TEACHING THE HUMANISTIC CULTURE OF SOCRATES, ERASMUS AND THOMAS MORE THROUGH TEXTUAL ANALYSIS

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To the invaluable memory of my beloved father Mehmet Okan İnan

YEMİN METNİ

Doktora tezi olarak sunduğum *"Teaching the Humanistic Culture of Socrates, Erasmus and Thomas More through Textual Analysis"* adlı çalışmanın tarafımdan, bilimsel ahlak ve geleneklere aykırı düşecek bir yardıma başvurulmaksızın yazıldığını ve yararlandığım eserlerin bibliyografyada gösterilenlerden oluştuğunu, bunlara atıf yapılarak yararlanılmış olduğunu belirtir ve bunu onurumla doğrularım.

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ABSTRACT

Humanism has always been an important concept no matter what the subject matter is. In literature, history, philosophy, and even methodology, it is considered an important issue since in all these fields the main concern is "man". As an important theme, humanism can be found in the written works belonging to nearly every century. However, since the first names coming to mind related to humanism are Socrates, Erasmus and Thomas More, the most striking works of each literary figure was chosen for the thematic analysis of "humanism" in this dissertation. The most important dialogues of Socrates; namely, <u>Crito</u>, <u>Euthyphro</u>, <u>Apology of Socrates</u> and <u>Republic,</u> in which the educative purpose of Socrates is quite clear, were analyzed within the scope of "humanism". His belief in man and what he can achieve if the necessary conditions are supplied are clearly observable in these dialogues. In <u>The Praise of Folly</u> and <u>Utopia</u> by Erasmus and Thomas More, who were the representatives of another important period in history, important topics which put the "man" to the center of discussion such as "man's self sufficiency to achieve everything, meaninglessness of war, equality and justice in the society" were dwelled upon.

Taking everything into consideration, in all these six literary works, man is the central subject as well as his potentialities, the kind of life he deserves, and the indispensable elements that should exist in the society he will take part in.

All these aforementioned works are beneficial sources for ELT classes. With the help of some activities such as predictions based on the titles, creative writing, theme-based discussions, the study of literature in advanced ELT classes can be made more fruitful.

Key Words: Humanism, Humanistic Culture, Textual Analysis in Literature, Teaching Literature.

ÖZET

Konu her ne olursa olsun humanizm her zaman önemli bir kavram olmuştur. Edebiyatta, Tarihte, Felsefede hatta Yöntem Bilimde bile temel ilgi alanı insanın kendisi olduğu için, humanizm önemli bir konu olarak kabul edilmektedir. Önemli bir başlık olarak humanizm neredeyse her yüzyıla ait eserlerde yer almaktadır. Ancak humanizm denilince ilk akla gelen isimler Sokrates, Erasmus ve Thomas More olduğundan dolayı bu tezde, adı geçen kişilerden her birinin en çok ses getiren eserleri seçilerek, humanizm teması incelenmiştir. Sokrates'in eğitici amacının oldukça net anlaşılabildiği diyalogları olan <u>Crito</u>, <u>Euthyphro</u>, <u>Apology of Socrates</u> ve <u>Republic</u> humanizm açısından irdelenmiştir. Adı geçen diyolaglarda Sokrates'in insane ve gerekli koşullar sağlandığında yapabileceklerine olan inancı oldukça nettir. Diğer bir önemli dönemin temsilcileri olan Erasmus ve Thomas More'un en çok bilinen eserleri olan <u>Utopia</u> ve <u>The Praise of Folly'de</u> ise yine insan kavramını tartışmanın merkezine koyan "insanın her şeyi başaracak yeterliliğe sahip olması, savaşın anlamsızlığı, toplumdaki eşitlik ve adalet kavramları" gibi konular ele alınmıştır.

Sonuç olarak, adı geçen bu altı eserde insan, potansiyeli, hakettiği hayat tarzı ve yer alacağı toplumdaki vazgeçilmez koşullar ile birlikte temel konudur.

Yukarıda adı geçen bütün eserler ELT sınıfları için yararlı kaynaklardır. Başlığa dayalı tahminler, yaratıcı yazma ve tema bazlı tartışmalar gibi aktiviteler sayesinde, ileri düzey ELT sınıflarındaki edebiyat çalışmaları daha verimli hale getirilebilir.

Anahtar Kelimeler: Humanizm, Humanist Kültür, Edebiyatta Metin Analizi, Edebiyat Öğretimi.

PREFACE

Defined by many different people in a number of ways, "humanism" has been of great interest throughout centuries. Not only with its concern for "mere human interests or human race in general" (1) but also for "the activity of limiting the supernatural in human affairs" (2), it is a multi-dimensional concept. Originated from the ideas of ancient Greek culture, this way of thinking has affected many different fields of life even centuries after its occurrence.

The importance of man and his potential to become better with his ability of reasoning has been focused on in different periods in religion, philosophy and literature. In Ancient Greece, important philosophers such as Socrates and Plato emphasized the importance of man and his abilities which could be improved with the help of a good education. They did not give any importance to material possessions which they thought corrupted people and their good characters. In the Medieval period, man's identity, which was shadowed under the heavy pressure of scholastic thought, gained a new meaning with the efforts of important humanists such as Erasmus and Thomas More.

Socrates, with his concern for people on the street in order to improve their questioning abilities and finally make them reach the most correct knowledge; Plato, just like his teacher and friend Socrates, thinking about the most ideal country and a peaceful environment for the people and focusing on the necessity of education in man's life; Erasmus, with his great emphasis upon the corruption of social institutions and usefulness of education, struggled to be able to make the living conditions more appropriate for the life style that people actually deserve and similarly, Thomas More, with the help of his main character Hythloday, tried to go beyond the previously adopted beliefs coming from Christianity. He stated that:

> "Imperfect, fallen man can do much to help himself. He cannot know the truth in itself, but he can study God's creation. But since not all creatures or cultures are equally instructive, he should study the achievements of "those people who have at any time been most industrious after wisdom," the Hebrews, Greeks, and Romans." (3)

He believed that following the achievements of previous people might be a way of improving oneself and that was one of the basic elements of humanism in the Medieval Period.

With these ideas in mind, Socrates, Erasmus and Thomas More produced more outstanding of "neo-Stoic" ideas based on the life of reason. Between 1509 and 1519, their ideas gave a way to the social reform. They dealt with the following points:

1. "Man is distinguished from other animals by his natural gift of reason and his capacity for a life ruled by reason, that is by right reason which leads him to seek virtue for its own sake, living in the Stoic condition of supreme good, according to nature.

2. Man alone, is equipped to perceive God, or the divine designs, in the form of universal reason evident throughout cosmos.

3. All sane men likewise possess and are ruled by a profound humanitarian social instinct – a sense of a " bond of nature" linking all men as a species –which not only makes human society possible, but also, like a social contract, enjoins all good men to seek the common welfare before that of the individual.

4. In all human affairs pure reason or at least rational tradition should rule, while the passions, which are inherently irrational and only too likely to lend a vicious, customary charm to anti-social practices, must be kept in iron discipline under reason's firm authority.

5. Since the supreme good is to live according to nature, all sane, uncorrupted men will, "by nature", choose to live according to "the natural law", or general principle of social justice, whose most common unwritten form is enlightened public opinion." (4).

It is obviously seen that "man's reasoning", his capacity to achieve the best possible, his instinct to be a sociable creature who puts the social good before the individual good, the importance that he gave to social justice, and finally his willingness to lead a peaceful life instead of hurting each other were in the centre of these people's opinions. The common aim in their works was to make individuals and societies better than they were. They believed that only in this way was the man able to achieve what was already present in their own potential.

Socrates, Plato, Erasmus and Thomas More, with their significant works, satirized different institutions in the society dealing with the negative sides which, they thought, should be changed for the welfare of specifically "man" and society in general. Socrates with his dialogues questioning the meanings of virtues so as to make people virtuous, Erasmus with his ***Praise of Folly***, mentioning the ills of the society and corruptions of certain institutions in the society, and likewise, Plato and Thomas More focusing on the incorrect practices which they thought hurt people and suggesting an idealized option instead of them, all contributed to occurrence of different stream of thoughts leading to the improvement in the societies.

As can clearly be understood from the aforementioned issues, humanism has had a significant role in people's life. For this reason, teaching of "humanism" as a concept and introducing the ideas of important people belonging to this movement is equally significant. Humanism, which emphasized the centrality of human interests, experience and problems starting with the early historical periods, has been a basis for education as well. It is believed that man has the capacity to improve himself with his inherent gift given by the God and his reasoning is a guide for him. Therefore, education has a central role in his self-improvement. This centrality of "humanism" was given a lot of importance especially by Socrates and Plato. They emphasized the educability of man and its necessity for the welfare of the society. Socrates' efforts in helping the man realize who they really were helped to develop his "dialectic method" based on his method of questioning, which is still used as a part of different educational systems in the world. Plato also contributed to his teachers' efforts founding *the academia,* which is regarded as the first known example of university in the world.

While analyzing the aforementioned works of Socrates, Erasmus and Thomas More, "textual analysis" was used as a method to identify the theme of "humanism". In the analysis of these distinguished people's works, these literary products were studied making connections with their era, with the philosophies of their authors and dominant points of view in the period they were written.

It is possibly because humanism is in their basis that some theories of education which accept students as individuals with their opinions and feelings such as humanistic education has attracted a lot of attention from different people all around the world and has been put into practice in different teaching contexts. Even in the present teaching contexts, these two men, namely, Socrates and Erasmus, gave their names to the student exchange programmes which take place around Europe. In this programme, too, the main purpose is to make students from different parts of Europe take part in many student mobility actions, to enhance the quality and transparency of education in various countries and in this way to achieve the best results in education, emphasize the creative activities in the learning process and their impact on the individual's capacity for innovation, which was perhaps what Socrates and Erasmus, once upon a time, dreamed of.

NOTES TO PREFACE

(1) Southern. <u>Medieval Humanism</u>. 29.

(2) Ibid. 29.

(3) Dunn and Harris. <u>More Volume II: Great Political Thinkers</u>. 27.

(4) Ibid. 41-42.

CHAPTER I

I. INTRODUCTION

I. A. A GENERAL INTRODUCTION TO THE HISTORY OF HUMANIST MOVEMENT

I. A. a. What is Humanism?

Humanism is a social and intellectual movement which lies at the base of the Renaissance period. Humanism, as a movement and the ideals which came into existence with it, spread across many different areas such as art, literature, learning, law and civil life first in Italy and then all of Europe. It began in Florence in the last decade of the 14th century, revived the study of the Hebrew and Latin languages and brought about the revival of the studies of science, philosophy, poetry and art. Humanism also caused the forced choice between basing one's beliefs on observations or upon religious teaching. There are many different definitions of "humanism" as a movement according to different cultural and literary sources. It can be defined as "the re-discovery and re-evaluation of the aspects of classical civilization (ancient Greece and Rome) and the application of these aspects to intellectual and social culture" (1) or as "an ethic which places human happiness as its central concern and is skeptical about the supernatural and transcendental" (2). Humanism affirms the dignity and worth of people considering their ability to differentiate right and wrong.

Rabil, J. stated in his book *Renaissance Humanism* that, it is possible to encounter different explanations related to "humanism" as a cultural and literary term. Dilthey, Gentile, Cassirer regarded it as "a new philosophy of human values, the chief among which were those values of individualism, secularism, and moral autonomy". (3)

For the humanist thought and what it defended, it is possible to give examples even from the 5th century B.C. Protogoras, who was one "the Sophists" in Athens, explained the importance of man as "Man is the measure of all things, of things that are that they are, and of things that are not that they are not" (4).

Nauert (2006) points out in his book *Humanism and the Culture of Renaissance Europe* that "humanism" "laid the foundations for a rediscovery of ancient literature and simultaneously for a secular, even anti-religious, set of values. These values, which constituted a new and distinctly modern philosophy of life, glorified the individual and the attractions of earthly life, ……. which reflected a comprehensive rebirth". (5)

Lamont (1997) asserts in his book *The Philosophy of Humanism* that "humanism" might be defined in a number of different ways. In his explanation, he indicated that:

> "Humanism has meant many things: It may be the reasonable balance of life that the early Humanists discovered in the Greeks; it may be merely the study of the humanities or polite letters, it may be the freedom from religiosity and the vivid interests in all sides of life of a Queen Elizabeth or a Benjamin Franklin: it may be the responsiveness to all human passions of a Shakespeare or a Goethe; or it may be a philosophy of which man is the center and sanction. It is in the last sense, elusive as it is, that Humanism has had perhaps its greatest significance since the sixteenth century."
> (6)

In addition to the definition above, there are some other definitions of humanism as well. It can be defined as:

> "……having its ultimate faith in human kind, it believes that human beings possess the power to or potentiality of solving their own problems, through reliance primarily upon reason and scientific method applied with courage and vision." (7)

In another context, Lamont (1997) defines "humanism" in the following way:

> " Humanism believes in an ethics or morality that grounds all human values in this-earthly experiences and relationships and that holds as its highest goal the this-worldly happiness, freedom, and progress –economic, cultural and ethical –of all humankind, irrespective of nation, race, or religion." (8)

Lamont (1997) also indicated the social side of humanism while defining it as:

> "Humanism believes in a far-reaching social program that stands for the establishment throughout the world of democracy, peace and a high standard of living on the foundations of a flourishing economic order, both national and international." (9)

While dealing with it in an individualistic manner, Lamont (1997) defined "humanism" in the following way so as to stress the importance of human happiness in this way of thinking that can be possessed without needing any kind of supernatural force:

> "Humanism is the viewpoint that people have but one life to lead and should make the most of it in terms of creative work and happiness; that human happiness is its own justification and requires no sanction or support from supernatural sources; that in any case the supernatural, usually conceived of in the form of heavenly gods or immortal heavens, does not exist; that human beings, using their own intelligence and cooperating liberally with one another, can build an enduring citadel of peace and beauty upon this earth." (10)

Although different definitions exist, there is an important connection between all of these definitions, which emphasized "the study of man "and "the awakening of his self". With its emphasis on the study of the classics and "the liberating arts" which were also liberating the human mind, humanism always put the man to a central position in life. Studying moral philosophy, history, grammar, rhetoric and poetry made people broaden their minds and become more individualized.

For humanism, the introductory point is Italy because it is directly related to the Latin language. Since the roots of humanism are connected with the rediscovery of Greek and Roman classics, it meant the Latin language and since Italy had never lost its touch with the Latin language, intellectual activities similar to Renaissance humanism have been traced back in Italy at least to the beginning of the 14th century with the works of Petrarch. Italian humanism has been considered as the fountainhead of all Renaissance humanism, and the full development of humanism in the other European countries has been usually attributed to the late 15th and the 16th century.

Humanism stimulated the philosophy of secularism, the appreciation of worldly pleasures, and above all gave importance to the assertion of personal independence and individual expression. Human interests became more prominent and the facts of individual experience in the here and now became more interesting than the shadowy afterlife. Reliance upon faith and God weakened. The ideal life was no longer a monastic escape from society, but a full participation in rich and varied human relationships. The dominating element in the finest classical culture was aesthetic rather than supernatural or scientific. Humanism in Renaissance might be considered as "a revolt against the other-worldliness of medieval Christianity, a turning away from preoccupation with personal immortality to making the best of life in this world." (11). It was also a kind of rebellion against the restrictions on knowledge which stemmed from religion, that is, Christianity. That was the main reason why many Humanists at that time relied on reason instead of faith.

On thinking about the close connection between "**Renaissance**" and "**humanism**", it is possible to see the use of these two concepts together in many places. Humanism has gained in contemporary English and French usage a peculiar meaning which is applicable to Renaissance humanism: it tends to designate any kind of philosophical attitude which emphasizes human values. Renaissance scholars acquainted with the sources of the period will not easily be misled into confusing Renaissance humanism with modern humanism, yet they may very well be tempted to utilize the modern concept of humanism for certain overtones in their discussions of Renaissance humanism and this tendency seems to be justified by the sources themselves. It is not by coincidence that the Renaissance authors speak of *the humanities*, emphasize the human relevance of certain problems, and are inclined to praise the dignity and excellence of man. If we understand the meaning of Renaissance humanism in its own historical setting, we can also see why it should involve a certain emphasis on man, and thus be "humanistic" in the modern sense of the word. The prose compositions of the humanists, especially their letters, orations, and treatises, have been edited or studied for their historical and intellectual content rather than for their literary merits.

The common thoughts which are peculiar to the Renaissance Period can only be expressed with the help of the new analysis of Greek classics by humanists from a different angle. Mina Urgan stated in her book *Edebiyatta Ütopya Kavramı ve Thomas More* that "Renaissance and humanism are so alike that it is rather difficult to differentiate these two movements and to state whether Renaissance or humanism started first" (12). Moreover, because moving towards the Greek culture started at that time, this period is called "Classical Renaissance" or "Rebirth of Knowledge". Both "Renaissance" and "Humanism" are controversial terms because there are a lot of different ideas related to each. Some people claim that Renaissance lasted more than four hundred years while the others say it only lasted 27 years. There are also those stating that it did not exist at all. The term "humanism" is as ambiguous and controversial as "Renaissance". In present discussions, it expresses "an emphasis on human values, whether this emphasis is said to be religious or anti-religious, scientific or anti-scientific". (13) Although the initial identification mark of Renaissance humanist is thought to be the critical appraisal of classical languages and literary products, it is, in many contexts, explained with the accompanying occurrence of "an emphatic and genuine concern with man, and with human, that is, primarily moral problems". (14)

Another aspect of Renaissance humanism that has been of interest to literary scholars is its contribution to rhetorical and poetical theory and criticism. The new cultural atmosphere had a significant impact on the preparatory period of Renaissance. 15th century humanism, in addition to being a linguistic movement which tried to search for the texts representing the classical culture, in a deeper analysis, it caused a new human understanding when compared to the Medieval Period. In the deeper meaning of the word "renaissance", it is possible to find the word "re-birth". As obviously known, this rebirth had some common reasons. "One of the basic reasons for the occurrence of this movement was the Catholic Church's loss of its power and dominance upon the Christian world" (15). As a result of this loss, scholastic world view, which completely depended on what the Catholic Church said and which captivated the nature and the human beings in stuck traditions and limits of short-sighted logic, lost its importance as well.

All the branches of science started to be a part of not religion but of philosophy. People, who had learned how to think and how to behave from the church up to that time, understood how they were in need of having knowledge. The invention of printing press facilitated the spread of knowledge, Nicholas Koppernik's opinions about astronomy and the experiences of the travelers in unknown countries and unknown worlds brought about new dimensions to both the inside and the outside world of "Renaissance Man". With the help of those travels, the Renaissance man's horizons were lengthened and he was able to understand that there might be societies other than his. People were able to see that in addition to their souls they also had their bodies, their bodies and souls were attached to each other. For the sublimation of their soul, their bodies did not have to stand on pain; on the contrary, they believed that the healthier their bodies were, the healthier their souls might be. The religious Medieval Man, who did not care about his body, expected happiness only in the other world. However, the new Renaissance man, who cared about only the dominance of intelligence and logic, was very happy to be alive and he wanted to be happy not only in future and in the other world, but also now and in this world.

Although the Europeans once defined themselves as a part of the collective before the Renaissance, with the help of humanism, they began to see themselves as individuals. With the help of the spread of humanist belief, the concept of "nation" began to occur in Europe. While medieval people considered themselves only as Christians, the Renaissance Man began to call himself English or French. As a result, religious beliefs began to lose their intensity, the connections between the Catholic Church and the European countries weakened and Reformation movement occurred. Particularly in England, it was rather difficult to differentiate the rebellion against the Catholic Church, in other words, Reformation from the humanist movement because most of the British humanists agreed on the necessity of a reformation in the Catholic Church.

Medieval thinkers relied only on what the Catholic Church taught them while the humanists put themselves away from the church and studied the classics and liberal arts. The efforts of humanists were on the improvement of life on earth in addition to the one in the other world. The humanists were aware of the fact that they

would liberate their minds via studying and in this way they would be able to take control of their own life.

Kristeller points out in his book *Studies on Renaissance Humanism During the Last Twenty Years* that classical humanism of the Renaissance is a very important phenomenon in the history of Western civilization. This phenomenon can be identified as "a new stage in the transmission, study, and interpretation of the heritage of classical antiquity, which has always played a unique role in Western cultural history". (16) It led to a different point of view in literature not only in Neo-Latin literature but also in many different national literatures influencing their content, literary form and style.

