to think about the cause of that pain and then talk it out with their mothers, teachers or any grown-up in the Mutual Adoption Club. Following these explanations, the children are introduced to some exercises in visual imagination to shut the pain off. To do this, they first imagine the cause of the pain. They are then told to give it different colors, a different nose and shapes and to multiply it. They then tell the pain to go away and finally to call it back again. All these are taught to the children in order to help them to liberate their minds. In this way they are able to put their minds to whatever they are doing without getting disturbed by unnecessary events or people. Besides this, they learn that they are not at the mercy of their memory or their fantasies. Susilia MacPhail explains this psychological technique to Will Farnaby with the following lines:

If we're disturbed by what's going on inside our heads, we can do something about it. It's all a question of being shown what to do and then practising... Just think what you could have done about your father, if someone had taught you a few of these simple little tricks when you were a child! You thought of him as a terrifying ogre. But that wasn't necessary. In your fancy you could have turned the ogre into a grotesque. Into a whole chorus of grotesques. Twenty of them doing a tap dance and singing, 'I dreamt I dwelt in marble halls.' A short course in Elementary Practical Psychology, and your life might have been different. (27)

There are also various exercises which are designed to get rid of anger, fear, frustration or any other negative emotion. The children are taught simple techniques for the re-direction of power. They learn deep-breathing games so as to free suppressed emotions and a kind of dance called the Rakshasi Hornpipe to let go of dangerous heads of steam raised by anger and frustration. With all these techniques, children not only have fun but also learn not to harm themselves or any other people. Through these educational devices their minds and bodies work together in harmony.

Education in Pala is aimed at developing scepticism in individuals and enabling them not to believe whatever they hear or read. Due to this, children are taught to be sceptical about everything. This kind of education is considered to be necessary for the survival of democracy. For instance, the Queen and her son Murugan would like

to sell the petrol in Pala to their neighboring island, ruled by a dictator, Colonel Dipa, who is ready to make his move and invade Pala. Yet, no one really trusts them because they cannot see any point in selling their petrol for money, since they do not want to be industrialized. They want neither to have an army with powerful guns nor to have luxurious automobiles on their island. Thus, it is possible to see how significant skepticism, the aim of education, is. As Dr. Robert explains, people in Pala work for decency, reason and liberty. Therefore, the Palanese educational system is specifically designed to cultivate scepticism. For this reason,

Discouraging children from taking words too seriously, teaching them to analyse whatever they hear or read – this is an integral part of the school curriculum. Result: the eloquent rabble-rouser, like Hitler or our neighbour across the strait, Colonel Dipa, just doesn't have a chance here in Pala. (28)

The nurturing of scepticism in Palanese children encourages them to be not only sceptical regarding political issues, but practical about everything which includes religious training. They learn religion from childhood. For instance, children of Pala are sent to the fields and on these fields they pull the strings of life-sized scarecrows shaped like Future Buddha and the East Indian version of God the Father. Vijaya, one of the locals of the island, explains the idea behind it with the following lines: 'It was the Old Raja's idea. He wanted to make the children understand that all gods are homemade, and that it's we who pull their strings and so give them the power to pull ours.' (29) Thus, the children make the gods dance and wiggle and learn not to be afraid of them.

The art of dying is also taught to the Palanese. Beginning with the elementary school grades first, the children learn not to be afraid of dying, but to accept it as a natural part of life. Children regularly visit the hospital for the dying. This kind of training is, therefore, a part of education. One of the children with whom Will Farnaby comes into contact is astonished when she learns that he has never seen anyone die or give birth. The girl expresses her surprise and criticism by stating 'you never saw anybody dying, and you never saw anybody having a baby. How did you get to know things?' (30) And Will answers, 'in the school I went to ... we never got to know things, we only got to know words.' (31) Therefore, in Pala practice is given top

priority. Children are not taught a set of ideas ignoring the significance of practice, so the education does not depend heavily upon memorization of knowledge. Even children learn things through experiencing them or observing others while they are experiencing things. They witness a baby coming into this world and they also witness a person dying.

V. c. Adult Education

So as to eliminate the dilemma of mind and body and to ensure the harmony between these two dimensions, each individual, when he comes to fourteen, is required to take part in physical tasks called manual jobs, lasting ninety minutes every day, in order to learn to execute various such works with the minimum of strain and the maximum of awareness. This is also considered a method preventing the youth of Pala from participating in harmful activities and from being lazy. Vijaya, a native of Pala, in his conversation with Farnaby, criticizes the west in this respect by saying, ‘you don’t allow your teenagers to work; so they have to blow off steam in delinquency or else throttle down steam till they’re ready to become domesticated sitting addicts.’ (32) In addition, even professors and government officials in Pala do two hours of manual jobs such as digging every day.