There are certain common elements that we can find in all humanists. Kristeller (1962) writes in his book *Papers on Humanism and the Arts* that these common elements include:

> "…….a certain familiarity with the classical languages and authors, a certain method of philological and historical criticism, and a certain ideal of literary style; moreover, a historical view which combines an unbounded admiration for classical antiquity, an often unfair contempt of the middle ages, and a belief in the recent or impending rebirth of learning and literature; and also an emphatic genuine concern with man, and with human, that is, primarily moral problems." (17)

Renaissance humanists made great contributions to their own time and to the heritage of later centuries and they tried to establish the humanities, that is, a vast area of secular learning and secular thought based on the classics, independent of both theology and sciences, and endeavored a lot in order to make a strong and pervasive impact on all components of Renaissance culture, left the heritage of their learning and curiosity to the next generations. They were mostly against the view of man in the Middle Ages which neglected the human qualities in the literary works.

A very important humanist trend which cannot be ignored was the rebirth of "individualism", which was developed by Greece and Rome to a remarkable degree, had been suppressed by the rise of a caste system in the later Roman Empire, by the Church and by feudalism in the Middle Ages. The Church asserted that individualism was identical with arrogance, rebellion, and sin. The period from the 14th century to

the 17th worked in favor of the general freedom of the individual. The writings of Dante, and particularly the ideas of Petrarch and humanists like Machiavelli, emphasized the virtues of intellectual freedom and individual expression. In Montaigne's essays, the individualistic view of life received perhaps the most convincing and eloquent statement in the history of literature and philosophy. As a part of these individualistic ideas, liberalism also gained importance with the appearing thinking styles like democratic thought.

Humanistic movement had an influence on the languages as well. Those who were educated in the Medieval Period were good at Latin. Although Greek civilization was more superior to Roman civilization, the number of the people who were good at Greek language was very small. In the late 15th century and early 16th century, there was a great interest in Greek thought and Greek literature. As a result of this interest, many Europeans who were in need of knowledge wanted to learn the Greek language. A reason for calling the people who had this interest "humanist" was that unlike the Medieval man who depended on the teachings of the Catholic Church in a blind manner, ancient Greeks had always been in touch with the truths about nature and human. While the center of the world was "God" in the eye of the medieval man, it was "human" in the eye of the ancient Greeks. Since the Greek civilization put great emphasis on human, analyzing the Greek thought and Greek literature meant analyzing the concept of "human" for the humanists. Therefore, humanist meant not only "the one who was in favor of human, who supported human" but also "rereading and re-evaluating the classics of the ancient period".

According to the common belief in the Medieval Period, human beings were bad from birth and it was impossible for them to lead a good life and to be happy. Only if they had paid for their sins could they be happy in the other world. On the contrary, humanists believed that there was nothing bad in the creation of people but they were affected badly by the sins. In their opinion, human beings were sacred creatures and they could overcome all kinds of obstacles in front of them and could set up perfect societies one day. Humanist thinkers thought that there should be a strong sense of the dignity of human nature. Southern (1970) stated in his book called *Medieval Humanism* that:

"…… man is the noblest of God's creatures, ……… his nobility continues even in his fallen state, that is capable of development in this world, that the instruments exist by which it can be developed, and that it should be the chief aim of human endeavour to perfect these instruments." (18)

As can be seen in the extract above, man's dignity goes on no matter which difficult situations he experienced; for this reason, it should be the main purpose of men to find out ways of dealing with difficulties and perfecting the opportunities that man will encounter throughout his life. Keeping this opinion in mind, it is possible to say that man can solve all the problems and provide ways of moral and institutional improvement. Gilmore supported this opinion in his book *The World of Humanism* saying that:

"They were above all distinguished by a belief in the power of the human intellect to bring about institutional and moral improvement. The new Greek and Hebrew learning, they held, could be productive only of good, even when it seemed at first glance farthest removed from the Christian tradition. The program of Christian humanism was built on a conviction of the importance of the rational faculties of man and it exalted the role of an intellectual aristocracy. It emphasized nature rather than grace, ethics rather than theology and action rather than contemplation." (19)

Focusing on the importance of man and his values; many humanists emphasized "the dignity of man". These "human values and ideals" could be attained only by means of classical and literary, in other words, humanistic studies. In order to be able to get the main idea of humanism, it is a must to consult to the literary and scholarly contributions of the movement which can be obtained through a large amount of materials included in manuscripts and early editions. Humanists contributed a lot to classical scholarship because they extended the knowledge of classical Latin literature by finding out different works of many authors which had been forgotten during the period before it. There were a large number of humanist and Latin classical texts which illustrated the fact that classical studies made in the Renaissance period helped to spread such kind of texts. What is more, the number of classical Latin texts increased in comparison to religious, medieval or contemporary pieces of literature. The contribution of the printing press is undeniable especially in the spread of those texts because the editions of the classics were made again and again thanks

to the efforts of humanist editors and even humanist printers. In addition to the work of copying, those humanists studied classical Latin grammar and style; they worked on methods of textual criticism. They were able to create very important literary commentaries growing out of their lectures at schools. Their investigation of literature included the areas of ancient history and mythology, ancient customs and institutions and as a result of their detailed analysis, the disciplines of epigraphy, numismatics, and archeology appeared. The most significant benefit of humanists' broad study was making people knowledgeable about such important pieces of work and actually making them read these.

Humanism, as a new style of thinking, reworded many ancient ideas that had not been taken into consideration up to that period and had an influence upon the form, style of philosophical thinking, teaching and writing. Educating people and imposing them a deeper appreciation contributed to the perfection of the individuals. There was a respect for talent and talented people as a result of the deep interest in art and philosophy and humanists maintained that man should enjoy himself in this world instead of the common religious belief defending the happiness in the other world.

According to Johnson, with the help of the efforts of humanists so as to stress the necessity of learning and education, positive attitudes towards learning and freedom of man had an important impact on human rights at that time. Johnson asserted in his book *Humanism and Beyond* that:

> "Generally speaking, the early Renaissance humanists were scholars with a great love for learning and an appreciation of beauty, both of form and thought. They tended to reject medieval ideas and habits of mind, especially a decaying scholasticism. The humanists defended man's freedom to project his life in the world in an autonomous way. During the Middle Ages the empire, the church, and feudalism appeared as guardians of a cosmic order which man had to accept. The humanists worked to emancipate men and women from the restraints that custom and superstition had laid upon them." (20)

According to the extract above, it is possible to see the contribution of man to the autonomy of man and his ability to direct his own way of living in accordance with his own personal choices.

As a part of their emphasis on education, Renaissance humanists did a lot of translating activity and it brought about the availability of Greek writings in the west for the first time. People in the west familiarized with the all the poets, all the historians, and all the orators. These kinds of thorough alterations had many effects on literature as well as philosophy, theology and science.

The appearance of new ideals was considered to be the source of man's moral improvement. Erasmus' main ideal, as a humanist, was a united Europe under the effect of "humanistic movement". Moreover, the timing of this movement was quite meaningful especially because it occurred after the discoveries and inventions and the resurrection of science and art after the Renaissance period. According to Zweig (1979), with the occurrence of humanism, the western world was able to regain its confidence and many idealists started to move towards this new way of thinking.

According to Johnson, humanists of Renaissance had a rebellious nature and in a way they were rebelling against a lifestyle which was corrupting and deteriorating. Humanist, as a teacher of humanities which included Greek and Latin, grammar, poetry, rhetoric, history, and moral philosophy, struggled a lot to be individualists so as to be able to reveal a modernist characteristic which put the man to the center of everything. One of the most important tendencies of humanism was its rejection of "the original sin" and stressing the goodness of man. They had a very optimistic view about the future accomplishments on condition that Christianity was taken into consideration with the help of classics. The thing that they tried to achieve was discovering the "supreme values of which man were capable of" (21). Their commitment was to the value of man as he was no matter who or where he was. For this issue, Johnson stated in *Humanism and Beyond* that:

> "The humanist affirms that man is equipped for and has the ability to utilize the forces of nature to improve and promote the well-being of himself and society. It was the same for the Christian humanists. They tried to break with the traditions and dogmatism of the medieval period. …… They inspired a love for learning and a renewed appreciation for the works of the great minds of the ancient world. They recognized that men of earlier centuries had reflected wisely and deeply on basic issues of life. ….. As the humanists challenged old ideas and accepted forms, they helped man to escape from the fetters in which human thought had been confined." (22)

It is understood from the extract above that as a direct consequence of challenging old ideas, a new world, which was freer, was discovered. In this new world, there were no constraints and people had the opportunity to question and to test the facts in the light of the information presented to them. Most probably that was what triggered the creativity inside of men to produce unique things. They tried to express what they thought and felt in certain areas such as education, economy, politics or art and philosophy.

Humanism, as a philosophy, mainly deals with a particular view of the world, the nature of human beings and the treatment of human problems. It is not only a way of thinking for philosophers but also for common people who are in search of happy and useful lives. Although it seems to be concerned with reason, it also gives importance to the emotions of human beings. In fact, one of the most important aims of humanism is to set free the humans' emotions from unreasonable limitations. A possible reason behind this might be the fact that man was composed of not only cognitive elements such as intelligence, logic and reasoning but also some affective sides such as feelings and attitudes.

According to the humanist philosophy, our home is in this "mundane world" (23) for this reason, people should not search for happiness and fulfillment is somewhere else other than this world. Humanism is interested in a future life not in the sense of some fabulous paradise in the skies but as the continuous enjoyment of existing in this world generation after generation.

Humanism always defended religious toleration. In spite of the common attitude of the religious men in the Medieval Period which adopted a violent approach towards those who rejected the teachings of the Catholic Church, the humanists, as Remer (1996) stated in his book *Humanism and Rhetoric of Toleration*,

> "……emphasized persuasion over force as a means to resolve religious disagreements. Their goal of peaceful resolution was aided by the distinction they made between fundamentals of faith, which were few in number, and the nonessentials, or adiaphora." (24)

At the start of this movement, it is possible to see "the welfare of all humankind" (25) as the main goal and in its primary connotation, the simple

meaning includes "humanbeing-ism" (26), that is, devotion to the interests of human beings wherever they live and whatever their status is. Discrimination against any people or nation is completely refused by the humanist belief. An English bishop once asserted that "50 percent of the intelligent people are Humanists" (27).

The basic meaning of that viewpoint is related to the belief that people have only one life to lead and they should be as happy as they can be. It is believed that human happiness does not need any kind of support from supernatural sources because they can achieve everything making use of their own intelligence and capabilities. If they manage to work in cooperation with one another, they can supply peace and beauty in this world. Establishing an ideal society, though not achieved yet, is their expectation.

With all of these ideas, they not only increased the value given to man but also made the positive changes in social, political and literary life possible. Only by following what humanism suggested was man able to achieve what was once thought to be impossible, that is, self-actualization.

I. A. b. Religious Roots of Humanism

It is undeniable that important religious leaders such as Buddha, Confucius and Jesus made significant contributions to the tradition and ideals of humanism with their teachings and beliefs. Buddha, with his sayings, emphasized the idea that people had the necessary capacity to get over the difficulties in life on condition that they gave up their personal wishes and aims in life. Although he eliminated the idea of individualism, he mainly focused on the capabilities of man. Confucius, on the other hand, dealt with the political and social ideas. He was mainly concerned with the happiness of people in this world. According to the common Chinese belief, the enjoyment of a simple life, especially the family life which is in harmony with social relationships is the true end for people.

On turning to the West, it is possible to see the humanistic elements in the Old Testament. Two books of the Old Testament are considered to be "among the greatest humanistic documents in all literature" (28). Most of the stories in them include the main theme of "enjoying life while one is able" (29) and that's why they

are assumed to be examples of humanistic thought. On the other hand, Jesus always had humanist ideals such as "social equity, the development of altruism, the interconnectedness of human race and peace on earth" (30). While Christianity dwelled on the sinfulness of man from birth and did not give a chance of development to him, a humanist attitude started to become visible with the help of some important events. One of them was the Protestant revolt which put the stress on good works and moral improvement rather than achieving salvation. Individuals started to question everything around them especially the truths presented by the Church and they gave up the hope of immortality and abstract theological disputes. At this point, the influences of Renaissance and Reform Movements surely cannot be denied.

Specifically, every religion and philosophy has had a word in humanist thinking. They mention the constructive point of view of humanism and generally have a common spirit:

In Brahmanism we find: "This is the sum of duty: Do naught unto others which would cause you pain if done to you" (Mahabharata, 5, 1517).

In Buddhism: "Hurt not others in ways that you yourself would find hurtful" (Udana-Varga 5, 18).

In Christianity: "All things whatsoever ye would that man should do to you, do ye even so to them: for this is the Law of the Prophets" (Matthew 7, 12).

In Confucianism: Is there one maxim which ought to be acted upon throughout one's whole life? Surely, it is the maxim of loving-kindness: Do not unto others what you would not have them done to you" (Analects 15, 23).

In Islam: "No one of you is a believer until he desires for his brother that which he desires for himself" (Sunnah).

In Judaism: "What is hateful to you; do not to your fellowman. That is the entire Law; all the rest is commentary" (Talmud, Shabbat 31d).

In Taoism: "Regard your neighbor's gain as your own gain, and your neighbor's loss as your own loss" (T'ai Shang Kan Ying P'ien). (31)

As can be seen from the aforementioned statements, many different religious and theological beliefs have been built upon that common thought of humanism either dealing with not hurting others or mentioning the love for others as well as for

oneself. Throughout the time, man has always searched for a common way of thinking or a universal religion. This is what humanism presents to people with its ideal of brotherhood and becoming a great world faith. As different from other religious beliefs, humanism stresses the importance of this world and this earth and it does not need a God or Holy Scriptures. It has occurred as a result of the need of the people from different parts of the world and instead of dealing with the relationship between men and deity; it deals with the relationships between people or between people and the nature. Lloyd and Morain (1954) cite John H. Dietrich's important words about the relationship between these two important concepts in their book *Humanism as the Next Step*:

> "For centuries the idea of God has been the very heart of religion; it has been said "no god, no religion". But humanism thinks of religion as something very different and far deeper than any belief in God. To it, religion is not the attempt to establish right relations with a supernatural being, but rather the upreaching and aspiring impulse in a human life. It is life striving for its completest fulfillment, and anything which contributes to this fulfillment is religious, whether it be associated with the idea of God or not." (32)

Finally, the main connection between religion and humanism is that whenever there is weakness in religion, the strength of humanism has been felt. Therefore, it is better to think about these two concepts not as alternatives but as completers of one another.

I. A. c. Cultural and Literary Background of Humanism

In addition to its characterization in religion and philosophy, it's also possible to see the existence of humanist thought in the cultural life of the West. In this sense, the most important examples can be given from the humanist spirit of the Greek which centered in Athens in the 5th century BC. Although it was a limited kind of humanism, its main aim was to be able to establish human accomplishment in this world. Loyalty to the city state was a common theme in the philosophy and literature of the Greeks. In the works of great Greek dramatists such as Aeschylus, Euripides, Sophocles and Aristophanes, the repeated subject was the city patriotism of Greeks.

This theme took place not only in these important works but also in the main constitution of the Athenian city state. Pericles, as the head of the Athenian state, declared that:

> "Our constitution is named a democracy, because it is in the hands not of a few but of the many. Our laws secure equal justice for all in their private disputes, and our public opinion welcomes and honors talent in every branch of achievement, not for any sectional reason, but on grounds of excellence alone....... We are lovers of beauty without extravagance, and lovers of wisdom without unmanliness. Wealth to us is not mere material for vainglory but an opportunity for achievement." (33).

Pericles supported democracy due to its being the best alternative for people by enabling social justice in the city of Athens and also its ability to indicate the importance of wisdom and manliness. During the Periclean Age, the humanist point of view spread every part of Greek culture. Its most significant impact can be observed in literature. Sophocles wrote in his play "*Antigone*":

> "Many wonders there be, but naught more wondrous than man;
> Over the surging sea, with a whitening south wind wan,
> Through the foam of the firth, man makes his perilous way;
> And the eldest of deities Earth that knows not toil nor decay...." (34)

In these lines, he said there were many wonders of the world but none of them were more wonderful than "man". Throughout the play he emphasized the wonderful potential of "man" to overcome every kind of barrier and he defined "man" as a kind of deity without the possibility of decay.

In spite of the great time distance, the most important humanist period after Greek Humanism was the 14th century when European Renaissance emerged. It was a revolt against the negative connotations associated with man. According to the common belief at that time:

> "........ human beings possess intrinsic ethical and intellectual worth instead of being morally depraved and mentally impotent; and that individual persons, no matter what may be in store for them beyond the grave, should look upon this-earthly enjoyment as a natural and wholesome part of the good life." (35)

As can be understood from this explanation, instead of seeing man as a defected creature, Renaissance thinkers were able to concentrate on what is "inherently" positive in man.

With the encouragement directly coming from humanism, Renaissance thinkers in different parts of Europe expressed what they thought about the nature of man. In Italy, it was the popular painters, such as Raphael, Leonardo, Michelangelo, who tried to reveal the infinite power possessed by human beings and the possibilities of their character. In England during the Elizabethan Period, poets and dramatists displayed a humanist attitude. One of the most notable examples at that time was William Shakespeare who mainly dwelt upon the human background. In his memorable work Hamlet, Shakespeare expressed his humanist attitude as:

> ""What a piece of work is a man! How noble in reason! How infinite in
> faculty! In form and moving how express and admirable! In action how
> like an angel! In apprehension how like a god! The beauty of the world,
> the paragon of the animals!" (36)

In this extract, Shakespeare elucidated the positive qualities of man such as "nobility" and "ability of reasoning" and equated him with God in apprehension and with angels with his actions.

One of the important figures was Voltaire from France during the 18th century French Enlightenment who defined perfect humanism as relied on reason and science had its faith in the education of human beings, its determination to get rid of the evils which caused trouble for human race. His compatriot Jean Jacques Rousseau contributed to the idea of humanism with his opinions suggesting better conditions and better life for people and a more demographic organization of society.

In every different nation, "humanism" found a new meaning because of different time periods it occurred and different ways of approaching that people in those nations dealt with it. Masaryk (1971) explains this difference in his book *Humanistic Ideals* as:

> "The ideal of humanism differs with periods and peoples. The
> English have given it the most comprehensive formulation to date:
> philosophically, ethically, socially, and religiously. The French

> have emphasized its political character, the Germans its philosophical and literary content. Among the Slavs, the Russians have a humanistic ideal rooted in social and religious concerns; the Poles, one which is political and nationalistic; and Czechs, and ideal based on cultural enlightenment." (37)

Throughout time, "humanism" gained new meanings and new practices in different parts of the world with the necessities of its era. After the Renaissance Period, what these humanists struggled for did not end; conversely, it continued to strengthen and be reshaped according to what that specific place or time required. In England, for instance, it was Alexander Pope in the 18th century; in the 19th century William Blake were the benefactors of humanist thought. In Germany, Goethe and in the late 19th century in England George Elliot, Edward Fitzgerald and William Morris were the important representatives of humanist movement.

William Morris was against the bad effects of Industrial Revolution and tried to eliminate the bad looking factories and overcrowded cities in return for a simple life consisting of secular village economy and integrated work and art in order to create beauty. In the same way, from the 20th century H. G. Wells had optimistic views and social and humanist goals during most of his career.

In Russia, Ivan Turgeenev and Maxim Gorky, in the United States Robert G. Ingersoll, Henry David Thoreau, and Mark Twain were the outstanding literary figures contributing to the humanist literary thought.

On studying the historical roots of humanism, the important impact of the developments in science and technology on humanist tradition is undeniable. With the findings in astronomy, physics, chemistry, biology, psychology and other fields, people's deep and unquestionable beliefs in the other world were weakened and humanist philosophy developed. In the same way, some social and political events such as the American Revolution of 1776, the French Revolution of 1789, the communist revolutions in Russia in 1917 and all the nationalist revolutions occurred in Asia and Africa contributed to the humanist spirit. Starting from the ancient Greece and Rome and continuing through the European Renaissance, French Revolution and 19th century Western culture, humanist thought has reached the important figures of present time.

I. A. d. The Philosophy and Ethics of Humanism

The main idea of humanism considers human being as a whole with his body and soul altogether so as to integrate with his surrounding world and achieve self-realization. Contrary to the medieval thought considering working as a curse, the humanist view sees it as a blessing which brings about fertility. Working has the ability to change the earth, to make it a better place to live in and a more friendly and humanist place and to recreate and reconstruct the society. A person is born to be helpful to the other people in the world and working is the best way of doing it.

The essence of humanist thought is "*human*" with his incredible potential, beauty, intelligence and creativity. The importance of man lies in his working power and producing and making something new and his ability to shape the raw materials and give a meaning to them. With all these activities, man makes the world that God has created more beautiful and richer; this is in fact a sign of the fact that man, as a creation of God, has a part of the God's infinite power of creating. However, the most significant factor which makes all these things possible is man's indispensable freedom. While all the creatures on earth are able to do something, it is only man who consciously possesses his own activity and thinking skills, and these are the things that make him invaluable.