In Palanese society human beings value their satisfaction as a priority, so they aim to get the biggest possible output in the shortest possible time. Due to this, Palanese people do the kind of job they want to do. To this end, the freedom of movement which is provided through MACs is also extended to Palanese people’s working hours. People living here prefer changing their jobs to doing one kind of job all their lives, so that all individuals have the chance to choose among many different jobs the one they really want. Mechanical efficiency, thus, has been sacrificed for human satisfaction. As Dr. Mc Phail says:

Sampling all kinds of work – it is part of everybody’s education. One learns an enormous amount that way – about things and skills and organizations, about all kinds of people and their ways of thinking. (33)

Thus, as Öztürk (2006), states the citizens of Pala have the opportunity to meet all kinds of people in every kind of occupational group and learn about their work environment and this is a part of the basic education. (34) In parallel with the education given at school, working in various factories and workshops for a period of time is a new and different life experience for everyone since ‘...what you can get out of a book is never in it.’ (35)

In terms of physical education, climbing is an integral part of the school curriculum. In Pala this sport is quite common and is done by everyone. Those who are successful in the test of rock climbing are not given a prize, since this is not a competition, but more like an ordeal which is considered the first stage of their initiation out of childhood. As Dr. Robert explains, ‘an ordeal that helps them to understand the world they’ll have to live in helps them to realize the omnipresence of death, the essential precariousness of all existence.’ (36) In addition, the full blown ‘Muscle People’ get more advanced rock work since it functions as a preventive substitute for bullying. Apart from climbing, wood-chopping is also applied to transform energy into muscular action. In this way, it becomes easier for them to avoid anger, fear, frustration or any other negative emotion. These are essential for the redirection of power.

Palanese education is preventive. Having taken the necessary precautions, a crop of potential failures, criminals, tyrants, sadists and misanthropes are transformed into a crop of useful citizens without punishment or a sword. Delinquency is not left to clergymen, social workers or the police. According to the Palanese educational system, sermons, supportive therapy and prison sentences do not prevent the delinquency rate from going up. In relation to this topic, Dr. Robert conveys the following lines to Will.

A year in jail won’t cure a Peter Pan of his endocrine disbalance or help the ex-Peter Pan to get rid of its psychological consequences. For Peter Pan delinquency what you need is early diagnosis and three pink capsules a day before meals. (37)

Dr. Robert continues, stating that ‘they are never given a chance to work up an appetite for power. We cure them of their delinquency before it’s had time to develop.’ (38) As seen in doctor’s explanation, early intervention, that is the right education at the right time, plays a significant role in preventing unwanted situations before they occur. On the other hand, those with destructive feelings in their spirits and those inclined to use force and fighting are assigned to work in heavy works and thus, a kind of energy discharge is realized. In order to satisfy the feelings, existing in their spirits, to pressurize and surpass others, they are trained in bodily tasks directed to objects in remote places away from people. These bodily tasks may include working in the forest, sailing on the sea or working in mines. Thus, the individual is prevented from harming both himself and others. Therefore, in both cases recovery is achieved by taking the necessary tests and examinations. The education system of the island finds solutions to these problems and tries to solve them at the beginning by using ‘preventive medicine’ or ‘preventive education’ (39) programs.

Training in scepticism is depicted as a part of education in Pala and on this island even newspapers serve to this end. When Will Farnaby inquires how many papers Pala has and who enjoys monopoly, Dr. Robert MacPhail tells him:

Nobody enjoys a monopoly. There’s a panel of editors representing half a dozen different parties and interests. Each of them gets his allotted space for comment and criticism. The reader’s in a position to compare their arguments and make up his own mind. (40)

Thus, the Palanese citizens enjoy absolute independence concerning choices. As children they are taught the ability to analyze and consider everything in terms of love, reason and liberty. Through this knowledge, they are therefore able to make their choices according to their inclinations.

It is clear, in a dialogue taking place in Chapter 6 of the book, that the society places importance on practical knowledge as well as theoretical knowledge. In this chapter, Will is in the hospital and a nurse comes into the room to give him an injection. While Will is thinking how young she is to be a nurse, the nurse Radha

understands this thought of Will's. In order to comfort Will and to prove that the education system in Pala is much better, she starts to explain by comparison:

You people go to a University at eighteen and stay there for four years. We start at sixteen and go on with our education till we're twenty-four – half-time study and half-time work. I've been doing biology and at the same time doing this job for two years. So I'm not quite such a fool as I look. Actually I'm a pretty good nurse. (41)

As will be understood from the above citation, university education in Pala not only starts at an early age, but also lasts longer. Moreover, since great importance is placed on practice, students, following a half day theoretical teaching at schools, reinforce what they have learned by practice in the remaining part of the day. Thus, they acquire not only theoretical knowledge but also experience at the same time.

In Pala the kind of culture that has been created through the years serves only one end: to have a society which consists of balanced and happy individuals. It supports and activates all individual originality and creativeness. This is, in a way, the policy of the state which, when it is considered, is also the aim of all democracies. Thus, as a democratic state, Pala sees education as a guarantee for the survival of democracy since all Palanese citizens are trained to be a guardian of the republic, so education is considered a weapon that can be used to avoid the rise of a dictator. To train people against the enemies of freedom is the job of education and thus it can be said that education is one of the cornerstones of democracy. Therefore, in *'Island'*, the reader is introduced to a state where there is no place for political, economic or military dictators. Although they have a Queen, Rani, and a prince, Murugan Mailendra, who is going to reach his majority and become the ruler of the country, they do not have a political authority.

V. d. Conclusion to Chapter 4

Aldous Huxley is one of the most stimulating and exciting writers of the 20th century who gives education tremendous significance in his works. *'Island'* is a utopia which Huxley dreams and wishes to become reality. In the novel, a Palanese

society, which is a perfect one, is described and while depicting this ideal picture, the issue of education is stressed. The main target of education in Pala is to raise free, intelligent, hardworking and responsible individuals. In order to realize this, education starts in the family before the children even start going to school. Therefore, families as well as schools are responsible for the education of children. In addition, before starting school all Palanese children aged between four and five get a thorough examination so as to detect the ones with problems and apply any necessary treatment. The education in Pala is built around the fact that every individual is a unique organism. This is why personal differences are assessed and they are taken into account during the process of education. In Pala, education of the mind-body is crucial. Therefore, children receive simultaneously a training in perceiving and imagining, a training in applied physiology and psychology, a training in practical ethics and practical religion, a training in the proper use of language, and a training in self-knowledge. Moreover, Palanese education focuses on practice as well as theory. Thus, individuals not only learn the theoretical knowledge but also gain an opportunity to perform what they have learned. In the Palanese education system, games, fables, tales and a method of bridge-building are all utilized during the process of teaching. In this way, learning becomes easier and more enjoyable. Last but not least, critical thinking has an important place in Palanese society. This is why cultivating scepticism is one of the essential aims of education on this island. Therefore, individuals are saved from the danger of believing whatever they hear.

Notes to Chapter 4

1. Huxley, A. (1976). **Island**. London: Grafton Books, p. 235
2. Ibid., p. 235
3. Ibid., p. 236
4. Zehir, E. (1995). **Education in Aldous Huxley's Novels**. Unpublished M.A. Thesis, İzmir: Dokuz Eylül University, Institute of Educational Sciences, p.59
5. Huxley, A. (1976). **Island**. London: Grafton Books, p.104
6. Ibid.
7. Ibid., p. 108
8. Ibid.
9. Ibid., p. 222
10. Ibid., p. 224
11. Ibid., p. 236
12. Ibid., p. 241
13. Ibid., p. 243
14. Ibid., p. 244
15. Ibid.
16. Ibid., p. 246
17. Ibid., p. 88
18. Ertuğrul, G. (1977). **Aldous Huxley'in Utopik Dünyası**. PhD. Thesis, Erzurum: Atatürk Üniversitesi Basımevi, p.119
19. Ibid., p. 245
20. Ibid., p. 246
21. Ibid., p. 255

22. Ibid., p. 247-248
23. Ibid., p. 249
24. Ibid., p. 248
25. Ibid., p. 248-249
26. Ibid., p. 262
27. Ibid., p. 264-265
28. Ibid., p. 172
29. Ibid., p. 233
30. Ibid., p. 282
31. Ibid.
32. Ibid., p. 168
33. Ibid., p. 174
34. Öztürk, F. (2006). **Ütopya ve Eğitim**. Nobel Basımevi, p.231
35. Ibid.
36. Ibid., p. 187
37. Ibid., p. 178
38. Ibid., p. 180
39. Ibid., p. 182
40. Ibid., p. 173
41. Ibid., p. 73

CHAPTER VI

VI. CONCLUSION

The concept of utopia is an idyllic vision of how life could be, which has driven and inspired mankind since the beginning of time. It can be defined as an ideal or perfect place or state, or any visionary system of political or social perfection. Utopia can be found in many literary works and refers to a society designed according to a system that the writer proposes as a better way of life than any known to exist. It refers to an ideal yet fictitious place, in which social and economical conditions are perfect, people live free from conflict and are filled with serenity. On the other hand, anti-utopia, which is considered the opposite of utopia, is the description of an anti-ideal place or country. Therefore, what is in fact depicted in anti-utopian works is a realm which worries and frightens the reader and thus, he wishes not to live there. In short, they are writings used to issue warning about dangers found in society or to demonstrate the absurdity of the prevailing beliefs of the day.