It might be considered as a way of thinking which is against religion because it emerged as a thought which did not support many ideas presented by the Catholic Church in the medieval period. However, it is not against religion, indeed. It is against the idea which insults human beings and the world as a whole. In this sense, it respects the religious opinions which value Man. According to Zekiyan's opinions stated in his book *Hümanizm: Düşünsel İçlem ve Tarihsel Kökenler* (1982), humanism as a cultural movement has the following qualities:

1. "a special interest in the classical culture which deals with "the thought of man" in the classical culture and tries to comprehend it fully,
2. a world view which gives the priority to understanding the man and puts him to the center of everything. Both of these views of man and the world have their roots in the classical culture." (38)

These stated qualities of humanism included both a concern for the position and role of man in the classical culture and the priority it gave to man putting him to a central position in the world.

The development of humanism was thanks to the realization of individuals that they had something in common and it was in fact made possible by turning the similar ideas of individuals into organized forms of knowledge with the contribution of religion. Lloyd and Morain (1954) assert in their book *Humanism as the Next Step* that Frank H. Hankins considers the importance of humanism as the following:

> "Sociological and historical researchers have shown that the essential core of religion is devotion to those social values which bind men together in cooperative effort for group preservation and mutual welfare; and that these values are discovered through human experiences. Among those discovered in recent times are devotion to truth as exemplified in the scientific mentality, the dignity of individual man, and the ideals of democracy. Humanism thus becomes the next logical step in religious evolution; it is the heir and creative fulfillment of the Renaissance, the Reformation, and the democratic revolutions." (39).

With the occurrence of humanism in life, one of the most important fields, which is religion, gained a new meaning. Although God had previously been defined as an unreachable source of power, those humanists began to see understanding man as a way of understanding God. In this way studying man turned into a fundamental part of religious life. Searching for God up in the sky was replaced by searching for Him inside the man and this brought about the need for "self-knowledge". That was what Socrates struggled a lot so as to inform people of with his popular saying "Know Thyself".

Once the possibility of enlightenment was expressed only through the help of holy books, but with humanism, it was understood that being completely dependent upon divinity was not the correct answer. Man understood an important fact, that is; he could find the answers of certain questions simply by looking within himself. Although, in the past, love of God was explained as something obligatory, which was the only way of getting rid of one's sins in this life, it was understood that simply loving oneself is adequate so as to love the creator of man. When a person loved himself or herself, he would love his neighbour and it would automatically turn into

the love of God. In order to express the necessity of self-love, Southern (1970) cites the following sentence from Richard of St. Victor. "……. for unless you can understand yourself, how can you try to understand those things which are above yourself?" (40).

The importance of "friendship" was also emphasized in many humanistic works. The main reason behind this, Southern (1970) explains in his book *Medieval Humanism* that "without the cultivation of friendship there can be no true humanism. If self-knowledge is the first step in the rehabilitation of man, friendship is an important auxiliary." (41)

Another possible explanation of humanism was made through "stoicism" in Ancient Greek Philosophy and its revised version in Renaissance Period, which is "neo-stoicism". Stoics were basically concerned with providing and sustaining man's happiness. They believed that man's happiness did not depend upon any kind of external factor. Just like Plato and Socrates, they claimed that the only condition for man's happiness is to lead a virtuous life and virtue depended on knowledge. Life, health, peace, illness, wealth or poverty are not discerning factors for a person's happiness because these things depend on outside forces while man's real happiness is determined by internal factors such as knowledge and virtue. Xenephon, who is one of Socrates' students and followers, is regarded as one of the founders of this philosophy, which emphasized the equality and friendship among people. It refuses slavery and focuses on the independence of man. With all of these ideas, it is thought to be the starting point of "human rights". Casellas (2004) states that "neo-stoicism" is the humanist version of classical stoicism.

I. A. e. The Style in Humanist Writing

In addition to the main themes studied by humanists, the form and the style in humanistic writing should also be taken into consideration as well. Since one of the purposes of humanist works was, as Gray (1963) stated, "the pursuit of eloquence"

(42), the forms enhancing this pursuit were adopted by many humanists. The humanists thought that it could be acquired with a combination of wisdom and style with a view to achieving to guide man toward virtue and worthwhile goals. They gave a paramount importance to the conception of "eloquence" as opposed to the scholastic philosophy which they absolutely refuted. They believed that ancient texts were the existing sources of eloquence; for this reason, they turned back to those materials of ancient literature. In this issue, Gray points out in his article *Renaissance of Humanism: The Pursuit of Eloquence* that:

> "……For them (the humanists), after all, the existing models of eloquence were precisely the surviving texts. The written word of the past still possessed vital authority, still enclosed the essential material of useful knowledge and right action, still enabled men to visualize and benefit from the heroes, institutions, and the ideas of the ancient world. Antiquity had life and force because of its perpetuation in literature." (43)

As can be understood from this explanation, what humanists focused on in their intellectual pursuit, namely, the *studia humanitatis*, was extremely related to the masterpieces of the previous time periods. They had to be studied again because they were pre-tested means of teaching which proved their positive effect.

In his words supporting the fact that there is a direct relationship between "humanism" and "eloquence", Davies (1997) stated in his book called *Humanism* that:

> "Early humanism is a question of language because of its central preoccupation with eloquence. The word means "speaking out", and encompasses, certainly, the sort of thing we mean by "public speaking"-the oratorical skills of the preacher or politician, advocate or entertainer. The humanist curriculum placed much emphasis on such skills, viewing knowledge as inert and occluded until shared and tested in the common medium of written or spoken debate." (44)

With the increasing importance of productive, particularly speaking skills (starting from Homer's Iliad and going on with the efforts of the Sophists to create perfect politicians), the importance given to these ways of persuading the listeners of

interlocutors increased as well. Therefore, Seigel explained the importance of eloquence in his article *Rhetoric and Philosophy in Renaissance Humanism* as:

> "…..to Renaissance humanists, eloquence meant, above all, persuasive power. The orator sought to teach and to entertain his hearers, but most of all to move them, to persuade them. This was his proper task. As a man of eloquence he was a leader in public assemblies: his speech gave him power over other men. The public nature of rhetorical eloquence distinguished it from the wisdom of the philosopher." (45)

Because of their great emphasis upon eloquence, a Renaissance humanist could be considered "a professional rhetorician" in a technical sense. Because of the importance of rhetoric in public speaking and writing and the humanists' basic aim of reaching the level of eloquence, it is believed that rhetoric was a good source for the style of arguments and analyses adopted by humanists. Gray explains the rhetorical function of humanism as:

> "…..rhetoric provided a source for the humanists' basic modes of argument and analysis. Ancient doctrine held that it was the function of rhetoric to argue over matters which presented alternative possibilities, problems about which different points of view could be maintained, questions open to debate because they could be judged only in terms of probable truth and were not susceptible to scientific demonstrations of irrefutable validity." (46)

According to the extract above, rhetoric had an undisputable effect on humanist thinking. The ways arguments were formed in the humanistic belief were heavily influenced by rhetoric. The humanists, Gray says, "insisted on representing general types or conveying universal lessons through the concrete, the visual, the emotional" (47). A similar type of argument was also adopted by rhetoric focusing on arguments from examples and from authority, emphasizing verisimilitude, variety and vividness. In a more general way of expression, it is possible to say that humanism emphasized the superiority of rhetorical eloquence over dialectical logic of scholastic thought in reaching the goals. If the proper strategies for achieving the improvement which was "rhetorical persuasion to move individuals" (48) were

adopted, as Weiner stated, the optimistic possibilities for man's improvement could become more obtainable.

With the importance given to the abilities associated with eloquence and rhetoric, dialogue form was used repeatedly in the works of humanist literature. It was believed that it is "the most flexible form for discussing issues of all sorts" (49). Since humanists paid great attention to the persuasiveness of their works as a result of their insistence on "eloquence", they thought that the dialogue form could increase the persuasive effect of their analysis, exposition and debate for the matters under discussion. Gray explained the reason for the preference of dialogue form rather than the other forms of expression in the following way:

> "….. Rational thinking about any kind of analysis, debate, etc. was regarded as in itself a mental dialogue; the form, through internalizing, could help to teach the method of thought. The development of a dialogue could demonstrate how questioning was essential to the illumination of truth. The humanist, presenting his interlocutors as men of firm reputation and experience, could attach at once authority and a concrete, personal tone to the ideas which he had them express. Otherwise he might employ invented interlocutors, or stage a simple question and answer session between himself and some discipline or friend, again on the assumption that to "see" and "hear" individuals engaged in discourse would have greater effect on the audience than would the reading of a straightforward treatise. In dialogue, a humanist could state a clear position or refuse to take one. Some dialogues were left deliberately without explicit conclusion, either because the author wished to point out what could be said on different sides of doubtful or complex matters, not to assert one final decision, or with the purpose of allowing the reader to render his own judgment." (50)

As can be understood from the extract above, dialogue form was considered a very unique way of expression which was appropriate for the thoughts to be expressed in humanist way of thinking and through dialogue form, there was a possibility of dealing with many different ideas simultaneously without ruining the unity of the text itself.

Another important characteristic of humanistic works is the "satirical content" adopted by the humanists in their written pieces. With their insistent effort to deal with the important connection between "vice and virtue", most humanistic works

adopted "satire" as their literary form. Heiserman explains this relationship between humanist movement and satire as their literary genre in his article *Satire in Utopia*:

> "At first glance, it would seem that humanist criticism, apart from its rich lore of figures and schemes, provided very little help in the construction of such lowly poetic forms as satire. But the humanist could say that satire was a poetic genre in that it employed feigned matter, and that unlike other forms it taught virtue by attacking vice, perhaps by revealing the causes of vice." (51)

According to this extract, with its main purpose of attacking the evils of the times, satire provided good opportunities for dealing with matters hurting man and proposing better options so as to make him reach to the positions he had already deserved.

"Humanism", as a way of thinking, had a great influence on many different countries of the world and its effect had been felt in different time periods as well. For this reason, the representative literary works were chosen meticulously in order to be able to define this movement in the novel's own period and while dealing with this theme in the novels, Lamont's aspects of humanism as a philosophy have been taken into account. Lamont (1997) states that:

It is in the explanation of Kristeller (1962) related to the common characteristics of humanist writers and humanist works such as a certain kind of familiarity with the classical works and with a certain style, a belief in the revival of the learning and literature of the ancient culture and its genuine interest in man and primarily his moral problems that this dissertation is going to improve and the novels chosen are going to be analyzed within the scope of his explanation. In each literary work studied, the main aims of supplying the necessary conditions for man's happiness and self-development which will directly lead to national and international welfare, the importance of morality including all the essential values of man were meticulously dwelled upon throughout the dissertation.

Ancient Classical period was our starting point with the great importance given to the Greek and Latin texts. The stress was put on the significant philosophers and as the representative of this period, Socrates was chosen. Since Socrates, himself, did not write anything, his student and follower Plato as the resource of Socrates' ideas was the second important name in the analysis of humanist texts.

Renaissance Period was as important as Ancient Classical Period in the world history with the changes it brought about in people's lives and ways of thinking for this reason, as the starting point of humanistic thinking, this important period was dealt with in detail. In this period, human beings gained importance and they had the opportunity of improving themselves. Living things replaced the supernatural powers and the Catholic Church lost importance. Man became the main concern for literary products at that time and it was in this period that Erasmus, who is accepted as one of the founders of humanist thought, was able to reach a lot of people all around the world with his humanist ideas. One of his followers and best friends, Thomas More was also included in this study in order to put greater emphasis on the humanist writers in different periods. "Humanism" as a very broad theme was analyzed in the works of all those people.

In addition to the thematic analysis, the use of those literary products in ELT classes was also dealt with. The activities were organized in order to make the students study this theme in all of the selected novels. In order to make it possible, different methods were put into practice. The main objective of this variation was to get the utmost benefit from the classroom application. Comparative literary study was the second important method used to teach all these novels to the advanced learners of English. In the classroom activities, the students were expected to find out similarities and differences among all these works. The lessons were organized around the activities which are student-centered and which directed students towards carrying out research and using their critical thinking skills while dealing with the works of literature.

In the first three chapters of this dissertation, the thematic analyses on the aforementioned works based on the extracts directly taken from the original works were explained in great detail and their application in the ELT classes was given in the teaching activities supplied in the last chapter and lesson plans and charts in the Appendix part of this study.

NOTES TO CHAPTER I

(1) http://www.historyguide.org/intellect/humanism.html

(2) Faulkner. <u>Humanism in the English Novel. 1</u>

(3) Rabil, Jr. <u>Renaissance Humanism Volume .2.</u>

(4) Johnson. <u>Humanism and Beyond</u>. 22

(5) Nauert. <u>Humanism and the Culture of Renaissance Europe</u>. 1.

(6) Lamont. <u>The Philosophy of Humanism</u>. 12

(7) Ibid. 14.

(8) Ibid. 14

(9) Ibid. 15

(10) Ibid. 15

(11) Ibid. 21

(12) Urgan. <u>Edebiyatta Ütopya Kavramı ve Thomas More</u>. 19.

(13) Gilmore. <u>The World of Humanism</u>. 14.

(14) Kristeller. <u>Studies on Renaissance Humanism During the Last Twenty Years</u>. 17.

(15) Urgan. <u>Edebiyatta Ütopya Kavramı ve Thomas More</u>. 20.

(16) Kristeller. <u>Studies on Renaissance Humanism during the Last Twenty Years</u>. 17.

(17) Kristeller. <u>Renaissance Thought II: Papers on Humanism and the Arts</u>. 28.

(18) Southern. <u>Medieval Humanism</u>. 31.

(19) Gilmore. <u>The World of Humanism</u>. 25

(20) Johnson. <u>Humanism and Beyond</u>. 26.

(21) Ibid. 23

(22) Ibid. 41

(23) Lamont. The Philosophy of Humanism. 16

(24) Remer. Humanism and the Rhetoric of Toleration. 3

(25) Lamont. The Philosophy of Humanism. 17

(26) Ibid. 17

(27) Lamont. The Philosophy of Humanism. 17

(28) Ibid. 55

(29) Ibid. 56

(30) Lloyd and Morain. Humanism as the next Step. 3-4.

(31) Ibid. 15

(32) Ibid. 66

(33) http://ancienthistory.about.com/library/bl/bl_text_sophocles_antigone.htm

(34) Lamont. The Philosophy of Humanism. 70

(35) Ibid. 71

(36) Zekiyan. Hümanizm: Düşünsel İçlem ve Tarihsel Kökenler. 29

(37) Masaryk. Humanistic Ideals. 63.

(38) Lloyd and Morain. Humanism as the next Step 25-26

(39) Ibid. 28.

(40) Southern. Medieval Humanism. 34.

(41) Ibid. 34.

(42) Gray. Renaissance of Humanism: The Pursuit of Eloquence. 498.

(43) Ibid. 503.

(44) Davies. Humanism (New Critical Idiom). 79.

(45) Seigel. Rhetoric and Philosophy in Renaissance Humanism. xiii.

(46) Gray. Renaissance of Humanism: The Pursuit of Eloquence. 505.

(47) Gray. <u>Renaissance of Humanism: The Pursuit of Eloquence</u>. 506.

(48) Weiner. <u>Raphael's Eutopia and More's Utopia: Christian Humanism and the Limits of Reason</u>. 8.

(49) Ibid. 512.

(50) Ibid. 512-513

(51) Heiserman. <u>Satire in Utopia</u>. 163.

CHAPTER II

II. A. INTRODUCTION TO SOCRATIC HUMANISM

What is *Socratic Humanism*? In order to be able to answer this question properly, it is necessary to have a look at Socrates's period and important events experienced in his era. The period between 6-4th centuries BC was quite an important time for the world's history of thinking. That period included a lot of different events which proved the genius of human beings as well as the classical culture. Those people who were going to have an influence on the life and thinking styles of many generations such as Lao-tzu, Kung-fu-tzu in China, Buddha in India and Zarathustra in Iran appeared at that time. In such a period when human mind was able to reach its top limit emerged the importance of philosophy and that was a turning point when Socrates' opinions became familiar to everyone in Athens.

Socrates is considered to be the founder of modern western philosophy. As a classical Greek philosopher, he was initially interested in the popular scientific theories of his era but later on he gave up dealing with the matters of physical world and dedicated a lot of time on issues about developing a moral character. He was generally walking around the shopping places and bazaars in order to be in touch with the people and he was trying to make people think about the meaning and the aims of their life. His main purpose was enlightening people by making them question their life and the meaning of their existence. He spread his view of the world and philosophy of life in this way but did not write anything that is why; there are not primary sources about his thoughts and life. The sources which express Socrates' philosophical views are those of his students like Xenephon and Plato; especially Plato's dialogues illustrate the methods and teachings of his master in a detailed way.

> "In the Socratic dialogues, his extended conversations with students, statesmen and friends invariably aim at understanding and achieving virtue through the careful application of a dialectical method that employs critical inquiry to undermine the plausibility of widely-held doctrines. Destroying the illusion that we already comprehend the world perfectly and honestly accepting the fact of our own ignorance, Socrates believed, are vital steps toward our

acquisition of genuine knowledge, by discovering universal
definition of the key concepts governing human life." (1)

He was thought to be one of the Sophists in Athens and that was because of his wish to question everything and refusal to accept anything blindly. However, the main distinction between the Sophists and Socrates was the fact that Socrates did not make people realize some realities about their life in return for money or any kind of personal advantage, which was what Sophists did. Although both Socrates and the Sophists did the same thing in theory, Socrates' main purpose was to make the moral cultivation of the individual possible through his "*dialectic method*". May (2000) states in her book *On Socrates* that this "Socratic Method" has got a central role in the formation of some essential concepts in human life such as self-knowledge, morality and happiness. Socrates believed that man knew very little about himself and that was the main reason for the conflicts in human life. He suggested that this problem could be solved through a kind of life including self-examination and philosophy. Such a process of self-examination, he further stated, could make it possible for man to see behind his own ideas, beliefs, emotions and desires. Socratic Method helped people to discover the answers to many crucial questions on his own and he believed that the process of finding the correct answer with help of questioning was much more important than reaching the correct answer. His main purpose in his insistence on this method was, according to Johnson (1998), to emphasize critical thinking, personal and social skills, which were very important abilities in Athenian democracy. With this method, Socrates' interlocutors gained the ability to argue forcefully and persuasively and think critically and most probably this idea of him was what made him go to prison and then die.

In order to be able to understand what is meant by "Socratic Humanism", it is necessary to understand the starting point of humanistic belief by *Sophists* in Ancient Greece. It comes from "the Greek word "Sophistai" which means "the one who possesses wisdom" (2). They were instructors walking around Athens and educating young men of Athens in order to prepare them for their careers as citizens and in order to teach them "the art of public speaking and the theory and practice of argumentation"(3). The social changes and political developments in that period brought about the effectiveness of sophists at that time; they had a very important

role as the creators of "Greek enlightenment" (4). The enlightenment of the public was the main concern of sophists because it was the only way of achieving an effective role in the social and political life. They are the starting point of "human centered philosophy" (5).

In that period the main concern was to give the whole nature an intellectual foundation. The natural philosophers tried to account for all material diversity and temporal change by introducing the notion of a common underlying substance undergoing alterations according to unchangeable law. However, this world view had many drawbacks. This way of thinking did not consider the human condition and the moral domain. It emphasized the intellect but did not care about emotions. This idea's great emphasis on absolute, material-mechanical first principles led to the ignorance of their comprehensibility, their applicability on human experience, and their usefulness to everyday life. These deficiencies, according to Socrates, were what differentiated his practices from those of the Sophists.

The Sophists were away from the idea that philosophy had to be related to nature or universe and claimed that it had to deal with issues related to humans. Their main purpose was to be able to change philosophy into something which could be understood not only by a certain group of people but also by everyone. They tried to educate common people so as to make them competent enough to understand philosophic ideas. With the efforts of sophists, philosophy turned from the outside world to the inside of human beings. There were some important names among Sophists who put the stress on humanist issues. One of them was Antiphon who was against the distinction between aristocrats and common people and who claimed that people were equal from birth. Another one Alkidamas stated that "God gave everyone freedom and nature did not enslave anybody" (6) and he opposed to the distinction between owner and slave. In the same way, Protagoras pointed out the knowledge of government should be held not only by a specific class but also by everyone and it was an important step in terms of the concept of democracy.

They changed knowledge into something relative, differentiated man from the nature and put him into the center of philosophy, considered philosophy a matter of education and thought that inequalities in the society were a product of man and equality in the society was something crucial. With their turning to man, focusing on

man instead of physical nature and God, dealing with problems related to man, Sophists prepared the necessary bases for Socrates' philosophical activities. Versenyi (1963) in his book *Socratic Humanism* indicated that:

> "They advocated that man abandon all speculation about the ultimate nature of the philosophical universe and, devoting his attention to the world of his relative, conditioned, human experience; try to solve the problems that confront him here and now. In their attempt to carry out this program, the Sophists made the problem of man once again central to human thought and prepared the ground for *Socratic Humanism*." (7)

As can be seen in the paragraph above, although the Sophists made their students concentrate on the experiences of man in this world and have the necessary training for solving their own problems just as Socrates did, they just made the beginning for the ideas imposed by the humanism of Socrates because it was Socrates who improved these ideas as well as the value given to man.