Some literature is not intended for entertainment purposes only but to arouse and educate its readers regarding the events that surround them. The main target of all utopian and anti-utopian writings is to criticize the problems of their existing society and to suggest a possible strategy for the improvement of their lives. Both types not only enable the readers to make a comparison between the actual world and the fictive society, but also guide them to find out the similarities and differences between the real and imaginary realms. They not only give us answers but are designed to provoke the reader into questioning the very foundation of their current system regarding social, political, and economic forces as well as those forces which influence and affect education.

Utopian literature has been the subject of analysis since the concept was first born. Ozmon (1969) puts forth the idea that utopian authors are trying to educate their readers into understanding that the social problems of a society cannot be

solved without changing the entire structure of the society where the actual problems exist. It is the belief of many utopians that much of what society considers evil is, in fact, part of the very institutions which we base our society on. For this reason, we cannot eradicate these evils without making change to the underlying foundation of the institutions. This is one of the principal reasons why the utopians have placed such a high priority on education. For them, the purpose of education is twofold. The first purpose of education is to educate man to the need for great and important changes, while the second purpose of education is to educate society, so it is equipped to adjust to these changes. Ozmon (1969) also notes that most utopian writers are trying to remake man and society and use education as the primary instrument to achieve this. (1)

Likewise, anti-utopians attach great importance to education, believing that society could have a much better future if it had better educational institutions. However, utilizing a different style from utopians, they prefer to send their message to the reader either by ridiculing the situation or depicting a darker future. There is no wonder that there is a great variation in the kinds of education proposed by authors. Education becomes the main instrument in order to achieve the goals that the writer had in mind. According to Ozmon (1969), it is for this reason that many utopian as well as anti-utopian writers have been accused of using education not as an end in itself but so as to achieve other desired goals. (2)

This study aims to analyze the theme of education in selected utopias and anti-utopias written in different centuries. The selections presented in this dissertation are a representative sample of utopian and anti-utopian thought as it applies to education. The four novels which deal specifically with the subject of education have been selected from the 16th, 18th, 19th and 20th centuries. This dissertation analyzes *'Utopia'* (1516) by Thomas More, *'Gulliver's Travels'* (1726) by Jonathan Swift, *'Erewhon'* (1872) by Samuel Butler and finally *'Island'* (1962) by Aldous Huxley with regards to education. The main concern is to examine similarities and differences in how education is considered by utopian and anti-utopian writers from different periods, in terms of the aims and principles of education, education of

children and adult education. The selections included in this study, beginning with Thomas More and ending with Aldous Huxley, are placed in their chronological position in order to supply a continuous view of how the mind of each author operated during the period in which he was writing, as well as to analyze the views and attitudes of writers of different centuries towards education.

The first novel to be analyzed in this dissertation is a utopian work entitled '*Utopia*', in which education is considered a process that lasts a lifetime. With his work, Thomas More has made a positive contribution to the notion of lifelong education. What he urges is that education should not stop when a person finishes his formal schooling because there is no age at which it is no longer possible or useful to learn. Continued education is all the more necessary to people who had limited schooling in their youth. What is more, knowledge once learnt is so easily forgotten. Due to this, in Utopia there are public lectures every morning before daybreak, which both men and women attend according to their inclinations. Thus, they continuously learn many things, improve themselves and become knowledgeable citizens with the ability to contribute positively to society.

An important point which is emphasized while mentioning lifelong education is that in utopian education there is no class or gender discrimination. Thomas More, by means of public lectures which are equally accessible to all citizens of the commonwealth, abolishes the privilege of science and literature for a caste. In addition to this, women as well as men are allowed to share in intellectual labor, which is one of the chief aims of the commonwealth in Utopia. More states explicitly that both men and women 'are equally suited for the knowledge of learning.' (3)

In Utopia, citizens are never forced to work beyond necessity, since the main purpose of their society is to give each person as much free time from physical drudgery as the needs of the community will allow. This philosophy allows the people to have the time to cultivate their minds. Due to this, in Utopia, the working day is limited to six hours and therefore the remaining leisure time is devoted to the study of the science, literature and arts. More makes it clear that free time must not be used indiscriminately, but rather in the pursuit of education for the betterment of

both the individual and society. For this reason, most games, apart from those that carry with them educational or moral lessons, are banned.

Great importance in the training of Utopian children is given to ensuring a supply of trained teachers are available, so that the children are educated by knowledgeable and sacred people. In Utopia, not only teachers but also families play a significant role in education. For instance, it is common to learn a craft in Utopia and generally boys are taught their fathers' craft, yet if a child desires another, then he is given to a family that is equipped with the necessary abilities of that craft. Thus, families assist in the learning of the children. Furthermore, since Utopians like eating together, during meal time children and adults interact, allowing for the flow of information. Therefore, in Utopia the family structure is not abolished. In contrast, they are also responsible for the education of the children.

In Utopia every child, boy or girl, is entitled to a comprehensive education. All lessons are taught in their native language, which is considered More's attack on the use of Latin rather than English in 16th century schooling. The type of education they receive is based on the idea that what is learned should be practiced in order to make the learning easier and more permanent. A system of reward and punishment is also considered essential in the Utopian educational system. In addition, they have the belief that by means of education the values and dispositions of citizens are molded. As a result, all education has a strong moral element imparted by the teachers. Children, therefore, learn how to be moral and virtuous citizens because it is accepted that if moral ideas are thoroughly absorbed in childhood, these ideas will persist throughout adult life. This is significant in that it is believed citizens will be equipped to contribute to the safety of the State, which is never seriously threatened except by moral defects arising from wrong ideas. Thus, education is used not only to reinforce desirable behavior, but also to prevent undesirable behavior. Yoran (2005) states in his book 'More's Utopia and Erasmus' No-Place' that:

Utopia assigns the highest importance to learning. In intellectual pursuits the Utopians are tireless. While only the small group of scholars is able to dedicate its time exclusively to the pursuit of knowledge, many of the common citizens, both men and women, attend public lectures. All the

children are sent to school and instruction in morality and virtue is considered no less important than learning proper. They make every effort to instill in the pupils' minds, while they are still tender and pliable, principles useful to the commonwealth..... The central aim of education is not to teach professional skills, but rather to fashion moral and responsible citizens. (4)

The second novel studied in this dissertation, *'Gulliver's Travels'*, is considered an anti-utopian work which reveals Swift's ideas about education through his fictitious character's four voyages. During the first voyage to Lilliput, Swift finds fault with parents as an educational agency. Owing to this, parents are not permitted to raise their children, in order to prevent a harmful influence. Therefore, children are separated from their parents at an early age and sent to public nurseries. Since education is the responsibility of the kingdom, and therefore the teachers it appoints, it is absolutely essential that they are serious, strict and intellectual instructors. Although there is no discrimination in terms of gender as both females and males receive education, there is a caste system where children are educated according to class or social stature. Moreover, rewards are made use of to support good behavior and minimize bad behavior. This system, as described by Tarvin (2009) in his study *'Gulliver's Travels'*, is in practice an educational system which Swift would have approved of. (5)

When describing the second voyage in *Gulliver's Travels*, Swift devotes merely a few paragraphs to the education of the inhabitants of Brobdingnag. Gulliver interprets their educational system as being quite defective, since it consists of only morality, history, poetry and mathematics and the last one is wholly applied to the improvement of agriculture and all mechanical arts. Thus, the narrator criticizes the inhabitants for their lack of abstract and theoretical education. Tarvin (2009) explains that although the fictitious character Gulliver criticizes this system, in fact Swift approves of the Brobdingnagian education, as he believes education should be to study only what will improve individuals' moral lives and living conditions. (6)

On the third voyage in *Gulliver's Travels*, the main focus of education is on intellectuals, such as scholars, philosophers, and scientists, who have a narrow vision of theoretical abstractions and conceptions to the exclusion of the more practical