The common point between Sophists and Socrates was their insistence on educating man, determining and developing humanist virtue, and making people have the art of living. However, there were also some different points between the belief and methods of Sophists and Socrates. While Sophists gave lessons and made oral explanations on education, virtue, and humanist competence, Socrates made these points concrete with the examples from his life and merely by questioning. The education given by the Sophists was an external education which was based upon their verbal exhibitions related to virtue, education and human excellence, whereas the education of Socrates was dealing with internal development and it was also a kind of "therapy of soul". (8). Even though Sophists were quite self-confident about their talents and believed that the powers of human beings were limitless, Socrates was the one who searched for the nature and limits of human powers and knowledge and prepared a strong base with a reasonable and suitable self-confidence; moreover, he considered and accepted man with all his deficiencies. Perhaps the most important difference between Socrates and the Sophists was the fact that Socrates refused to charge fees for his teaching. He claimed that "wealth did not produce excellence; rather wealth derived from excellence" (9). In order to indicate the difference

between "sophists" and Socrates, Cropsey (1995) states in his book *Plato's World: Man's Place in the Cosmos* that:

> "….. In distinguishing himself widely from the sophists, he (Socrates) insinuates the selflessness of his purposes and his rootedness in Athens, in the hope perhaps that a showing of civic loyalty might weigh in the balance against endemic suspicion of wisdom." (10)

Socrates argued that the philosopher should be differentiated from the sophist because of the distinction in their functions. In his opinion, the philosopher was different from the sophist in that the philosopher was caring for the civil society unselfishly because the philosopher was able to understand the need of man for caring. Because of all these reasons, Socrates clearly distinguished himself from the sophists and he was against those who defined him as one of the sophists.

With their great concern for man and his improvement and education instead of dealing with the physical nature and divinity, the Sophists made a beginning for Socrates' later work on "man". Versenyi (1963) states that the Sophists dealt with the improvement and education of man, cultivation of human excellence and promoting the art of living. All these were also Socrates' main interest in his way of thinking.

Socrates was the first man to put necessary emphasis on crucial issues related to man. He also tried to warn man about his falsity and he said that man should turn from appearance to reality, from outside to inside, from surface to the depth. In this sense, his message is not only simple humanism but also a different kind of humanism which is the next step of philosophical thought in terms of man's conscious personality. Versenyi (1963) defines humanism of Socrates in his book *Socratic Humanism* in the following way:

> "By humanism we mean the type of thought that is centered upon man himself, that raises questions concerning his ultimate nature, and that tries to answer them without transcending the limits of what is human. In this sense humanistic thinking is the cultivation of man, his self-cultivation and self-unfolding into full humanity. Socratic philosophy is the highest embodiment of this type of thought in the history of man. At a distance of twenty-four centuries, it still challenges us and shows the way to authentic human existence." (11)

As can be understood from the extract above, Socratic Humanism includes the centrality of man and his need of education for improvement, which are still important themes while mentioning the importance of man even in our period, many centuries after its first appearance.

With all these ideas of him related to the importance of man, Socrates had always been both a source of inspiration and a consultant to Plato and Aristoteles with his ideas about moving of philosophical thought from universe towards man. According to the information gathered from the documents of Plato, Socrates always had a positive image in different periods of time. With his scholastic image in the medieval period, humanist image in the Renaissance time, and as a rationalist and illuminist in the subsequent periods, he was an idol for different generations. According to the presentation of Plato, Socrates had three important ideas:

a. "man is the main topic and center of philosophical research
b. no one can claim that they know exactly what the truth of man is
c. philosophy is a permanent call for man to really see himself, to analyze himself, to deal with himself and to know himself". (12)

His ideas were revealed via his dialogues written by Plato and his other students. What Socrates wanted to do and mean in his dialogues was to be able to make the person in front of him see himself, analyze his real self, to find the goodness and virtue in his personality. According to Socrates, evil is not something a person does intentionally. It is something which is the result of not knowing oneself well enough. Man is able to win any kind of war against nature by discovering his own soul. Socrates believes that the knowledge about a person's own essence or the knowledge about what makes a person a good individual and a good citizen is the only thing which is necessary for man. A person who knows what is good for himself will automatically do it because it is for his personal advantage. Many times he questioned the aim of a man's life and his answer to his own questions about it was spiritual competence. In order to reach it, man needs the knowledge of what is good and what is bad. In addition to knowledge, he also needs justice and courage. He once said that "I know you won't believe me, but the highest form of Human excellence is to question oneself and others" (13). He believed that questioning one's

life and trying to obtain wisdom was more useful than trying to obtain money, fame and political power.

Humanism presented by Socrates is a way of thinking which puts the stress on the human himself, asks some questions about the nature of man and tries to answer these questions without going beyond the limits of humanist. In this respect, humanistic thought is the cultivation of man, his making himself cultivated and revealing himself for humanity. Socratic thought is the most concrete version of that kind of a thought in the history of mankind.

While dealing with man, Socrates asked some questions such as "What is good?", "How is it obtained?", "How is it taught?" and looked for answers for these questions. He knew that nothing was good for everyone and for every period of time. He dealt with some important concepts in the human-related subjects such as human good, human excellence, human virtues like courage, temperance and justice.

II. A. a. Human Good

Why do men want the good? According to Versenyi, Socrates believes that there is one answer to this question: "the good is what fulfills one's nature, and the fulfillment of one's nature, the realization of one's proper potential is the natural aim of human life." (14) Socrates thinks that "good" is what is useful; then "what is useful"? It is what people need, what they lack, and also what completes them, what satisfies them, and what realizes them. It is the aim of human nature and it is what makes self-realization possible. In other words, it is what really makes people "happy". Happiness is the eventual aim of all wishes and it is the most important purpose of human existence. Socrates' ideas about happiness were not appreciated by the Christian interpreters because they defined "goodness" as something which was appropriate for God's wishes. For Christianity, it is related to the "other world", whereas in Socrates' opinions it is related to this world. Doing what is good will give people long-term pleasure, it will complete them and finally, it will make them happy.

However, people do not always chase goodness and happiness. They might sometimes want something which is in fact harmful, bad or worthless for them. A person, who chases something which is bad, in fact chases it because he thinks that it is good for him. A very important opinion of Socrates here is that nobody wants something which is bad on purpose. The source of every kind of evil is lack of knowledge. Doing wrong in action is a result of not bad destiny or a sinful nature but a result of lack of knowledge. In order to explain his ideas about this "unintentional badness", Versenyi (1963) points out in his book *Socratic Humanism* that:

> "Men often strive for something bad, harmful and evil, but they do so only out of ignorance: not because it is evil but because they think it is good. What is evil, i.e. harmful to him, no man willingly desires. This leads to one of the cornerstones of Socratic ethics: since all men by nature desire and love what is good, no man willingly does anything evil. To know the good is to do it, and the cause of evil is not a sinful will but a lack of knowledge. Wrong-doing is the result not of bad faith, weak will, or sinful disposition but of ignorance." (15)

While explaining the bad actions of man, Socrates stated that they were not actions done deliberately. They were in fact the products of man's ignorance and lack of knowledge. For this reason, in his opinion, all the bad acts should be evaluated in the light of this thought.

II. A. b. Human Excellence

In addition to Human Good, Socrates also indicated his belief in human excellence. He believed that "human excellence" was equal to his self-knowledge. Versenyi mentions Socrates' opinions related to human excellence in his book *Socratic Humanism* as:

> "…. Unless a man knows what he is, what his needs and talents are, and wherein he is deficient, i.e. unless he knows himself, he does not know what is really good or evil, useful or harmful to him. Since human good is defined with reference to human nature, human excellence, wisdom or the knowledge of good and evil can be defined as self-knowledge." (16)

According to this extract by Versenyi, "knowing oneself" is the only explanation for both the good and the bad things related to man's life. If he knows himself, he can know what is good and bad, and through his self-knowledge, he can realize his own nature including his wisdom and excellence.

II. A. c. The Importance of Virtue

When it comes to Socrates' ideas about "virtue", he says that "if we want to train and educate our young people, the first thing we should do is to think about and specify what virtue is because it is the most important possession for a man. If a person does something good when he knows it to be good, in other words, if he works for his natural aim, his virtue that is peculiar to his humanity is his knowledge. Versenyi (1963) suggests in his book *Socratic Humanism* that his sentence that he is never tired of saying, "Virtue is knowledge" (17), is in fact the essence of his moral teaching. Is every kind of knowledge virtue? The knowledge related to a type of art, work or subject might not make someone happy. For instance, a good shoemaker, a successful doctor or a scientist has a great deal of knowledge but he might not be happy at the same time. Then, the knowledge, which is virtue is good, makes people and their lives good. Abstract theoretical information cannot be virtue because it does not have any kind of contribution to the life of the individual. The knowledge which has the practical application in man's life is the most precious knowledge for him. In the Socratic thought, it is emphasized that knowing yourself is another expression for virtue because it is associated with the knowledge about the thing that is necessary for us, which is what we are in need of in order to be happy. A person cannot be virtuous unless he knows what he needs, what he lacks of, and what he is capable of doing. In addition to his insistence on the concept of "virtue", it is possible to mention the significance of knowledge for him. He believed that the basis of knowledge is human logic. He strongly argued that knowledge and virtue are so closely related that no one does something bad intentionally.

The most important virtues for a person are courage, temperance, justice, and piety and these are the topics that he dealt with in his dialogues with his interlocutors and with the topics of questions he usually asked.

II. A. d. Courage

Socrates thought that "courage" should be defined since it was one of the most important virtues of man. Because it is a virtue, it is something good, which makes us good and happy. All human virtues are directly related with knowledge, Socrates believes, as a result of this, courage is also related with knowledge. Versenyi says, in Socratic terms:

> "…courage is nothing but the knowledge of what to fear and what not to fear, the knowledge of what is worth daring and what is good to avoid. True courage comes not from fearlessness but from wise fear, the fear of what is truly fearful, the fear of the loss of a greater good. True courage involves a calculation, measuring, and weighing of what is more or less fearful, what is more or less dangerous in the long run. Courage is simply wisdom, the knowledge of good and evil." (18)

It is easy to understand from the extract above that real courage does not simply include facing the danger but it genuinely includes deciding on when to face it.

II. A. e. Justice

Among these virtues that Socrates mentioned, the most repeatedly occurring one is "justice". In his opinions about justice, Socrates was in line with Protagoras, who was one of the most popular sophists. A government exists for the goodness of its citizens. It provides security; regulations and sharing of work make life richer, better and more livable. Governments are good as long as they serve the advantages of the individuals, hide the deficiencies of people and assist them to achieve self-realization. Unless they are restricted with some rules and regulations, people always give importance to their own personal advantage and ignore the others' rights.

Therefore, regulations, laws and traditions are indispensable parts of human life. Since governments exist for the goodness of man and laws exist for the goodness of governments, laws automatically exist for the goodness of every individual. Laws exist not only for limiting people but also supplying the necessary freedom for self-realization. Socrates' definition of justice is two-folded. The first one is "giving every person what he deserves, what he needs, what he possesses, what is suitable for him, what is good and beneficial for him". (19). The second one is "everyone's doing what is good and suitable for him or her and as a result of this, getting what he or she deserves" (20). Being fair is for everyone's benefit. A person who harms the government in fact harms himself. That was the reason why Socrates refused to escape from prison after being accused of corrupting young people and trying to create new forms of deity, as stated in his important dialogue "*Crito*".

According to Socrates, the best way to live for people is focusing on self-development rather than the material wealth. He always tried to encourage people to focus on true friendships and sense of community. In order to support the unity in the society, he invited all the people to come together in the meetings he organized. He made very important contributions not only to his own community but also to all humanity.

Socrates tried to prove the importance and dominance of knowledge in human behaviour and to demonstrate that knowledge is a noble element in human life and it has the capacity to govern man. He stated that the ones who learn what is good and what is bad will never be distracted by anything to act otherwise than as knowledge directs. He always had an understanding of human psychology and it was a part of his mission in the society. He believed that man was a rational creature and could only be misled by errors caused by lack of knowledge. He drew the conclusion that the use of logical persuasion, rational arguments alone is sufficient to reform human beings because they had the necessary capacity to realize his own mistakes and to correct them. That was the main reason why his ideas were revealed through the use of dialogues. He was also sure that the rationality of man was something observed in all the human beings; therefore, it was not peculiar to an exceptional group.

Socrates struggled a lot so as to achieve something in the personal level. The main reason behind this was the fact that he was not dealing with political matters and political institutions. His political practice was quite unusual for his era. He believed that because every individual had rational abilities, they could be taught how to improve these abilities through the method of questioning. Klosko (1983) explains his views about this in his article:

> "(Socrates thought that) every individual had a rational soul, and so every individual could be awakened to become morally autonomous and to rule himself. Socrates devoted his life to a sustained attempt to waken his fellow citizens to his conception of the virtues of the soul, to a life devoted to reason and moral autonomy. To get his fellow citizens to pursue this greatest good for man is the goal of his mission." (21)

May (2000) maintains in her book *On Socrates* that with his great efforts and long-lasting devotion, Socrates emphasized the necessity of morality, the power of human thinking and reasoning. She further states that "to learn about Socrates is to learn about two tendencies within every human being" and explains these two tendencies as:

- "the tendency to strive for the improvement and perfection of one's rational self,
- the tendency for one to avoid fear and hate." (22)

Perhaps for this reason, his life story and the things he struggled for throughout his lifetime still maintain their importance and his story is considered to be "one of tenacity, love and hope, and one that resonates with our lives even today" (23).

The ideas Socrates emphasized throughout his life have been thought to be closely related to humanist idealism and for this reason, many times his name took place in the contexts of "satire" with the search for better possibilities for man. According to Guilhamet, the fact that Socrates' name appears in many of the satires surviving from the ancient world is not a coincidence. He explains that "the reason for Socrates' high standing among the satirists is related to the character and

philosophical style exhibited in Plato's dialogues, particularly the early ones, and, to a lesser extent, in other accounts of Socrates". (24)

The techniques that are mainly included in Socratic irony carry significant connections with the satirical elements. The techniques he used in his dialogues which are "the elenchus, the protreptic monologue, the maieutic method, the role of gadfly, the bantering style and the Silenus image" (25) are closely related to themes and techniques of satire. Particularly "the elenchus" that Socrates adopted in nearly all his works, as Guilhamet stated in his article *Socrates and Post-Socratic Satire*, is very similar to a usual satiric ploy. He pointed out that:

> "….. The satirist may promise a pleasant narrative, but instead raise serious moral issues; he may invite the reader to a drinking party, but condemn the very pleasure the reader is anticipating. In so doing the satirist follows exactly the same conviction that to make men virtuous you must first show them what virtue is. The elenchus, like satire, proceeds on somewhat negative principles. It does not explain true virtue, but rather explodes false assumptions about it. By stressing what is wrong, satire proceeds along the same lines." (26)

By looking at Socrates' "maieutic method" i.e., his role as a midwife in the birth of others, it is possible to have an opinion about Socrates' idea of education. Contrary to the ideas of the Sophists stating that "students are passive receptacles of knowledge" (27), Socrates thought that the quest for knowledge is a very active process and teachers' role is a very passive assistance. Guilhamet also attested that his ideas about education constituted the basis for the educational concern among satirists.

Another important element of Socratic writing is the "Socratic gadfly" which has been adopted by many satirists appearing after him. In the *Apology*, Socratic develops this image of gadfly as a way of defending himself against the ones accusing him. He says:

> "Now therefore, gentlemen, so far from pleading for my own sake, as one might expect, I plead for your sakes, that you may not offend about God's gift by condemning me. For if you put me to death, you will not easily find such another, really like something stuck on the state by the god, though it is rather laughable to say

so; for the state is like a big thoroughbred horse, so big that he is a bit slow and heavy, and wants a gadfly to wake him up." (28)

As can be understood from the above extract, Socrates defined his mission to be a kind of fly which disturbed the city to make it awake and realize his own laziness. He satirized the city, its appointed representatives, and of course himself.

In spite of all his efforts to improve man and make him realize the real potential inside of him, he was accused of corrupting the young in Athens, not believing in the gods of Athens and trying to create new deities. Ignoring his efforts to achieve something for the good of man, he was sentenced to death and drank hemlock in prison and died.

II. B. SOCRATIC DIALOGUES AS HUMANISTIC TEXTS; *EUTHYPHRO*, *CRITO* AND *APOLOGY OF SOCRATES* (399-347 B.C.)

They are a series of dialogues written by Plato and Xenophon as discussions of Socrates and other people of his time or between Socrates' followers about the concepts of Socrates. He spread his philosophy and point of view through his dialogues. Each of his dialogues raised fundamental issues related to the basis of moral, religious, legal and political obligation. For Socrates, philosophy was the only hope for improvement of human condition. In his opinion, the real truth could be reached through questioning and man was able to comprehend the real meanings of "good" and "right" in this way.

Socrates dedicated his whole life to examining his life and making others examine theirs generally mentioning arguments about virtue and other things. For this reason, his dialogues aimed to provoke the skepticism in others in order to encourage them to take part in some unlimited inquiry as he himself did. This attitude of him, he stated, was a key point in creating democratic citizens. Simpson (2006) stated in his article *Is Socrates the Ideal Democratic Citizen* that:

> "Eternal skepticism is a primary virtue of the democratic citizen because it liberates citizens from strong commitment to their views and creates an opportunity for openness and dialogue with other viewpoints." (29)

Socrates' inquiry that he adopted in his dialogues tried to make the interlocutors capable of thinking independently. In this way, they could have the ability of self-reflection, self-reform and a change in the political life. They would no longer accept certain truths as they were without any kind of thinking and questioning and they would have the potential to initiate the individual in the political reform. Since Socrates, himself, did not write anything, his ideas were reflected via his friends and students. Plato is the one who turned Socratic dialogues into written documents; therefore, in some cases Socratic dialogues are called "Platonic Dialogues".

Socratic dialogues are analyzed in three groups; namely, early, middle and late dialogues. According to May (2000), in the early dialogues, the character "Socrates" corresponds to the historical Socrates. The reason for this is the fact that Plato preferred to write about the historical Socrates early in his career and he preferred to write about his own ideas later on his career. The ones in which he expressed his own views are called the "middle" and "late" dialogues of Plato. In this dissertation, his early dialogues were analyzed because of the fact that they reflected the ideas of Socrates that Plato was acquainted with.

The dialogues of Socrates include discussions of different issues related to life. In all his dialogues, Socrates highlighted one important virtue in human life. The process of discussion is an important thing for Socrates because he believed that the process of discussion is essential for preparing human beings to a moral life. He maintained that it is only possible through discussion that man can understand the important concepts of life such as wisdom, courage and justice. In Plato's *Apology,* Socrates makes an important comment on the necessity of discussion:

> "……. I tell you that to let no day pass without discussing goodness and all the other subjects about which you hear me talking and examining both myself and others is really the very best thing that a man can do and that life without this sort of examination is not worth living." (30)

Socrates' deep belief in the necessity of questioning revealed his ideas of education and also introduced the beginning of his "dialectic method". The dialogues of Socrates generally remained inconclusive but surely there was a reason for that. Socrates wanted to imply that "real knowledge occurs only when we are able to justify and account for our beliefs". According to his method of education, giving the right answer immediately was not the correct way. The aim must be leading the students towards the correct answer with the help of questions and make them have the ability of explaining and defending their own answers instead of memorizing them. This method of education became the foundation of Academia of Plato, which is the first example of university in Europe.

II. B. a. EUTHYPHRO

II B. a. 1. The Importance of Piety as a Part of a Moral Character

In his dialogue ***Euthyphro,*** Socrates has a conversation with only one interlocutor. Socrates and Euthyphro meet at the Porch of the King Archon. Socrates faces prosecution for impiety whereas Euthyphro is prosecuting his own father on a charge of homicide. Euthyphro's father let one of his workers die who was responsible for the death of a slave belonging to their family estate. According to Euthyphro, this worker died because of his father's indifference to him. That worker was kept in a ditch while his father was waiting for an answer from the expounders of religious law. While he discusses this issue with Socrates, a dialogue on the real meaning of "piety" takes place between them. The main theme of the dialogue is "what is real piety?". During the conversation between Socrates and Euthyphro, the real meaning of piety is questioned. Socrates asks whether the holy is holy because the gods love it, or whether they love it because it is holy. The approval of gods is not the only necessity of rightness or goodness. It is only one part of a person's morality and there are some others that should be taken into account. Man has got duty not only to the gods but also to his neighbour. This idea of him explains the importance of friendship between people in the definition of real piety. The cooperation between people is an important element in the society. Through the questions that Socrates asked during the dialogue, he wants to turn his interlocutor into a virtuous person by teaching him what certain virtues are, just like in his other dialogues.