aspects of life. To Downie (1984), this voyage represents Swift's point that an excess of intellectualism can be negative, in that it focuses only on the theoretical and neglects the practical realities of life, which in the end does not serve learning or society. (7) Jeffares (1968) agrees with Downie in stating that Swift in *Gulliver's Travels* attacks the uselessness of all learning or speculations not directed towards some practical end. (8) Therefore, Swift implies that modern scientists, instead of concentrating on studies that serve people's needs, use their knowledge in the studies which are not beneficial for humanity. In addition, he attacks a society of scholars who pursue abstract as opposed to practical learning. For instance, in the voyage to Laputa, education revolves around mathematics and music and is never directed to the management of one's daily life. Swift depicts the Laputian supreme scientists as entirely cut off from real life. Due to this, they cannot converse with each other; they have lost their ability for thought and their knowledge of mathematics, astronomy, and music does nothing to help make their lives any easier. Swift uses science as a metaphor for human beings' search for knowledge that is unnecessary and useless. It is clear that Swift is not opposed to science or the new, only to its misuse or to its insistence on discarding traditional wisdom. The educational system is devoted to novelty and advances many new and revolutionary ideas. In each case, the ideas are often ingenious, but are impractical or useless and generally fail. Therefore, Swift is against neither science nor scientific experiment as long as they are genuinely useful to mankind. He does not hold that because something is new it is necessarily bad, but conversely he feels that just because something is new does not make it good.

On Gulliver's visit to another educational institution on Laputa he finds an institution whose main concern is to find new methods of education. These methods, however, are not designed to expand the mind, but attempt to feed knowledge through means such as learning mathematics by eating wafers on which mathematic propositions are written. Here, Swift is not criticizing education, but rather a general attitude towards the concept that education can be broken down into a simple mechanical process. Swift believes education should not be rote learning, but rather training the mind how to think.

On the last voyage of the book, education is provided to both males and females and rewards are utilized, as they are regarded essential to maintaining good behavior as seen on the first voyage. Furthermore, the educational system ignores abstract theory and supports knowledge that has a practical value. This is why the inhabitants of this land are limited in knowledge and opinions and live a simple, practical life.

The third novel analyzed in this dissertation, *Erewhon*, is an anti-utopian work in which deficiencies in the educational system of Butler's contemporary society are portrayed. In *Erewhon*, the educational system is based on two main studies, namely, the study of hypothetics and the study of unreason. The discussion of hypothetics as a systematic way of thinking about the world serves as a satire aimed at ridiculing Butler's contemporary academic institutions as being out of touch with the real world. He is critiquing the educational system as unable to address real world issues, with academics retreating into useless matters. In addition to this, the study of the hypothetical language in *Erewhon*, which is no longer spoken in ordinary life, is a clear criticism of the study of Latin. What is also revealed clearly in *Erewhon* is the rejection of reason as the only way of thinking about the world and insisting on unreason as a necessary part of a wholistic way of understanding things. In this system, *Erewhon* produces intriguing ideas, however in fact those ideas can never be credibly defended and have no practical value.

In terms of educational aims and practice, it is the word 'academicism' on which Butler focuses his attack. It signifies for him not only the remoteness from life with which academies are usually engaged, but also the mistakes in their training. Thus, Butler envisions the downfall of 'mental gymnastics' and emphasizes the value of 'learning by doing', rather than by attending to rules and theories. Cavanaugh (1922) asserts in his study *Samuel Butler and Education* that Butler clearly anticipates Dewey, who says that education is life itself, and the progressive movement in education. In the well-known account of the Colleges of Unreason in *Erewhon*, Cavanaugh states that 'Butler satirizes under the name of Hypothetics the curriculum and methods of English Public Schools and Universities which neglects and ignores this side.' (9) Therefore, we find in every passage of the book a consistent doctrine as to the acquisition of any form of skill or useful knowledge. What Butler is

presenting here is his view that students should learn in the same way as an apprentice learns, in other words, by actually performing the task at hand and not sitting in a classroom overly thinking about rules or remote contingencies.

The education of children in Erewhon is under the strict control of the state. It necessitates all students to attend school and be taught in the study of unreason and hypothetics, which aim at teaching theory rather than practice. The significant burden rests upon the parents. Butler holds that in his current educational system the pupils are engaged in performing meaningless tasks while they ought to be doing the actual job or meaningful tasks themselves. This form of education should begin at the lowest grades, so that the students are able to pick it up through actual practice. According to Masso (1927), Butler is a strong advocate of the apprenticeship system which enables a child to practice what he has learned. (10) As a result, Butler counsels putting children to work earlier than at present, in order to make them both self supporting and independent. This form of education would let the child earn his own competence, thus becoming a successful individual and relieving his parents and the state from the financial burden of his education.

The Erewhonian system of education in Butler's work can therefore be seen as an argument that such a system adds little or nothing to the student's ability to formulate ideas, dulls his faculty of thought, consumes an unnecessary amount of time, neglects the importance of practice, forces to study branches that they do not want to and does not take into account the students' capacities or desires for work they are suited towards.

The fourth and final novel analyzed in this dissertation, *Island*, is a utopian work in which Huxley sets out to depict his own vision of a society and its educational institutions. The primary aim of Palanese education is to raise free, intelligent, hardworking and responsible individuals. So as to realize this, education firstly starts in the family before the children begin going to school. Children in their Mutual Adoption Clubs (MAC) are given responsibilities and a chance to experience work, play and love. Though they are raised by their natural parents, their education and

development are supported by the rest of the group. Thus, with regard to education, the family is not abolished; rather, a significant role is attached to it. Consequently, not only schools but also families are responsible for the education of children.

Huxley believes that educators must recognize the individual differences among their students. Not all students are capable of receiving the same education and some would profit more from a vocational training than from a liberal arts curriculum. However, both forms of education should be paired with at least some form of the opposite training. Accordingly, in Island, great attention is paid to the individual differences of the students. Each individual is, thus, considered a unique identity. The existence of individual differences is fully recognized by the school curriculum sketched by Huxley. Students are categorized by their psychological and physiological characteristics. The emphasis on student classifications encourages toleration and understanding of differences. This system is designed to impart an education in self-knowledge of both their individual and collective selves.

The primary aspect of the educational system on the island of 'Pala' is the need to recognize that education must not be limited to a narrow concern for the mind. Rather, for Huxley and the citizens of Pala, the principal goal of education is to nurture both the mind and body. For this reason, various forms of physical activity and training are important parts of the educational curriculum of the Palanese, since through these educational devices, mind and body work together in harmony. Furthermore, by means of this education, the energy which is built up from negative emotions is transformed into specific kinds of muscular action.

The Palanese educational system, which is open to all, aims not only to give theoretical knowledge to the students, but also to practice what is being learned. That is to say, the focus is on practice as well as theory. In addition to this, children simultaneously receive training in areas such as applied physiology and psychology, training in practical ethics and practical religion, training in the proper use of language, and training in self-knowledge. Therefore, they are all educated in the fields which have real use in the real world. In other words, unnecessary knowledge

and training is not given. So as to make the learning permanent, different teaching methods and games are utilized. Therefore, students are given the chance to learn what is useful and to put into practice what is learned. In relation to this, Birnbaum (1971) suggests that Huxley would not teach unrelated abstract knowledge. Instead, he would teach the principles of living harmoniously, integrally, and meaningfully. He would adapt the curriculum to be administered to the individual student to be educated. However, regardless of the tailored curriculum, each student must combine education in classroom with practical experience outside the school (11). Therefore, for Huxley, teachers impose theoretical knowledge on uninterested pupils and treat them as if they were all equally capable or interested to learn the massive amounts of information presented to them. The result is that the student either never learns or else is not able to retain the information he is required to memorize, because the knowledge is meaningless to him and unrelated to his everyday world.

In Pala, educational opportunity is equal for all. In other words, all effort is exerted to ensure the education of the entire youth population, regardless of gender. What is also considered essential in the training of all students is the development of scepticism in individuals. The purpose of this is to enable everybody to think critically and therefore, not to believe whatever they hear or read.

Birnbaum (1971) makes an overall comment on Huxley's view concerning education with the following lines:

Education should be adapted to the student's qualifications and needs, should avoid excessive discipline and permissiveness, should stress both theoretical knowledge and practical training, and, above all, should help to ensure that the code of ethics outside the school parallels the moral training received in school. In education, as in the arts, Huxley tended to be traditionalist. It would seem that very few educators would disagree with Huxley's goals; the argument would arise over the means best suited to achieve these aims. (12)

These four works, which have been analyzed in depth in this dissertation, contain many similarities and differences regarding the philosophy of education. It is possible to explain them under the following headings:

1. Theory and Practice

The common feature expressed either explicitly or implicitly in all the works is the necessity of teaching knowledge which will be useful to the individual in his day-to-day life, and that teaching knowledge which is far from real life and needs and is useless and devoid of practical value is wrong. However, while giving the knowledge beneficial to the individual, an emphasis is placed on the fact that this should not be solely a transfer of knowledge, but should be intensified by way of practice and also lead the individual to think.

2. The Role of School and Family

What is common in all these works is that it is the school which is in charge of education. However, they differ on the issue of the active role families play during the process of education. For instance, in not only More's *Utopia* but also Huxley's *Island*, education falls to families in the training of children. Therefore, these two writers are both opposed to removing families from the educational process. However, Swift in *Gulliver's Travels* rejects the participation of parents in the education of individuals as he finds fault with the family as an educational agency. Therefore, he removes the family from the educational process of children, in order to minimize the influence of parents on children as they might either educate them wrongly or spoil them by foolish indulgence. Similar to Swift, in Butler's *Erewhon* education is under the strict control and responsibility of the state and therefore the schools. However, the role of the family in education is not mentioned.