While explaining the mood and real purpose of Socrates, Gallop (1997) maintains that:

> "……. Socrates' own 'service to God' is far from being merely a 'skill in trading'. He seeks the good of others, not to gain profit for himself, but from altruistic motives, and even at personal cost. He had spoken earlier of his 'benevolence' or love of humanity, a disinterested concern for the well-being of others, analogous to God's compassion for mankind. For to wish others well without getting anything in return is characteristic of the gods. They have

> no needs which we can supply, since they alone are self-sufficient." (31)

His real definition of holiness, in fact, includes a purified state of mind. It is what Socrates tried to mean in this explanation of 'service to God'. He said it included the "recognition of one's own ignorance and the quest for understanding in oneself and others" (32).

II. B. a. 1. Love of Man

In his conversation with Euthyphro, he explains that he has been accused of corrupting young people in the society by a man called Meletus. According to him, Meletus is the only one who makes the right start in politics. Young people are extremely important for Socrates because they are the most important part of the society. He says "….. it is right to make it one's first concern that the young should be as good as possible, just as a good farmer is likely to care first for the young plants, and only later for the others". (33) Although Meletus was the one who was one of his accusers in the court, he could be pleased with the fact that Meletus was able to take an active role in politics instead of being angry with his wrong accusations. Taking this idea into account, it is possible to see Socrates' love of man even though some of them let him down.

II. B. b. DEFENSE OF SOCRATES

Defense (Apology) of Socrates is another important work of him which clearly expresses his ideas. Although it is considered among his other dialogues, it is in fact a monologue. It provides a deeper understanding to Socratic way of life and defends philosophy just like Socrates himself. May (2000) states that this *Apology* of Socrates "offers much more information about the historical Socrates than some of Plato's other early dialogues. It contains Socrates' explanation and defense of the life that he led" (34), for this reason it has a historical as well as literary significance. Gallop (1997) also describes this work as an "oratorical masterpiece" and said that

"the eloquence, wit, dignity, and moral courage displayed in it can seldom have been rivaled in the history of rhetoric" (35).

Defense of Socrates is made up of three main parts. The first part includes Socrates' own defense of himself, the second part is the verdict and the third part is the punishment. The most famous part of his defense is the first part in which he explained his ideas about real wisdom. He stated that his wisdom stems from the fact that he is aware that he knows nothing. The popular saying "Know Thyself" is a significant sentence illustrating his views.

II. B. b. 1. The Development of Moral Excellence in Man

His morality can be explained in a way that put him to a different place among others like him. He wanted to "serve his own God" which is actually the development of moral excellence in himself and others. In his ***Defense***, this is described as "service to Apollo" (36). His main concept of morality and religiousness has got a different perspective giving importance to the life of man. It is clearly explained by Gallop (1997) in the introduction of *Socratic Dialogues* by Plato:

> "Had Socrates been ordered by a dream or oracle to kill one of his young sons, as Abraham in the Old Testament was ordered by God to kill Isaac, it is inconceivable that he would have obeyed. Having faith in God's goodness, he would have refused to accept a religious standard that contravened his ethical one. He would have felt certain that the order, if it genuinely came from God, demanded some alternative interpretation." (37)

Taking all these ideas into consideration, it is possible to say that divine will was not his criterion of morality. His guidance came from a very extraordinary source which was a "spiritual sign, a mysterious voice that had come to him ever since his childhood, warning him not to do the things that he was about to do" (38). It is expressed as "religious rationalism" (39) which put human intelligence as a god-given faculty into the initial position in human life. He believed that just like him, every man was able to find the correct form of behaviour by using their reasoning abilities.

II. B. b. 2. The Good of Man

His ideas giving importance to man and his goodness are quite significant in his ***Defense*** that he stated many times that every kind of institution in the society should contribute to the man's awareness of moral goodness and truth. He also tried to explain the correct behaviors of man in every word that he uttered. He stated that "the most honorable and easiest way is not silencing of others, but striving to make oneself as good a person as possible" (40). He also says that "nothing can harm a good man, either in life or in death" (41). In his ***Defense***, Socrates mentions his real intentions in questioning the young men on the street. In his explanation, he repeatedly deals with the sides that differentiate him from the others in the society. Socrates says:

> "I care nothing for what most people care about: money-making, administration of property, generalship, success in public debates, magistracies, coalitions, and political factions … I did not choose that path, but rather the lone by which I could do the greatest good to each of you in particular: by trying to persuade each of you to concern himself less about what he has that about what he is, so that he may make himself as good and reasonable as possible." (42)

In this extract, he criticized the idea that put material wealth and worldly success into the primary position in human life and suggested that these should be replaced by moral excellence not only by individuals but also by societies. That is, in fact, the point which distances him from the Sophists, who were private teachers working in return for money. He said "It is not wealth, I tell you, that produces goodness; rather, it is from goodness that wealth, and all other benefits for human beings, accrue to them in their private and public life." (43)

Socrates' mission is expressed in his ***Apology*** as a kind of political mission which was reforming the lives of his fellow citizens. Klosko (1983) expresses this point in his book *Plato's Utopianism: The Political Content of the Early Dialogues* as "The means he pursued, also described in the Apology, consisted of reasoning with people, of exhorting and urging them. At one point in the Apology, he describes himself as taking his fellow citizens aside individually like a father or an elder

brother, urging each to care for virtue". (44) His main purpose is to reform the city in which he lives in but he does not try to do it all at once. Since the individual has an important place in all of his works, he attempts to change the city by improving the individuals who make it up.

Cropsey (1995) indicates that in his **Defense**, Socrates mentions "the good of man" as the main mission of him in front of the judges. He defends himself and says that his main purpose is not corrupting the young but elevating them. Cropsey says in his book named *Plato's World: Man's Place in the Cosmos* that:

> "….. He does not expect his hearers to take him seriously, but he tells them nevertheless that discoursing everyday about virtue and the other things that they hear him discuss, and examining himself and others, happen to be the greatest good for man; and the unexamined life is not a livable life for man." (45)

As can be seen in this extract, Socrates' only purpose in questioning the young men of Athens was to educate them because in his opinion, an unexamined life was not worth living at all.

In the verdict part of his **Defense**, he is found guilty and he concludes his speech by saying that he does not feel anything negative for those who accused and condemned him and he wants them to take care of his three sons making sure that they also put goodness before their own selfish interests. He asserts that:

> "When my sons come of age, gentlemen, punish them: give them the same sort of trouble that I used to give you, if you think they care for money or anything else more than for goodness, and if they think highly of themselves when they are of no value. Reprove them for failing to care for the things they should, and for thinking highly of themselves when they are worthless." (46)

It is his only wish from the ones that accused him of being impious and corrupting the young of Athens to make his sons aware of the real meaning of their existence in life and to keep them away from all kinds of things ruining their goodness.

II. B. b. 3. The Importance of "Socratic Method"

In his ***Defense***, Socrates explains the reason why some people in Athens get angry with him. He says that they are angry because the young in Athens learn to question and refute the ones more superior than them. He states that:

> "There is another reason for my being unpopular. A number of young men with wealthy fathers and plenty of leisure have deliberately attached themselves to me because they enjoy hearing other people cross-questioned. These often take me as their model, and go on to try to question other persons. Whereupon, I suppose, they find an unlimited number of people who think that they know something, but in fact really know little or nothing. Consequently, their victims become annoyed, not with themselves, but with me, and they complain that there is a pestilential busy body called Socrates who fills young people's heads with wrong ideas." (47)

The Socrates in Plato's early dialogues taught the young people of Athens the ability of questioning and refuting their superiors. With his continuous questioning, he made an important contribution to the intellectual and educational life of Athens. With the encouragement of Socrates, the young in Athens realized the inadequacy of their parents, priests and professors' knowledge and they became disobedient. However, this was not the main purpose of Socrates in refuting others and teaching the young how to refute their superiors to humiliate them but to help and improve them. His aim was again the improvement of "man" and a much better society.

II. B. c. CRITO

II. B. c. 1. The Importance of Goodness

Another important dialogue of Socrates is ***The Crito***. It is a very good example which states a formidable standard of moral argument. It tells us the story of a philosopher who dies for his ideal. This dialogue takes place while Socrates is waiting in prison for his execution because of the accusation towards him stating that he corrupted the young men of Athens. This dialogue written by Plato tells us about the last days of Socrates before his execution. He is visited by his old friend Crito who says that the fatal day is about to come. He tries to persuade Socrates to escape and in the same way Socrates tries to persuade Crito that it will be wrong for him to escape according to the Laws of Athens. While Socrates considers Crito's proposal, he tries to decide whether it will be "just" or "morally justified". As Socrates is trying to persuade Crito about his own case, he again displays his own ideas related to humanity and goodness.

> "**SOCRATES:** Well now, Crito, should one ever ill-treat anybody or not?
> **CRITO:** Surely not, Socrates.
> **SOCRATES:** And again, when one suffers ill-treatment, is it just to return it, as most people maintain, or isn't it?
> **CRITO:** It is not just at all.
> **SOCRATES:** Because there is no difference, I take it, between ill-treating people and treating them unjustly.
> **CRITO:** Correct.
> **SOCRATES:** Then one shouldn't return injustice or ill-treatment to any human being, no matter how one may be treated by that person."
> (48).

In this extract from the Socratic Dialogue called ***Crito***, Socrates questions his interlocutor so as to make him think about the real meaning of justice. He asks him whether it is correct to answer injustice with injustice while Crito is trying to persuade him to escape from the prison.

Socrates believes that he will harm the city if he escapes because it will be against the laws under which he lived for seventy years and brought up his children. He refuses to escape stating the importance of the regulations of the state and the

duties of the citizen within the state. If he escapes, he will ruin the laws of Athens and it will harm the citizens of the city and harming the others will harm his soul. With a harmed soul, it is impossible to go on living for Socrates. In his decision, he uses not only his social reasoning but also his rationalism. In his opinion, integrity, institution and laws are the most valuable possessions of mankind; for this reason, he sacrifices himself in order not to ruin these important concepts of the Athenian law. He thinks if he betrays the law of Athens, he will be betraying his own conscience.

Because Socrates always emphasizes man's ability to use his mind, one of the most significant arguments he stresses in *Crito* is the importance of man's reasoning. He states that a man must be guided by his reasoning and he shows contempt for those who think irrationally and act randomly. Money, reputation and such kinds of things are of the thoughtless man's concern. He believes that the main purpose of philosophy is to improve the souls of human beings above all other things in life and it is the very essence of life. Throughout his entire life, Socrates dedicated his life to the good of Athenian society and he preached about the excellence of human beings whenever he found an opportunity.

II. B. c. 2. The Good of State, The Good of Man

In order to justify his decision against fleeing from the prison, Socrates explains his views related to his responsibilities towards the state. He points out that the law, which accuses him of corrupting the young, has given him a long and satisfactory life. With the help of the city's laws his parents got married, he was born and he was educated. Since he cannot convince those who blame him, he gives up what he believes to be true and decides to obey their death sentence. In spite of the fact that escape is an easy way, he thinks that it won't do any good to the system and it will only bring more corruption to the system which sentenced him to death. It is believed that Socrates' attitudes enlightened many people starting from the ancient Greece and set up the basis for the legal system in the Western world. Although he was executed in an unjust manner, he always believed in the system in Athens. He believed that his death sentence would make the law system in Athens better. It made

the arguments in favour of the system stronger and the common belief stating that "*though people make mistakes, the system works*".

Socrates emphasizes the importance of using the method of persuasion in order to cope with the things that people are displeased with. He believes that it is much better than being against the unsuitable practices and using violence in order to change them. Klosko (1983) focuses on this idea of Socrates in his work the ***Crito***:

> "The fact that in *Crito* Socrates argues that it is never right to resist the commands of one's state through violence, and that one is limited to attempting to show the state what is really right, one is also limited to persuasive means." (49)

According to this extract, it is not correct to use violence even though you are right in your case. Instead of the use of violence, he proposes the use of "persuasion". In Socrates' opinion, this is the best way of making people accept your views.

When all the points mentioned related to ***Crito*** are taken into account, it is a significant work by Socrates, which illustrates the important role of individual within the state. With the help of the morals it aims to express, this work reveals the best possibilities for mankind in a society. With his preference of death to dishonour, Fiero (2002) asserts that "he (Socrates) reaffirms the Hellenic view that immortality is achieved through human deeds, which outlast human lives" (50).

II. C. SOCRATES AS THE MAIN SOURCE OF PLATO'S IDEAS

5th century was a period of new ideas coming to Athens quite fast and later on this city turned into a place which was famous for its artistic and intellectual capacity. Important thinkers at that time started to reject what was believed to be true once upon a time. They started to think that traditional explanations which were based on supernatural beliefs and myths were no longer sufficient. It was in such a period that first Socrates and then Plato started to have an important part in Athenians' life.

Socrates was identified as one of the wisest men to have ever lived in Athens. He devoted most of his life to enlightening people, especially young people and

philosophy was one of his main concerns. Just like Socrates, his student and one of his closest friends Plato was a man who was deeply in love with educating people and philosophy, that's why; he established a school, *The Academy*, in Athens for the education of youth. Since Socrates, himself, did not write anything, Plato is the main source that we have this knowledge about Socrates nowadays. The style that Plato adopted in his dialogues was similar to the style of Socrates and their ideas were quite similar. Socrates not only taught him a great many things but also made him discover more things on his own in the light of the things he himself had provided. Plato learned to trust man and his capacity for becoming better and he thought that "man was born with knowledge" (51).

When the sources for Socrates' ideas are taken into consideration, two different sources of information are mentioned; namely, Plato and Xenophon. Although some people claim that Plato revealed his own ideas as if they had been Socrates' ideas and Xenophon is a better source of information about Socrates, the majority of people believe that the most reliable source of information about Socrates' life and his ideas is Plato. The general idea accepted is that Plato is "a safe authority for the facts of Socrates' life" (52). Field (1924) explains in his book called *Socrates and Plato in Post-Aristotelian Tradition I.* the criterion for the identification of the most reliable source about Socrates' life and ideas as:

> "We can think of two possible sources from which information might be derived which would help us to judge about the historical character of Plato's portrait of Socrates. One would be Plato himself so far as information could have been derived from him personally apart from a reading of his published works; and the other would be independent accounts of Socrates by others who knew him personally. But on looking into the evidence we find that the information which can be traced to the latter source is extremely slight, so slight indeed as to be almost non-existent. It will be convenient, therefore, to consider it first and get it out of the way before going on to the first source, which is by far the more important." (53)

According to the paragraph above, it is possible to say that the most reliable source for the life and ideas of Socrates was the works of Plato although the

possibility of gathering some information through the other people who were in contact with him existed.

It is most probably due to this close connection between Plato and Socrates that the same dialogues written by Plato are both called "Socratic dialogues" and "Platonic dialogues" in different sources. Field (1924) explains this close connection between Plato and Socrates in his book *Socrates and Plato in Post-Aristotelian Tradition I*:

> "It is probable that the other writers did not represent Socrates as discussing the kind of questions or putting forward the kind of views that some of the Platonic dialogues ascribe to him……. In general, we have to recognize that there is next to no Socratic tradition in later times independent of that which comes to us through Plato." (54)

When Plato met Socrates, it was a turning point in his life. Since Socrates, himself, did not write anything, Plato devoted most of his life to discussing the ethical questions posed by Socrates. When he studied the politics and laws in his own country and when he witnessed the unjust execution of his teacher Socrates, he decided to deal with these in a more detailed way. He was aware of the fact that the law and morality were deteriorating at an alarming rate; for this reason, he spent so much time on thinking how these conditions could be improved for the people living in there. He formed his own opinions about the best possibilities for people and stated in his Seventh Letter that:

> "I was forced, in fact, to the belief that the only hope of finding justice for society or for the individual lay in true philosophy, and that mankind will have no respite from trouble until either real philosophers gain political power or politicians become by some miracle true philosophers." (55)

Plato used his early dialogues to present something related to the Socrates he knew. He was not only a teacher for him but Plato also adopted and reflected his opinions in many of his own works. According to Friedlander (1958), Plato was always grateful to his teacher Socrates for changing the course of his life, elevating him out of that mass of Sophist teachers and for projecting the image of a man who died for his ideals, for truth against heavens, which was, he thought, the most

important element of real philosophy. Friedlander (1958) expressed this thankfulness of Plato in his book called *Plato: An Introduction*: "…..this is quite right –yet not enough –to say that the written works of the pupil are a monument of gratitude to the teacher ". (56)

Plato used Socrates as his main character and a way of reflecting his own thoughts in his works. Plato generally did not appear as a character but his name was mentioned in some parts of the dialogues. He benefited from Socrates' opinions and his "dialectic method" in nearly all of the dialogues. His aim is explained in the following lines:

> "By placing Socrates in the center of his philosophical dramas, he thus erected, for all time, not only a monument of gratitude, but the highest one of formative power. This, to be sure, might still be misunderstood as an artistic device or a choice. Obviously, to Plato it was a necessity." (57)

What the existence of Socrates represents is another important issue in order to understand the real meaning of the dialogues. Socrates emphasizes many ideas in the dialogues that the real Socrates would also express in the real world. Friedlander (1958) points out in his book *Plato: An Introduction* that:

> "What does Plato's Socrates represent? He inquires into the "teachability of virtue", into the nature of "virtues", into the nature of other vital forces such as friendship and knowledge. He represents the unimpeachable dignity of justice and the other "virtues". He constructs the ideal state. From his mouth flows the praise of Eros, resound the myths of immortality, judgment of the dead, and elevation of the soul to the invisible realm." (58)

In addition to these, the Socrates appearing in the dialogues is nearly the same with real Socrates. According to Friedlander (1958), his physical appearance is the same in that they have the same "bulging eyes, flat nose, walking barefoot; habits of ceaselessly asking and probing, affable sociability, and losing himself in imperturbably deep thought; hardness towards himself and prudent courage" (59).

The relationship between Plato and Socrates is not only because of the fact Socrates took part as a character in Plato's dialogues but also because the place of

Socrates in his life and his experiences with him were the thoughts, words, and images related to Plato's theory of love.

With his great insistence on dialogue form, Plato emphasized the role of Socrates in his life. Dialogues were an important part of Socrates' life; likewise, most works of Plato were in the dialogue form. It also shows how important the connection between Plato and Socrates was. Field (1924) states this connection between Plato and Socrates in his book *Socrates and Plato in Post-Aristotelian Tradition* in this way:

> "With quite a keen dramatic sense and a full understanding of the subject and of the persons whom he portrays, it is hard to think that Plato did not also depict his chief character, Socrates, with full fidelity." (60)

Plato formed his great views thanks to his close relationship with Socrates and his production of Socrates' ideas through his dialogues added a great amount of value to his already present career as a philosopher. Dubs (1927) asserts the importance of Plato in the following way:

> "…….. Socrates is restored to us as one of the greatest figures in the history of philosophy, and by his side we find Plato, equally great in philosophic ability, now recognized as not a mere poet, fabricating dramatic fictions, a person whom the author of the *Laws* would despise, but as one of the greatest dramatists the world has known, who succeeded in making the historic persons of Athens into the eternally living figures of his dialogues, a man who possessed the spirit of scientific accuracy in an age when it was almost unknown, who was at the same time the keenest critic of his master's philosophy and the person who developed it most powerfully." (61)

The period when Plato's philosophy became prominent was really striking because that era included many important events. That time between the 4th and the 5th century B.C. had visible negative effects of Pelepones Wars and the defeats by Sparta in Athens. Athens also felt the confusion created by the political uncertainties, economic and social chaos which were directly associated with them. At one point in this period, democracy was left behind and oligarchy became quite dominant in the society. While these events were taking place, Socrates was executed because of the belief that he corrupted the young of the society and the only hope for enlightenment

was the sophists in Athens. Plato's philosophy became significant in this period of social and political confusion.

II. D. HUMANISM IN PLATO'S *REPUBLIC* (380 B.C.)

  Republic is one of the most important works of its time and although it has been so long since it was written, it is still one of the most influential works of literature. It reflected Plato's most significant ideas about man and the importance of education in human life and his main purpose was to be able to see the real potential in him and to create a better society for everyone. Classified as a shift from Plato's early dialogues to the middle ones, *Republic* is either regarded as a blueprint for a perfect future society or a dialogue discussing "the necessity of education so as to be able to create such a society portrayed in the novel". (62)

  Like many Greek philosophers, Plato, too, took for granted that the highest good of man was the absolutely highest good in general. In his opinion, the means through which this highest good is to be gathered is the practice of virtue and the acquisition of wisdom. Kraut (1992) emphasizes that the reason why he started to deal with philosophy as a distinct subject was the fact that he always conceived philosophy as a field with a quite different method and he claimed that philosophy had a really essential position in human life and in the community as a whole. He believed that philosophy had the capacity to grasp alone what was important in human life. This work of Plato, which once dealt with such important themes as justice, the importance of knowledge, still keeps its importance in spite of long centuries that have passed since it was written. Bloom (1987) states the importance of *Republic* in his book *The Political Philosopher in Democratic Society: The Socratic View* as:

> "With the Republic, a long tradition of philosophy tells us what the issues are; we know that the question is justice and the best regime. When we read the sections on the good and knowledge, we feel at home because we see them as parts of a great discussion which have been going on in Western thought for two and a half millennia, a discussion participated in by Locke, Kant, and Nietzsche, who use the same terms as does Plato." (63)

Another important critic emphasizing the significance of this work is Garvie (1937), who stated that this great work of art made an important contribution to the literary world. He stated in his book *Reflections on Plato's Republic* that:

> "In his greatest work (The Republic) the greatest thinker of his era, if not of all time, Plato, writing in one of the greatest, if not even the greatest epoch in the intellectual, artistic, and literary history of mankind, held up a mirror not only to his own age but to every age, not least our own, in the glowing radiance of his unsurpassed genius." (64)

As can be understood from these two extracts, with the themes focusing on justice, the best possible regime, etc. and as the proof of Plato's genius reflecting the characteristics of its era, *Republic* made important contributions to the foundation of Plato's Academia and also to western philosophy.

Ophir (1991) stated in his book called *Plato's Invisible Cities* that this book occupies a great position in literature as it was one of the longest dialogues of Plato. This book does its best so as to portray "the Platonic doctrines" and it is, therefore, a milestone in western philosophy. It is also a comprehensive piece of writing in which the main theme is "justice", "the presence of rational principle in power and in human relations". Plato's dialogues, particularly *Republic*, constitute an important place in their own era because of their role in founding the Academy and their link with all kinds of intellectual activities at that time.

With the increasing concern for man in the ancient period, the choice of dialogue as a form of philosophical expression became very popular. Plato's adherence to dialogue form stemmed from the fact that he believed, just like Socrates, that in the dialogue form there was the possibility of examining human life and this was the essence of life and an important mission of a philosopher. In this sense, it can be asserted that this shows us the main connection between literature and philosophy because the dialogue form could be regarded as a form of both literature and philosophy simultaneously. Another reason for his choice of dialogue form was the fact that he was quite good at making the characterization of his figures. He was able to depict his characters no matter how complicated they were with great capability. Dubs (1927) dwells upon in his book called *The Socratic Problem Plato's* ability to use dialogue form:

> "Plato was a dramatist who has rarely been equaled in the dramatic characterization of his figures. He can best be compared with

> Shakespeare in the way in which he completely effaced his own personality in the characters whom he depicted. Plato was able to throw himself into most various and unlike characters and depict them with marvelous fidelity." (65)

There are certain concepts that he emphasized repeatedly in his works such as "justice" and "goodness". He believed that people should look for a general theory of goodness which refers to every single part of a society, that's why; these two concepts are interrelated in most of his written products. Kraut (1992) states in his book *Cambridge Companion to Plato* that:

> "Plato equates health, the good condition of the body, with a certain harmony among its elements; and he argues that justice, the good condition of the soul, is also a certain kind of harmony among its parts; and so the thought suggests itself that he takes the goodness of anything of a certain kind to be the harmony of proportion that is appropriate for things of that kind." (66)

In this sense, it is possible to say that Plato makes a connection between human body or soul and the government. When any part of the body is wounded, it has a direct effect on the whole body. Likewise, when a part of a society is harmed, it affects the whole society. For that reason, every individual should be important and their potential for becoming better should be taken into account.

As in most of his dialogues, a critical philosophical question is posed and the majority of the work is devoted to answering this question. Cross and Woozley (1964) state that in the ***Republic***, also, the philosophical, political and educational problems are raised with an effort to establish a community in which men lived and were glad to live according to the principles evolved in the answer to these main questions.

Plato's ideas related to rudimentary issues such as morality, politics, human relations, etc. are clearly portrayed in the ***Republic***. It starts with political and social topics and goes on with some ideas associated with ethics (parts I and V), education (parts III and VI), theory of knowledge (part VII), art (part X) and religion (part XI) mentioning their best practices for people. As can clearly be seen from these titles, all the themes Plato dealt with in his book are human-related subjects.

II. D. a. Idealized Government System

For the subjects Plato mentioned in the ***Republic***, Lee (1955) states in the introduction of the book's translation that politics had an important place. He maintained that Plato disliked the idea that a wealthy minority had the controlling influence. For this reason, he was completely opposed to an oligarchic society. In an oligarchy, the poor had an increasing exploitation by the rich and as a result there was an increasing degree of social maladjustment and disunity. The probable consequence of this situation would be a growing oppression caused by growing bitterness, restlessness and finally revolution.

Tyranny is another social system that Plato was opposed to. He said that tyranny had a peculiar self-destructiveness. He called the tyrant "a criminal type" because both tyrants and criminals had the characteristics of drunkard, sex-maniac and madman. By criticizing different government formulas, he pointed out that "disunity"; "incompetence" and "violence" were the main dangers which he thought the society had to be protected from.

For the structure in the society, Plato mentions a class system, which might be considered unsuitable for the human equality. In order to explain this, Lee (1955) suggests that "Plato arrives at this from the principle that in any society men will group themselves according to their occupations" (67). Since he classifies the society as occupations not as income groups, there is not a superiority or inferiority. Plato himself clarified this situation saying that:

> "Any society, he might say, is bound to show economic groupings; few societies can do without their professional army; and in all societies someone has to give orders and someone obey, which means that in practice there will be a minority of people issuing orders or seeing they are obeyed (the government) and a majority obeying them (the rest)." (68)

With the help of this explanation, Plato himself justifies his division of groups of people in the society saying that in one way or another there will be the sharing of different roles in every society. Since it is something unavoidable, Plato regards it as a common practice.

II. D. b. Abolition of Private Property

In terms of social structure, Plato mentions the abolition of private property and family. He had a negative attitude for these two because he believed that private interests and affections distracted man from his duties to the community. Since he believed that the desire for wealth was something that corrupted people, it brought about disunity and pursuing the riches was an important factor for making the individual and the government worthless.

In Book III, Part IV, Plato portrays the perfect citizens through his explanation of "guardians and auxiliaries". First of all, the most important characteristic of this class is that they are not allowed to have any private property. Socrates is completely against the idea that guardians will have private property because he believes that if they have their own private properties, their personal interests will be much more important than the public, which is contrary to the idea that the happiness of community as a whole is more important than of any class. They will have only the most essential requirements and they will not possess any kind of material thing. Socrates says:

> "They shall eat together in messes and live together like soldiers in camp. They must be told that they have no need of mortal material gold and silver, because they have in their hearts the heavenly gold and silver given to them by the gods as a permanent possession, and it would be wicked to pollute the heavenly gold in their possession by mixing it with earthly, for theirs is without impurity, while the currency among men is a common source of wickedness." (69).

It is believed that when they share all kinds of properties without having any kind of possession, it will make the disagreement between people disappear and it will contribute to the peace in the society.

> **"SOCRATES:** And what is more, we are being quite consistent, because we said earlier that our Guardians, if they were to do their job properly, should have no houses or land or any other possessions of their own, but get their daily bread from others in payment for their services, and consume it together.
> **GLAUCON:** Yes, we said that.

> **SOCRATES:** Then don't you agree that, as I say, these further arrangements will make them even truer guardians than before? They will prevent the dissension that starts when different people call different things their own, when each carts off to his own private house anything he can lay hands on for himself, and when each has his own wife and children, his own private joys and sorrows; for our citizens, whose interests are identical and whose efforts are all directed so far as is possible towards the same end, feel all their joys and sorrows together.
> **GLAUCON:** Yes, I entirely agree.
> **SOCRATES:** And besides, since they have no private property except their own persons (everything else being common), won't litigation virtually disappear? There won't in fact be any of the quarrels which are caused by having money or family or children."
> (70).

As can be understood from the part of the dialogue above, private property is to blame for the negative factors which make people suffer a lot; therefore, it should be abolished completely from human life.

II. D. e. The Significance of Education

Education and its necessity in human life is another one of the most significant topics that Plato's **Republic** dealt with. Since the book was written after his setting up the *Academy*, it has had a great influence upon the ideas mentioned in the *Academy*. The main aim of the *Academy* in its foundation was to train philosopher statesmen and **Republic,** as the statement of this aim, dealt with the subject of education in a very detailed sense. According to Plato, the bad things in a society could only be cured with the help of philosophers ruling and; therefore, their education should be the most important of all educational issues. For this issue Lee asserts in his book called *Plato: The Republic* that:

> "If they can be educated rightly, and given power, the details of administration can safely be left in their hands. For all these reasons the Republic was bound to deal at length with education, and with the moral principles underlying the organization of society, as well as with the general lines on which it should, ideally, be organized; which leaves little room for more practical details, much as we should often like to have them." (71)

According to the extract above, Plato indicates that with the help of correct education focusing on the moral principles necessary for the social organization, people can reach to a position which is suitable for administration.

His ideas about education was clearly known and praised by everyone. By establishing the first university, *Academy,* and formulating the first university course in the history of education, he made an important contribution to the general idea of education. When it comes to the intellectual content, Lee suggests in *Plato: The Republic* that:

> "Plato was as concerned to train the character as the mind, and throughout the account of the secondary stage of education he is insistent that its object is moral training as much as intellectual; the section of physical education ends with an emphatic assertion that physical and intellectual education are not concerned to deal one with the mind and one with the body, but are jointly directed to the training of character." (72)

In spite of the fact that there is a division in terms of occupations in the society, all the classes must share a common education up to the age of eighteen. Even in this view, it is possible to understand how much importance Plato gave to education and equality in the society. Although **Republic** is a long piece of writing which includes a great many topics, the majority of the book discusses education, gives stimulus to educational thinking as well as individual morality.

In the **Republic** Book II, Part III, it is possible to get a great deal of information about the education system in ancient Greece in Plato's era. It included many different categories; first of all the main areas were reading and writing, physical education and literary education which included the recitation of works of poets and some music education. All these make up the first stage and the second stage includes two years' military training. Since they had no Bible at that time, the poets were the only source of theology and morals and for this reason, the Greek were expected to get their moral and theological notions via the works of the poets. Plato believes that at this point the poets' job is of primary importance because of the content of their products. He thinks that educating the mind before the body is important because the minds of young people are ready to get whatever is given to

them. In the conversation between Adeimantus and Socrates, the poets' significant role in the society is emphasized with a lot of convincing evidence:

> **"SOCRATES:** …. And the first step, as you know, is always what matters most, particularly when we are dealing with those who are young and tender. That is the time when they are easily moulded and when any impression we choose to make leaves a permanent mark.
> **ADEIMANTUS:** That is certainly true.
> **SOCRATES:** Shall we therefore readily allow our children to listen to any stories made up by anyone, and to form opinions that are for the most part the opposite of those we think they should have when they grow up?
> **ADEIMANTUS:** We certainly shall not.
> **…**……………..
> **SOCRATES:** Nor shall any young audience be told that anyone who commits horrible crimes, or punishes his father unmercifully, is doing nothing out of the ordinary but merely what the first and greatest of the gods have done before.
> **ADEIMANTUS:** I entirely agree that these stories are unsuitable.
> **SOCRATES:** Nor can we permit stories of wars and plots and battles among the gods; they are quite untrue, and if we want our prospective guardians to believe that quarrelsomeness is one of the worst of evils, we must certainly not let them be told the story of the Battle of the Giants or embroider it on robes, or tell them other tales about many and various quarrels between gods and heroes and their friends and relations. On the contrary, if we are to persuade them that no citizen has ever quarreled with any other, because it is sinful, our old men and women must tell children stories with this end in view from the first, and we must compel our poets to tell them similar stories when they grow up." (73)

Most of the existing poetry is thought to be inappropriate for young people because the representations of gods and heroes include many different forms of moral weaknesses. The stories are classified as "suitable" and "unsuitable" by Plato and Adeimantus because they believe that only by hearing the suitable stories will young people be able to learn how important it is to love one another. Because of this important role performed by the poets in the society and their power in shaping the young people, their situation and future in the society is discussed. Socrates also mentions the importance of the literature dealing with men. For this issue he explains his opinions in the following way:

> "Because I am afraid that we shall find poets and story-tellers are in error in matters of greatest human importance. They have said that unjust men are often happy, and just men wretched, that wrong-doing pays if you can avoid being found out, and that justice is what is good for someone else but is to your own disadvantage. We must forbid them to say this sort of thing, and require their poems and stories to have quite the opposite moral."
> (74)

As can clearly be understood from the extract above, any kind of literary product or poem stating some incorrect ideas which will mislead the people and prevent them from reaching the "real knowledge" should be avoided. Perhaps it is because of this reason that Plato emphasizes the necessity of banishing the poets from the society.

While dealing with education as an important issue in human life, what Plato repeatedly emphasizes is that there is already a potential in human beings and education just strengthens what is already present in them. In Book III, Part III, Socrates contends that when education is added to natural endowment, the good man will achieve what his occupation requires for better.

Plato benefited from different uses of figurative language throughout the ten books in order to express his ideas. One of the most popular ones is "the allegory of cave" in which Socrates explained his ideas about the education of individual. In this allegory, a cave is described in which the human beings are chained facing the wall from their birth. There are some puppet masters at the back of them casting shadows. Because the prisoners know nothing, they regard the shadows on the wall as real without recognizing the fact that they are able to see and hear only a limited part of the real world. Plato uses this allegory so as to explain the necessity of education for reaching the good. The prisoners are convicted to false opinions and with the help of education they will be freed from these false opinions. Only when he is educated is the man able to free himself from his chains and see the reality in the outside world. The ability to learn and know is always within man and it never falters.

II. D. d. Justice

For the topic of "ethics" and its necessity in the society, Plato states many ideas in the ***Republic.*** At the very beginning of the book, he starts with the question "what is justice?", which is one of the central themes of the book. It questions the reason why people should be good. The answer to this question can be gathered by a very detailed analysis of what the human mind includes and that its well-being, full development and happiness are to be had by doing right not by doing wrong, to prove thereby that virtue is its own reward. In Lycos's words, the answer to the question of morality is:

> "His answer to the question "what is justice?" is that, in the individual it consists in keeping a proper balance between the three elements; each will then be "doing its own job". True morality consists, in fact, in giving due satisfaction to the different elements in us, and preventing any of them dominating at the expense of the others. Physical desire, ambition, and intellect must all have their due and proper fulfillment, and find their proper place in the good life." (75)

Lycos (1987) explains the reason for Socrates' dealing with the theme of "justice" in the ***Republic***. He says:

> "Socrates questions certain ways of thinking about justice because they cannot explain why it is a mark of excellence in individuals and communities. An understanding of the "true" or "real" nature of justice is required to show its links with excellence and human well-being." (76)

In the extract above, Socrates highlights the concept of "justice" once again and explains its importance saying that it has got direct links with the excellence and well-being of man.

Because justice is one of the key concepts in the book, starting from the beginning of the dialogue, it is discussed quite comprehensively among the main characters in the novel. In Book I, while discussing the concept of "justice" with the other characters, Socrates says:

> "So it wasn't a wise man who said that justice is to give every man his due, if what he meant by it was that the just man should harm his enemies and help his friends. This simply is not true: for as we have seen, it is never right to harm anyone at any time." (77)

In this extract, Socrates refutes a possible definition of justice stating that it is not wise if it is defined as helping friends and hurting enemies because he states that it is not a good behaviour to hurt someone no matter what the conditions are.

In the same part of the Book I, Socrates has a conversation with Thrasymachus about "justice" and its importance in human life.

> **"SOCRATES:** … If it is a function of injustice to produce hatred wherever it is, won't it cause men to hate each other and quarrel and be incapable of any joint undertaking whether they are free men or slaves?
> **THRASYMACHUS:** It will.
> **SOCRATES:** And so with any two individuals. Injustice will make them quarrel and hate each other, and they will be at enmity with themselves and with just men as well.
> **THRASYMACHUS:** They will.
> **SOCRATES:** And in a single individual it will not lose its power, will it, but retain it just the same?
> **THRASYMACHUS:** Let us assume it will retain it.
> **SOCRATES:** Injustice, then, seems to have the following results, whether it occurs in a state or family or army or in anything else; it renders it incapable of any common action because of factions and quarrels, and sets it at variance with itself and with its opponents and with whatever is just." (78).

As can be seen from the above dialogue, injustice, no matter where it occurs, produces nothing but negative consequences. It initially has an influence on the individual level, and then it affects the society negatively as a whole. In this part of the dialogue, the main purpose of Socrates is to show that just man is happier than unjust man. Only by means of justice is a man able to perform his particular function and finally achieve real happiness.

In order to create the perfect state, perfect individuals should be created. With this idea in mind, Socrates and Glaucon discuss "justice in state and individual" in Book IV, Part V of the ***Republic***. Socrates explains that the elements and traits that a state has should also be possessed by the individuals who form it. In his discussion with Glaucon, Socrates states that:

> "But we agreed this unanimity was the greatest good a society can enjoy —we compared, you remember a well-run society to the human body, in which the whole is aware of the pleasure and the pain of the part." (79)

The life of Guardians is the one that is shown as an example for the lives of the members of the state that they are planning to set up. For this reason, the Guardians have all kinds of positive qualities that a good citizen should have.

II. D. e. Equal Genders and Equal Opportunities

In Book V Part VI, the role of women in the society is discussed in detail. Part VI starts with Socrates' thoughts related to the position of women in the society. First of all, he questions whether gender difference is a criterion for the differentiation of occupation and social function and he thinks that it is not. In his opinion, the only thing that makes a difference between a man and a woman is their physical function; that is to say, "one begets and other bears children". Except for this difference, both sexes should have the same opportunities and the same occupations to be able to follow the same function. They should have the same education so that the society in which they live has utmost benefit from them. In this part of the book, also, the equality between two sexes is emphasized by Plato, which can be considered something revolutionary at that period of time.

In his conversation with Glaucon in Book V Part VI, Socrates explains the situation in the following lines:

> **"SOCRATES:** Do you agree, then, that the best arrangement is for our men and women to share a common education, to bring up their children in common and to have a common responsibility, as Guardians, for their fellow citizens, as we have described? That women should in fact, so far as possible, take part in all the same occupations as men, both in peace within the city and on campaign in war, acting as Guardians and hunting with the men like hounds, and that this is the best course for them and that there is nothing unwomanly in this natural partnership of the sexes?
> **GLAUCON:** I agree." (80)

Plato explains that the equal social situation in the society will contribute to the peaceful atmosphere. When men and women take part in the same jobs, they will use different skills they have, both will contribute to the society in which they live and it will be for the good of the society.

A similar kind of equality is mentioned also when the topic is "education" in Plato's ideal society because it is believed that equal opportunities of education for everyone in the society should be a must. In order to explain this idea, Plato explains the characteristics of an ideal government in the following way:

> "In order to make justice possible, the government should provide equal opportunities no matter what people's social origin is. Physical education and music are the main elements of education in the childhood period. Music trains the soul and gives it softness, moderateness and sensitivity. Physical education improves the body, and gives it courage and toughness. The combination of these two things makes the human character a harmonious whole. Later on, the ability to calculate, mathematics and dialectic, in other words, efforts to think correctly are added to this unity. In addition, resistance to pains, difficulties and efforts and deprivations are added to this unity." (81)

The main purpose of all these parts of education is to be able to create perfect individuals for the good of the society. When the parts of the society are perfect, the whole is also perfect.

Because of Plato's aristocratic background and his close relationship with Socrates, it is possible to have some doubts about the concept of "equality" in the society and to think that it is an aristocratic "republic". However, when the education policy in the government is considered, it is possible to mention equal opportunities regardless of origin, social background and class. Furthermore, every citizen has the chance of being promoted to superior positions. Plato states that "if the equality of chance and starting conditions are the most important components of democracy, the real democracy will be represented in this ideal "republic"". (82)

The books ends with a story called *the Myth of Er*. Er is a man who is killed in a battle. Twelve days after his death, he revives and tells everyone around him about his journey and the other world. He mentions the possibilities in the other world. Rewarding the moral people and punishing the immoral ones are the possibilities for man and he is the one who determines his own destiny with his

choices. This is accepted as one of the first texts stating the importance of individual responsibility and personal choice.

CONCLUSION TO CHAPTER II

As one of the most important contributors to the Ancient Greek culture, Socrates not only became the founder of the modern western philosophy, but also had a significant influence upon a great number of people after him such as Xenephon, Plato, Aristotales, etc.

Socrates went beyond what the Sophists started in the city of Athens with his wandering around the city bazaars and questioning the young people and making them think about the real meanings of some important concepts such as piety, courage, justice, etc. His style of questioning the young significantly affected the system of western education and gave his name to his method of questioning. His "dialectical" method or "Socratic method" aimed to improve the ability of questioning and not accepting anything blindly. This method has been the basis of education in many different institutions and is still being used in some schools of law all around the world.