3. Instructors

Another point mentioned by all four writers is the people in charge of education. In More's work, the teachers are knowledgeable and sacred people. Similarly, in Swift's work, those responsible for education are well equipped with knowledge and have seriousness of purpose while doing their work. Contrary to the aforesaid two works, Butler does not directly underline the characteristics the teachers should possess in *Erewhon*. However, he criticizes the system of education by saying that the teachers present their own points of view in issues having merely one answer, and that they are educators transferring only useless and subjective knowledge to the

students. Huxley's novel shows parallelism more with More and Swift's works, as it is inferred in his book that the teachers are understood as being successful people in their field by the way of their methods and practices.

4. Gender and Class Equality

In terms of equality in education there is a parallelism between the works of More and Huxley, since both *Utopia* and *Island* defend class and gender equality in education. Likewise, in Butler's work, it is stated that all children are required to attend school, and thus it can be concluded that both males and females, without class discrimination, receive the same education. On the other hand, while Swift's work shares similarities with the previous three writings, such as equality of education for both sexes, it differs from them by proposing a caste-based educational system.

5. Making Use of Rewards and Games

With respect to making use of reward in education, the technique of using rewards so as to ensure and strengthen desired behavior can be seen in both More's and Swift's writings; however, Butler and Huxley do not touch on this subject. In addition, More and Huxley both agree on the issue of the role games play and the benefits they provide in education whereas Swift and Butler do not mention them.

6. Individual Differences

An important point which Huxley emphasizes is the need to consider individual differences in education. Huxley believes that each person has a constitution and character unique to himself. Therefore, nobody is exactly similar to another person. Due to this, the system of education in *Island* adjusts itself to suit every individual's needs and talents. This system is highly criticized in Butler's *Erewhon*. In his book, the students are taught compulsory subjects even though they are neither willing nor interested in those subjects, and the abilities and tendencies of students are disregarded. Although they approach the issue from different directions, as *Island* is a utopian work, thus depicting an ideal picture whereas *Erewhon* is an anti-utopian work of literature, therefore portraying a darker picture, they share the same thought.

In other words, while Butler is criticizing neglect of uniqueness, Huxley shows what is ideal in education by underlining the importance of considering individual differences; therefore, it may be inferred that both writers have similar thoughts with regard to the uniqueness of each person.

7. Leading Individuals to Think

A significant point, as mentioned before and pointed out in both *Erewhon* and *Gulliver's Travels*, is that the students are not encouraged to think. In Swift's book, the students take part in various endeavors and inventions; however, these activities do not have practical value in real life and are products of rote learning; thus, the students are not led to think. Likewise, in *Erewhon*, the students are not directed to think or question but instead work on entirely subjective issues void of practical value and practice is overlooked. It may be concluded that, in these works, it is implied that the years in which the students should be learning are in fact wasted. Consequently, as these two works are of the anti-utopian genre, their aim is to emphasize wrong doings and thus warn the readers on this issue. On the other hand, there is no mention of rote learning in *Utopia* or *Island*, both being utopian works and designs for an ideal society, because both societies reason, think and acquire knowledge with practical value. Furthermore, education is not only the transmission of knowledge, but also the application of knowledge. In conclusion, despite having differences in their style of expression, all four authors have the same goal.

It can be seen from this analysis of comparisons and contrasts that education has been a significant issue for writers over the centuries. This study, which analyses education in selected works written over several centuries, discusses similarities and differences through utopian and anti-utopian approaches. Finally, though these writers may differ on some points, the effort they all exert is to find answers to questions such as what could be done or else changed and what should be avoided in order to have a better educational system and, therefore, better educated individuals resulting in a better world.

Today, in the 21st century, when society is engaged in a search for new educational ambitions and strategies, we would profit if we turned to some of our utopian and anti-utopian writers in order to benefit from their analyses of this subject. Philosophers and scholars throughout history have discussed the need for new purposes and new technological and social improvements, but very few of these critics have stated specifically what form these new improvements should take. On the other hand, our utopian writers and anti-utopian writers have dared to accept this challenge. They do not simply critique society and education, but they take it a step further and outline for the readers not only the pitfalls that need improvement but also the steps required to achieve the improvements and the standards by which to measure their success. Taking all this into consideration, the aims and principles of education, including child and adult education, underlined by these writers in their powerful works will undoubtedly inspire the current and future philosophy of education.

Notes to Chapter 6

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