Socrates had a very deep concern for the good of man and his improvement; for this reason, his ideas centered upon man, his capacities and the only thing that man needed was "self-knowledge" to achieve what his capacities could make possible. His ideas were explained by his successors in the dialogue form since his philosophy was based on questioning. His dialogues were put into words mainly by Plato and for this reason; Socrates' dialogues were called "Platonic Dialogues".

In his dialogues studied; namely, *Crito*, *Euthyphro*, *Apology of Socrates* and *Republic*, Socrates questioned people about the real meanings of certain virtues such as *piety* and *justice* because his aim was to make people virtuous and the only way of doing that was to teach them the real meanings of some virtues. The important themes he emphasized in these dialogues were "human good, human excellence, the importance of a virtuous life, courage, justice, an idealized government system, abolition of private property and significance of education". By dealing with these important themes, Socrates focused on the value of man and his essential role within the state.

Within the context of humanist idealism, Socrates' dialogues constitute an important place because of their satirical content. He first satirized the people of Athens trying to unravel the falsehood of their ideas and in this way to make them realize whether they possessed knowledge or not. He also satirized some people from the society mentioning their roles in the system of the city of Athens such as people in the judicial system, poets, etc. In his satires, his main purpose was to awaken his people to the positive possibilities on condition that they led virtuous lives.

Unfortunately, his extraordinary thoughts were not welcome by the stock ideas of Athens and he was found guilty for corrupting people and sentenced to death. However, his teachings and opinions of education survived in spite of several centuries passed after their first occurrence.

NOTES TO CHAPTER II

(1) http://www.philosophypages.com/ph/socr.htm

(2) http://www.newadvent.org/cathen/14145c.htm.

(3) Ibid.

(4) http://tr.wikipedia.org/wiki/Sofistler

(5) Ibid.

(6) Avcı. Thomasso Campanella ve Thomas More'un Ütopyalarının Karşılaştırılması. 10.

(7) Versenyi. Sokrates ve İnsan Sevgisi. 106.

(8) Ibid. 118.

(9) Fiero. The Humanistic Tradition. 96.

(10) Cropsey. Plato's World: Man's Place in the Cosmos. 147

(11) Versenyi. Socratic Humanism. 1.

(12) Zekiyan. Hümanizm: Düşünsel İçlem ve Tarihsel Kökenler. 54.

(13) http://en.wikipedia.org/wiki/Socrates.

(14) Versenyi. Socratic Humanism.79.

(15) Ibid. 82.

(16) Ibid. 86.

(17) Ibid. 6.

(18) Ibid. 87.

(19) Versenyi. Sokrates ve İnsan Sevgisi. 129.

(20) Ibid. p. 130.

(21) Klosko. Plato's Utopianism: The Political Content of the Early Dialogues. 495.

(22) May. On Socrates. 3.

(23) Ibid. 3.

(24) Guilhamet. Socrates and Post-Socratic Satire. 5.

(25) Ibid. 5.

(26) Ibid. 5-6.

(27) Ibid. 6.

(28) Socrates. Apology. 32.

(29) Simpson. Is Socrates the Ideal Democratic Citizen? 140.

(30) Plato. Apology. 38.

(31) Versenyi. Sokrates ve İnsan Sevgisi. 131.

(32) Plato. Defence of Socrates, Euthyphro, Crito. xiv.

(33) Ibid. xv.

(34) May. On Socrates. 30.

(35) Plato. Defence of Socrates, Euthyphro, Crito. 3.

(36) Ibid. 44.

(37) Ibid. xiv.

(38) Ibid. xxii.

(39) Ibid. xxii.

(40) Ibid. xxii.

(41) Ibid. 56.

(42) Ibid. 36.

(43) Ibid. xvi.

(44) Klosko. Plato's Utopianism: The Political Content of the Early Dialogues.
     492.

(45) Cropsey. Plato's World: Man's Place in the Cosmos. 161.

(46) Plato. Defence of Socrates, Euthyphro, Crito. 58.

(47) May. On Socrates. 22-23.

(48) Plato. <u>Defence of Socrates, Euthyphro, Crito</u>. 58-59.

(49) Klosko. <u>Plato's Utopianism: The Political Content of the Early Dialogues.</u> 496.

(50) Fiero. <u>The Humanistic Tradition.</u> 97.

(51) http://www.historyguide.org/ancient/lecture8b.html

(52) Field. <u>Socrates and Plato in Post-Aristotelian Tradition I</u>. 128.

(53) Ibid. 127.

(54) Ibid. 129.

(55) Lee. <u>Plato The Republic</u>.16.

(56) Friedlander. <u>Plato: An Introduction</u>. 132.

(57) Ibid. 132.

(58) Ibid. 132.

(59) Ibid. 135.

(60) Field. <u>Socrates and Plato in Post-Aristotelian Tradition- 1</u>. 295.

(61) Dubs. <u>The Socratic Problem</u>. 305-306.

(62) http://www.historyguide.org/ancient/lecture8b.html

(63) Bloom. <u>The Political Philosopher in Democratic Society: The Socratic View</u>. 33.

(64) Garvie. <u>Reflections on Plato's Republic</u>. 41.

(65) Dubs. <u>The Socratic Problem</u>. 295.

(66) Kraut. <u>The Cambridge Companion to Plato</u>. 322.

(67) Garvie. <u>Reflections on Plato's Republic</u> . 424.

(68) Plato. <u>Republic.</u> 42.

(69) Ibid. 184.

(70) Ibid. 250.

(71) Lee. <u>Plato: The Republic</u>. 32.

(72) Ibid. 38.

(73) Plato. <u>Republic</u>. 132-133.

(74) Ibid. 148-149.

(75) Lycos. <u>Plato on Justice and Power</u>. 35.

(76) Ibid. 73.

(77) Lycos. <u>Plato on Justice and Power</u>. 1.

(78) Plato. <u>Republic</u>. 97.

(79) Ibid. 249.

(80) Ibid. 252.

(81) Platon. <u>Sokrates'in Savunması</u>. 32.

(82) Ibid. 33.

CHAPTER III

III. A. INTRODUCTION TO ERASMUS' HUMANISM

In the first decades of the 16th century, Erasmus was an important figure in Europe. He had an important influence not only in England but also in Poland, Hungary, Scandinavian countries, Spain and Italy. In the classification of different critics, Erasmus is considered to be a Christian Humanist. In her article Tiller (2002) states that Desiderius Erasmus was "the Prince of Humanists" (1) with his contribution to Renaissance through his translation of ancient works. This classification stemmed from the fact that he advocated the reform within the church.

His personality included many different sides. He was involved in different activities from poetry to theology and pedagogy. "He loved the whole of mankind without distinction of race or color and he loved it for the sake of a higher civilization."(2) There was only one thing that he completely detested, that was fanaticism. Zweig stated Erasmus' dislike of fanaticism in his book called *Erasmus: The Right to Heresy* as "….. Erasmus set his face against every form of fanaticism, whether religious, national, or philosophical, considering it as the prime enemy to mutual understanding." (3)

Another significant view of his was the importance of the freedom of human beings. In his opinion, the mind of people had to be completely independent of any kind of outside pressure and this was a personal right of man coming from birth. His spirit of tolerance was incomparable to any other humanists in that period. He said no nation was superior to others in the world and everybody deserved affection and love equally. Zweig (1979) asserts in his book *Erasmus: The Right to Heresy* that with the hope of uniting all the men of good will no matter what their race and class were, he tried to create a common field of expression by means of altering Latin into a more literary and flexible means of communicating thoughts and making comprehension possible. Enlightenment was the only means for making progress possible for people and it could be achieved by both the individual and community with the help of

providing education opportunities for everyone and by emphasizing the importance of writing, study and books.

He relied on the human capacity for progress and being nobler by the help of cultivating learning and especially reading. With an appropriate teaching and the chance of printed material, it was possible to turn people into intellectual human beings. As a result of this training they had, they would be able to contribute to the perfection of the world as a whole. Another important contribution of Erasmus's humanistic movement was its ability to integrate "all the parts of European culture for the first time since the break-up of Roman civilization" (4). The main target was "the well-being of mankind as a whole". As a part of this well-being of mankind, he was completely against the idea of "death penalty". He thought that executing people who even committed serious crimes was something inhumane. He said "Just as a sergeant's amputating a leg or an arm as the last chance, society also should use death penalty after trying everything else possible" (5).

Since he believed in the necessity of education in human life, he wanted everyone to read and understand their holy books. Therefore, he made a new edition of the New Testament in 1516. With his work in Italy, the ancient works of antiquity were supplied and the great sources related to Christianity were revised and provided for people to read. As a result of this, everybody would be able to read and understand them and even common people would be knowledgeable about the things that he believed to be necessary. According to him, real Christianity included "the spirit of antique culture and recognized the possibility of growth and change in the historic institutions of the church" (6). He brought many new thoughts about how people should be educated. His ideas about education were also suitable for the 18th century; that's why, he is considered "ahead of his time" by Huizinga. His main purpose while writing the edition of the New Testament was to achieve the understandability of Bible to not only the literary people or his religious followers but also to everyone. Since he believed that the words of God do not reach enough people, he tried to encourage people to read the holy book. Those people were generally the ones that were ignored by the society such as prostitutes, beggars, etc… and also the ones who needed spiritual uplifting.

Just like most of the humanists, Erasmus had very optimistic views about the "educability" of man. Caspari (1948) stated in his book called *Erasmus on the Social Function of Christian Humanism* that:

> "Erasmus says that men are shaped by education rather than by birth. Differences stemming from hereditary or other natural reasons could presumably be overcome by education. The power of education is based on the highly formative effect which Erasmus attributes to ratio in man." (7)

In this extract, Erasmus' ideas on the superiority of educational factors rather than the hereditary or natural ones in shaping a person are clearly visible. Emphasizing the utmost importance of education in human life, Erasmus contributed to the humanistic belief that "education has a miraculous power to do infinite good and infinite bad" (8), therefore, just like the other humanists such as Colet, Rebalais, etc., Erasmus also "devoted his attention and efforts to it" (9).

As Caspari stated, Erasmus believed that the aim of a Christian society had to be to educate its members in accordance with reason and this would ultimately lead to universal goodness and through this process, all the problems related to social and political organization of mankind would be solved.

Focusing on the importance of education, Erasmus put the stress on the necessary place of knowledge in human life. He equated "knowledge" with morality in the life of a Christian. Bradshaw (1981) explains Erasmus' ideas on education in his book *More on Utopia* as:

> "Erasmus, in the Platonic tradition, regards knowledge in moral rather than in purely intellectual terms: the object of knowledge is virtue. Knowledge, therefore, categorizes the moral dimension of the Christian life." (10)

There is a very close connection between Socrates' ideas and those of Erasmus; for this reason, it is possible to see Socrates and his influence in Erasmus' works. Erasmus revived what Socrates insistently indicated and made his ideas important again for the good of the society. Christian (1972) states in his article *The Figure of Socrates in Erasmus' Works* the influence of Socrates upon Erasmus as:

> "Socrates believed that vice can be avoided and virtue can be learnt. A man has no excuse for evil-doing –if he knows the good, he will do it. Erasmus does not question Socrates' optimistic view of human nature; in fact, he elaborates on it by saying that if one has been taught that "only goodness is excellent", then it is impossible "assuming steadfastness in his persuasion" he should cling very long to his vices." (11)

In the extract above, it is stated that just like Socrates who do not accept man's deliberate act of behaving badly, Erasmus also supports the idea that if one has been taught how to be good, then he will be loyal to the education given to him and be away from vices.

Erasmus' ideas stating the importance of knowledge in human life are closely related to Socrates' thoughts showing that knowledge is the indispensable component of the man's life. It shows us the relationship between Erasmus and Socrates even though these two men belong to different periods of time; the former to the 16th century and the latter to the 5th century.

Not only Socrates' but also Plato's influence on Erasmus and his works are quite visible. While mentioning the necessity of education in human life, Erasmus makes direct references to Plato and his "allegory of cave". Stating the influence of Plato on Erasmus, Caspari indicates in his book *Erasmus on the Social Functions of Christian Humanism* that:

> "Plato is his favourite philosopher and Plato's influence of Erasmus' work is evident everywhere. He thought that because it lacks true education, the crowd is unreasonable and inclined to baldness; like the men in Plato's cave, it mistakes the shadows for the real things." (12)

As can be understood from this explanation, the effect of Plato on Erasmus is quite visible. Erasmus, just like Plato, explains that the reason why people act unreasonably is the fact that they are just like the men in the cave as Plato defined in his ***Republic***. They act in this way because they cannot have the necessary education which will make them act wisely and see the realities.

When Erasmus' efforts to make individuals more qualified human beings are studied, it is possible to say that he devoted a lot of time and efforts through his

educational and literary works to impose his humanist idealism into the social and political organization of Europe.

Erasmus criticized nearly every aspect of the Catholic Church because he deeply believed in the corruption of it. However, the thing that he mostly criticized was the Church's system of education. He thought that children were educated through old-fashioned methods and therefore, these methods did not appeal to the necessities of the age. In his opinion, these methods were not appropriate for the nature of human beings. The techniques adopted were, in fact, primitive. His most obvious humanistic attitude was in his idea about punishment in the case of doing something wrong. Forcing students to learn when they do not want to do this and punishing them severely in case of some wrong acts were not the correct choices in his idea of education.

He believed in the possible contribution of men to make the world a better place and to create a better conduct of life because, in his opinion, he had the necessary capacity to achieve advancement in terms of morality with the help of the birth of new ideals. Levi (1971) mentions the real capacities of man in the introduction of *The Praise of Folly*. He alleges that:

> "Since the human intellect was a created derivative of the eternal mind of God, it was itself capable of judging what was and what was not in accordance with 'right reason', or the rational norms imprinted on the cosmos by its creator. In other words the human intellect was capable of making moral judgments which necessarily accorded with divine law because both were based on the same rational norms." (13)

According to this explanation, human mind is equated with the mind of its creator which has utmost qualities. Just like its creator's mind, human mind can also use its reasoning, make good moral judgment taking the laws of God into account.

With the occurrence of his humanistic ideals, "*the well-being of mankind as a whole*" has become the main goal. Not only in humanism but also in the teachings of Erasmus there is no place for hatred and as a result, the most significant expectation is "the achievement of unity" among men (14). In his era, he was thought to be the symbol of freedom and a more humane community of mankind. With his ideal of changing Christianity into a religion which has a universal characteristic, he wanted

to achieve a way of thinking in which love of mankind and a wish to serve people willingly would have an important place.

His belief in humans was so big that he sought what is human in everything and he struggled to be able to make connections between man and everything else in the world. Just like all the other humanists, "education" was the only means of potential development in man. In his thought, a man would become more human by means of education and the elements creating a chaos and brutality in his soul would disappear. The educated man would be able to realize his real power with the help of printed materials. While the other man would try to possess everything with the help of their swords, he would try to get what he wanted through his pen. It would, once again, prove "the inevitability of human progress" (15). Hillerbrand (1970) mentions his ideas about the man's capability of education in his book *Erasmus and His Age* and says "….. to the end of his life Erasmus believed in man's educability" (16).

He struggled a lot in order to make people aware of the corruption of the church. He maintained that the primary purpose of the church had to be the spiritual uplifting of people. Erasmus can be considered as not only a writer and social observer but also a social critic and pedagogue of insights. Moreover, according to Hillerbrand (1970) he had attainment of true humanity and because he could not find the humanity he believed in the society he lived in, he became a reformer. He explained Erasmus's ideas on "humanism" as:

> "True humanity was the only way to true divinity –and it could only be achieved if man effectively made use of his human potential. Toward the end of his tract on free will, Erasmus used the illustration of the little child who desires an apple. Though it is the child's father who points out the apple and takes him by the hand, the child himself must strive, walk, and do his share. In similar vein, man must strive to exercise the noblest and the best in himself." (17)

As can be understood from this extract, the fact that he was dissatisfied with the examples of people who were different from his understanding of humanity led him to becoming a reformer. In his explanation of true humanity, man uses his potential effectively to achieve true divinity and each man should do his share so as to be beneficial to the society in which he lives.

As a humanist, Erasmus made important contributions to European culture. He dealt with more antiquity than most of the humanists in that period. The treasures of classical culture were revealed with his efforts. Huizinga (1984) states that it was because of his great need for teaching and his love for humanity that he was able to explain "the soul of a sixteenth-century Christian among people" (18). With most of the literary studies he carried out, Erasmus is considered to be "the only name in all the host of humanists which has remained a household word all over the globe" (19). He really loved Dutch people not only because they were his own people, but also because they all had inclination for humanity and goodness instead of being savage or ruthless. In many of his written work he stressed the importance of "knowing oneself" just like Socrates. Erasmus said "Know thyself and pass not the bounds ….. It is better to have less knowledge and more love than to have more knowledge and less love" (20).

He thought that any conflict among people could be solved with the help of a little yielding on both sides because of the fact that all of these disagreements, in fact, came from the people themselves. He said "war" was the strongest consequence of the conflicts coming from inside of people and his suggestions in order to cope with this kind of conflicts were "indulgent understanding, clearing up ambiguities, smoothing out confusions and giving back a mutual cohesion to those who were divided". (21) In a letter that he wrote in 1489, Erasmus clearly revealed the fact that he hated war and explained the harshest peace as better than civil war. (22). In his important work "*Oration on Peace and Discord*" Erasmus claimed that fighting for temporary possessions was both wicked and foolish, and he suggested that "a divided society is like a disease in the body that endangers the whole structure"(23). His anti-war opinions were mentioned by many critics. For instance, Hillerbrand (1970) states that:

> "Erasmus believed that war should be avoided by every possible way because nothing is more wicked, disastrous, destructive, loathsome, and unworthy of humans. Erasmus noted that princes, lawyers, and theologians support war so much that it has become accepted and respectable, and people are astonished when someone disapproves such crimes. He wondered how creatures made for peace can rush so madly into mutual slaughter. More

than any other animal, humans are made for friendship because they depend on mutual aid and loving kindness. Only humans shed tears or laugh, can use speech and reason, and delight in serving all in devotion to God. Once again he described the tragedy and miseries caused by war, which spreads like a contagious disease to other countries. Its poisoned darts and hellish contraptions must be products of the infernal regions." (24)

In most of his writings, Erasmus attacked the idea of war and he criticized those who supported this idea in order to gain some personal advantage. In his words, he always humiliated the people who were in favor of fighting and specifically war. He said he never understood why men fought in spite of the possibilities of reaching a consensus. He stated that:

"When animals fall upon one another, I can understand and forgive, for they act in ignorance. But men should not need to be told that war is of necessity unjustifiable since, as a rule, it harms not so much those who prepare for it and who carry it on; for usually the full burden of it falls upon innocent parties, upon the unhappy masses, who gain nothing either from victory or from defeat. The chief hurt accrues to those who have had nothing to do with it; and even when the luck of the fight is on our side, this good fortune for one spells misfortune for the other." (25)

Peace and learning were two important things that were necessary for leading a happy life, in his belief. He was against even a defensive war seeing that it would harm humanity. With Thomas More, John Colet and John Lewis Vives, he was a harsh critique of war's place in the social pattern. In his opinion, it was impossible for evil and war to produce something good. Adams (1958) maintains that in Erasmus' opinion it was the great folly of men to fight for the possessions which were not long lasting. One of his most significant themes was "the idea of dignity of men" (26). In most of his texts his anti-war ideas became integrated with his main theme of the dignity of man such as " No man can maintain his dignity by fighting, not even a heathen, a savage, a barbarian, an idolatrous person, much less a Christian, a member of the clergy, a monk!" (27)

He was always against "man's inhumanity to man" (28) and he later on discovered the fact that satire through literary products was an effective method for social criticism and with the help of it one of humanists' most important aims could be achieved, which was social advancement.

His hatred of war was visible in many of his works. In his writing, he stated that he could not understand why any peace treaty or pact could not prevent people from fighting. Kindness and good deeds could be remedies for the conflicts between people, he pointed out that the best way of obtaining a world that resembles to his idealistic one was to be away from war no matter what kind of reasons lay beneath it.

In order to reveal his anti-war thoughts, Erasmus used the strongest weapon he possessed, his ability to write. He wrote and published a great number of works in order to attack war and who were in favour of it. The main reason behind this was the fact that he believed that war was against every kind of natural reason and Christian ethics. For the sake of explaining his thoughts he wrote an essay having fifteen pages between 1513 and 1515. Adams (1945) states the content of this essay in the following lines:

> "In the essay he developed the theme "Sweet is war to those who know it not", which in many vital respects anticipated and paralleled More's thought in Utopia. This piece…… was Erasmus' fullest neo-Stoic attack upon war as a most ruinous social habit which demands and results in the utter corruption of man's great natural gift of reason and the instinct for social union……" (29)

In this extract, it is possible to see Erasmus' great dislike of war. He thought that it was the most destructive human act which can only be caused by man's corruption of reasoning and wish for social union. This piece of writing of him had a significant effect on the later Renaissance of neo-Stoic humanist ideas on war, peace, and the life of reason.

The year 1516 was a really important date for his struggle that he did with the help of his written works. When he became very popular with the things he wrote, he started to insist on the same idea, which was that man's rational "nature" should rule society.

Erasmus was always against those who "trivialized human activity" (30) and he emphasized the importance of man's activities on earth in spite of the classical way of thinking that diminished the significance of man.

Erasmus used "satire" as an influential way of re-constructing the society. He believed that this was the best way of seeing the problems and coping with them. Gordon (1990) mentions the function of using satire in most of his works as "Erasmus had great confidence in the curative powers of congenial laughter in leading men to a point where they are convinced of their erroneous ways." (31) He was always sorry because of the errors and abuses of his age and his satires were a kind of remedy for those disorders in the society.

III. A. HUMANISM IN ERASMUS' *THE PRAISE OF FOLLY* (1511)

Since Renaissance was a period of new ideas and rebirth, it was considered important to recognize the mistakes made and realize the corruptions in the society. In a world that was under the effect of medieval ideas, the necessity of recognizing the man's potentialities became much more important. As a result of this, the problems in the society were deeply analyzed by many writers all around the world. Erasmus was one of the most significant figures of literature with his distinguished work "*The Praise of Folly*". Adams (1945) states that *The Praise of Folly* might be accepted as "the expression both of the English humanistic optimism at that moment and also of the cosmopolitan conception of European culture shared by More and Colet" (32). According to Nelson (1929), Erasmus' *The Praise of Folly* is considered as "Erasmus' best work, alone immortal" (33).

In order to be able to understand what *The Praise of Folly* is about, it is necessary to deal with late medieval scholastic theology. Starting with the attempts of Thomas Aquinas, whose aim was to build a theological system on certain Aristotelian premises in psychology and theory of knowledge, a new vision of the world was displayed. In this new optimistic vision the world and human experience were expressed. Aquinas believed that the concept of original sin had an important effect on man's natural powers. According to him, human intellect was a product of eternal mind of God; therefore, it was able to judge what was right and what was wrong. In this way of thinking, the human will could attain to religious perfection, could define its own values and could reform the society.

In order to express the important characteristics of this work which put it into a distinguished place among other humanist works, Rahn (2002) states in his article *Erasmus' The Praise of Folly: A Renaissance Work* that *The Praise of Folly* has got admirable points:

> "Erasmus uses many folk sayings mixed in with his classical references so that the ordinary man might understand better, a trait of Renaissance writers. This shows that Erasmus recognized his audience. Second, the satirical attitude demonstrated throughout his piece, although confusing at times, entertained the audience

> while causing them to apply these statements to themselves. Thus, the document is more than just an amusement. Third, Erasmus makes good arguments about human behaviour (another Renaissance attribute) that can be applied today. Poets, authors, politicians and others can still be arrogant and self-serving. Religion is full of hypocrites and the devout, so *The Praise of Folly* withstands the test of time." (34)

As this extract indicated, ***The Praise of Folly*** is a work which still keeps its importance place in the world of literature with the folk sayings it dealt with indicating the writer's acquaintance with his audience and the human attitudes he exemplified in the book can still be observed in today's world although nearly 5 centuries passed. A possible reason why "***The Praise of Folly***" became popular at that time was the fact that it included a lot of folk sayings and Erasmus combined them with classical references in order to make his writing understandable for common people. It was Erasmus's main aim during his life time to prove that all men should have the same chance of improving themselves because they all have the necessary potential for this. This is actually a trait of all Renaissance writers and Erasmus, as one of the most important names from that period, was no different at all.

While dealing with the content of the book, Rebhorn (1974) points out that ***The Praise of Folly*** is divided into three main parts by many readers as a long opening section including nearly the half of the work, a shorter middle part characterized by severe, straightforward criticism and a few concluding pages devoted to Christian *Folly*. In each of these parts, *Folly* possesses new meanings and *Folly* changes herself into a different woman. In the first three chapters, there is a long introduction to *Folly*'s discourse. The reader is informed about who she is and what she is going to do. *Folly* tells the reader that she is going to make important comments on the church, society, scholarship and some other important subjects. After introducing herself at the beginning of the book, *Folly* proudly states that she knows herself better than anyone else and implies how good it is for everyone to know themselves. In this part of ***The Praise of Folly***, there is a direct reference to the great Greek philosopher Socrates and his famous saying "Know Thyself".

Erasmus starts ***The Praise of Folly*** with the introduction of *Folly*, who is introduced as "the loveliest of all the nymphs and the gayest too" (35). She carries all

the positive qualities that a good person should have. Through her words, Erasmus expresses his ideas associated with man's goodness and capabilities. *Folly,* herself, claims that she is mankind's greatest benefactor. She says she is called "stultia", which means "the true bestower of good things" in Latin. When she says "Being good to people is being God (36)", she emphasizes the importance of goodness towards people in life. Erasmus equates doing favour to people with godliness. Moreover, he states that if good things are not shared, their goodness is not important. He says "the pleasure experienced alone is not a real pleasure (37)".

III. B. a. Satire of Social and Religious Institutions

As one of the most eminent names in the specific period of Renaissance Humanism, Desiderius Erasmus made great contributions to man's life and social and religious institutions gained new meanings through his views and his ideas related to these institutions are clearly visible in his works.

The Praise of Folly, as Levi stated, had a very significant impact on the Christian society at the time when it was written not only because of the fact that it enabled people to consider the problems in the life and social institutions they were in contact with but also because of its direct effect on the separation of the Church. Levi says in his essay *The Importance of the Praise of Folly* that:

> "The text as we have it now moves from light-hearted banter to a serious indictment of theologians and churchmen, before finally expounding the virtues of the Christian way of life, which St Paul says looks folly to the world and calls the folly of the cross. It is situated at the nodal point where Renaissance Christianity, having broken with medieval religion, already manifests those characteristics which will later make inevitable the split between the majority of evangelical humanists who inaugurated the early sixteenth-century return to scripture and the leaders of the Reformation. The bantering tone, the attack on the theologians and the satire on widely practiced religious observances provoked a reaction of shocked hostility during Erasmus' lifetime." (38)

This extract indicates that **The Praise of Folly** satirized the Catholic Church stating that the attitudes of churchmen were not suitable for what the virtues of

Christian life were and that satire led to the separation in the Catholic Church which was really in need of being reformed through the Reform Movement in Europe.

Because of this work's harsh criticisms of different groups of society, Levi indicated the importance of **The Praise of Folly** both within the scope of Renaissance humanism and Renaissance satire. He said in his article *The Importance of the Praise of Folly* that:

> "The Praise of Folly has long been famous as the best-known work of the greatest of the Renaissance humanists, Erasmus of Rotterdam. It is a fantasy which starts off as a learned frivolity but turns into a full-scale ironic encomium after the manner of the Greek satirist Lucian, the first and in its way the finest example of a new form of Renaissance satire." (39)

According to the extract above, although it starts as a kind of fantasy, **The Praise of Folly** later turns into a very serious work with its ironies and satirical tone used in order to satirize the institutions.

While reading **The Praise of Folly**, it is possible to understand Erasmus' views about scholastic theology and his protest of it with wit, intensity and perseverance. He integrated ridicule and criticism in this work and his reactionary opinions were explained through the person of *Folly*. He particularly criticized the merchants in the society and through *Folly*, he said:

> "The most foolish and the meanest profession of all is that of merchants, since they seek the meanest goal by the meanest methods: even though they tell lies everywhere, perjure themselves, steal, cheat, deceive, still they think they outshine everyone else just because they wear gold rings on their fingers. In the ranging of goods, even according to the peripatetic, nothing is viler than money, and money is the whole object of the merchant." (40)

It is possible to understand from *Folly*'s words that she insults merchants criticizing their meaningless attitude favouring money and money-related issues above all other things.

Another important part of the society that Erasmus criticized in his book is the kings. He expressed the importance of goodness combining it with a king's

characteristics. He implied that goodness should be an indispensable part of human soul. If it is missing, the other properties have no importance. *Folly* says "If a king is rich and powerful but lacks the goods of the spirit, nothing belongs to him, and he's surely the poorest of men. And if he is addicted to a large number of vices he is no more than a cheap slave (41)".

Folly also criticized is the Grammarians. She chooses to focus her attack on the aggressive, destructive activities of these seemingly harmless fools. They beat the students mercilessly, destroy their minds, and turn the grammar school into a slaughterhouse for the young. After the Grammarians, she starts to deal with more serious offenders, in her opinion, that is to say, Monks, Priests, Popes and Princes who turn away from their real duties and who deal with their personal advantage instead of the people's spiritual development. In Folly's opinion, this is called "false piety".

With its satirical tone for the incorrect acts of people who were in quite significant positions in the society, Erasmus' **The Praise of Folly** is a good example for the criticism of the social problems that were thought to be the causes of man's restlessness. Therefore, the classification indicating the genre of this work as a satire would not be wrong. According to Levi, it is a good representative work for Renaissance satire. Levi says in his article *The Importance of The Praise of Folly* says:

> "….. it provokes in the reader a reaction of intellectual appreciation before it moves him. But what warrants its accustomed place in the front rank of Renaissance satire is the brilliance of its technique, the sharpness of its aim, the daring of its implications, not least, the insight it gives into the mind of its author." (42)

As can be understood from the extract above, the technique that Erasmus adopted while writing **The Praise of Folly** is so unique that it is quite easily identified as one of the best examples of satire in the world literature.

With **The Praise of Folly**, Erasmus endeavored to illustrate the social and religious state of Europe in his era. This book was a great satire of his time which aimed to fulfill national consciousness. He adopted a point of view which defended man's great potential inherently possessed. This book revealed his attitudes towards

a society including some important concepts such as peace, stability, sanity and social advance. ***The Praise of Folly*** is also considered to be filled with "gay ridicule of the endless absurdities contrary to reason in contemporary society" (43). Since one of the most important characteristics of Renaissance Humanism is the superiority of man's reasoning over the limitations of religious pressure, this work of Erasmus has a distinguished place in the world of literature.

III. B. c. Central Position of Man

In this important work of his, Erasmus attracted his readers' attention to the fact that man was the central element in the society. Dealing with specific topics related to man such as "man's happiness", "caring for the others as well as oneself" and "sharing", he wanted to indicate that humans had a very important position in life with their power of making everything better or worse for themselves.

In most parts of the book, *Folly* mentions her ability to change sad men into happy fools. She states that some individuals such as children, natural idiots, and the inhabitants of the Golden Age already enjoy the blessings of Folly without special aid. She especially helps the adult members of the society who bear the burden on maturity, the cares of businesses and the boredom of labour. Rebhorn (1974) maintains in her article called *The Metamorphoses of Moria: Structure and Meaning in the Praise of Folly* that:

> "….. She aims her remarks at all those who suffer under the burdens of life, at those who sitting depressed and worried, need the exhilaration of her laughter and whose gloomy faces and wrinkled brows mutely beg for transforming glow of her wine."
> (44)

Pavlovkis (1983) suggests that in everything she says about herself, it is possible to see an implication. For this reason, this book requires careful reading in order to understand it thoroughly. When she mentions a quality of herself, it is generally a quality which is missing in the society and in people who have important roles such as clergymen, pope, priests, etc. For instance, when she says that she does not wear any cosmetics, her face is quite natural and it reflects her inner self, she

actually criticizes the deceptiveness of people who hide their real faces including their thoughts and feelings. She tries to indicate that the difference between appearance and reality is what brings about many problems in the society.

One of the most essential qualities for people to possess is self-love because he believes that without self-love, it is impossible to love other people. In addition to love, sharing the good things and bad things in the world is another important theme stated by Erasmus in *"The Praise of Folly"*. Through the words of *Folly*, Erasmus explained the importance of sharing in the book. He said "Indeed, no benefit gives pleasure unless it is enjoyed in company" (45). He further stated that perhaps because of the lack of self-love and love for others in the society, many bad things happened in the world.

Nearly in all of his works his main concern was man and arguments related to human behavior. Corruption and laziness are some negative characteristics that he criticized in "*The Praise of Folly*". In order to achieve this criticism he made use of some people from the society such as cardinals, bishops, priests, merchants, etc…His main purpose was to be able to show the things that he was not pleased with in the society and to satirize the institutions that those people represent.

In addition to sharing, generosity is also mentioned in the book *The Praise of Folly* as an important quality that a man should possess. While discussing the role of individuals in the society, Erasmus emphasized the collaboration between the members of the society and generosity is one of the essential qualities a good citizen should possess. In his definition of generosity there are some important concepts such as being beneficial to everyone, helping people learn, changing into better and calming down the insanity of war.

With his ironical thesis that the happiest life is a fool's life because it makes it possible for us to get on well in a society of fools, *Folly* attracts the readers' attention to the real meanings of "wisdom and folly". If there is only wisdom, it does not make it easy for us to keep up with the illusions and deceptions that are necessary to survive in such a society. Miller (1974) states in his article *Some Medieval Elements and Structural Unity in Erasmus' the Praise of Folly* that:

> "All life is dual, ugly and beautiful according to the viewer's angle
> of vision. The comedy of life is a play that can be entertaining only

> so long as its basic illusion is kept up. To strip away disguises ruins the play and leads only to disillusionment, futility, despair or even suicide." (46)

According to Miller (1974), the thing that makes man happy is his illusion of his world view because only in this way is he able to suffer less from the negative sides of life. This self-deception is in every part of life and with the help of it, man can be blinded to the faults of their vision, marriages succeed and even the worst children are endeared to their parents. Erasmus resembles human life to a kind of play in which everyone plays certain roles and it is the only reason why friendships go on and life is spent happily. He points out that:

> "To destroy the illusion is to ruin the whole play, for it's really the characterization and make-up which hold the audience's eye. Now what else is the whole life of man but a sort of play?" (47)

While the *Folly* is trying to change everything in the world, she is especially indignant to Stoics and their ideal of wisdom. She is very angry with the ones who choose to lead a life based on a perfect rationality and isolate themselves from every kind of emotion. If they were able to fulfill their aims, such people would be creatures beyond humanity, a marble statue tolerating no human weakness, feeling neither love nor hate, sympathizing with no man's suffering. It is obvious from the sentences in the book that she opposes to such kind of people. She asserts that "What would this life be, or would it seem worth calling life at all, if its pleasure was taken away?" (48). She also mentions all kinds of disasters that man has to be exposed to during his lifetime. She asserts that:

> "Man's birth is painful and sordid, his upbringing wearisome, his childhood fraught with dangers, and his youth hard-won with toil. Old age is a burden and death a harsh necessity; armies of disease close their ranks around him, misfortunes lie in wait, ill luck is always ready to attack. There is nothing without its tinge of acute bitterness, quite apart from all the evil things man does to man, such as the infliction of poverty, imprisonment, slander, dishonour, torture, treachery, betrayal, insult, litigation, and fraud. What man has done to deserve all this and what angry god has caused him to be born for these miseries is not for me to say at the moment, yet anyone who reflects about it will surely approve the example set by the maidens of Miletus, however pitiable their fate." (49)

As can be understood from the extract above, although men deserve all the positive possibilities related to life and to be happy, the reality is quite different from what *Folly* has wished for because man has to stand on many difficulties in life such as the bitterness of old age, men's brutality towards each other, the possibilities of poverty, dishonour, etc. Indicating her pity for all these negative things happening to man, *Folly* wants to learn the reason why God's anger created such bad events in life.

III. B. b. Meaninglessness of Wars

In addition to his views about the social position of man and his satire of the bad practices, in ***The Praise of Folly***, Erasmus stresses the meaninglessness of war and fighting many times. It is especially emphasized in the 59th chapter of the book. He says:

> "War is such a cruel thing that it suits animals rather than human beings. It is so unlucky that it brings about the most dreadful chaos. It is so ruthless that it is generally caused from the most contemptible criminals. It is against religion in a way that it is fully contrary to Jesus." (50)

In this extract, Erasmus condemns men's fighting for trivial things and states that this brutal act is not suitable for the nature of man but it is more suitable for the nature of animals. It can also cause chaos in the society and because of such negative qualities, it is not an act supported by religion.

In Erasmus' all war-related sentences, it is possible to see many words condemning the fight between men. He also states that war is associated with bad people such as spongers, pimps, robbers, murderers and peasants and it provides glory to only such people. *Folly* says:

> "Of all deeds which win praise, isn't war the seed and source? But what is more foolish than to embark on a struggle of this kind for some reason or other when it does more harm than good to either side? For those who fall in battle, like the men of Megara, are of no account." (51)

Folly also says that even though the Christian Church was established and strengthened on blood, war is a rather violent act which should be avoided. She says:

> "War is something so monstrous that it benefits wild beasts rather than men, so crazy that the poets even imagine that it is let loose by Furies, so deadly that it sweeps like a plague through the world, so unjust that it is generally best carried on by the worst type of bandit, so impious that it is quite alien to Christ." (52)

Folly's anger reaches its top point when she mentions those who are warriors in earnest and create the real "tragoediae" of death and destruction for their fellowmen. She totally rejects any reliance on fleshy arms for the fight. She thinks that the real fight should be a spiritual fight of faith against evil.

Erasmus' greatest work **The Praise of Folly** explains that all kinds of negative characteristics which are inappropriate for the sacredness of man should be avoided. Man should be distant from fighting, interest in materialistic things, disguising his real self in order to deceive the others and taking merely his own personal advantage into consideration. If he is able to achieve all these things, it is then possible to call him a real "fool" (which in fact indicates the real wisdom").

According to Rahn (2002), in spite of the great time distinction between today and the time when it was written, this work of Erasmus dealt with many issues which are still applicable in our time period. For instance, some habits of man Folly calls foolishness are still employed today. Some groups of people such as scholars and philosophers give too much importance to themselves and therefore, they cannot see the real problems that people around them have to cope with. The situation in the Church today is far from the expected one because they still have corruption and laziness. While asking for money from people, the clergymen leave the laity to its own devises. It is possible to see new religions which are invented to distract the parishioners and just to take their money. People's beliefs are fading while the theologians are dealing with details of doctrines. Most people are hypocrites who disguise their real faces from all the others around them and who automatically ruin the society. She says if Erasmus were alive, he would surely call these practices foolishness which are disgusting and harmful for people.

CONCLUSION TO CHAPTER III

Named as "the Prince of Humanists", Desiderius Erasmus was one of the eminent people in the Renaissance Period in Europe. He was always sure of man's capacity for progress for this reason; he thought education was an indispensable part of human life. With his great concern for education, he wanted everyone to be literate and to read the holy books in order to have a clear understanding of the content of it without requiring others' help, thus, he translated the New Testament for everyone to read it.

Erasmus was extremely influenced by the ideas of Plato and Socrates. Since humanistic thought included a kind of return to the works and thoughts of ancient period, such an influence was of course unavoidable. He pointed out that education was the only means of differentiating appearance from reality. Just like the men in the cave in Plato's allegory, he thought, men would have been nearly blind if it had not been for education in their life.

With his strong emphasis on man and the good possibilities that he deserved, Erasmus was completely against the idea of fight of men stating that it would give nothing but harm to them; that's why, it should be avoided so as to be away from its harmful effects on people.

In his most widely known work, *The Praise of Folly*, Erasmus satirized the important institutions in the society because of the abuses and errors from which people suffered a lot. In *The Praise of Folly*, the main focus of satire was people from important groups in the society which he thought to have corrupted. First of all, he satirized the Catholic Church and the clergymen in it stating that they turned away from their main functions in the society and especially the selfish and abusive attitudes of the clergy men were the main causes of this corruption. Owing to this corruption, the Catholic Church had to be reformed.

Erasmus also satirized the kings because of their attitudes giving too much importance to the riches in life and stated that they became slaves to their properties and money but forgot about goodness. In addition to the kings and the ones who were in power, the aggressive attitudes of the teachers were another important theme Erasmus dealt with and satirized.

In addition to the satire of the institutions in the society, central position of man and meaninglessness of wars were dwelled upon in his book ***The Praise of Folly***. Erasmus proved that he had given a specific significance to man by satirizing all the institutions which he thought to have corrupted, therefore, harming people either directly or indirectly, by emphasizing the importance of self-love and automatically loving others, generousity and sharing and by cursing the wars and all kinds of wars and fights among people. Because of his style combining his light and humorous tone with wise implications, this work of his had an astounding influence not only on the people living in his era but also on today's people.

<u>NOTES TO CHAPTER III</u>

(1) Tiller. <u>Erasmus of the Renaissance</u>. 1.

(2) Plato. <u>Defence of Socrates, Euthyphro, Crito</u>. 71-72.

(3) Zweig. <u>Erasmus: The Right to Heresy.</u> 26.

(4) Ibid.28.

(5) Ibid. 30.

(6) Urgan. <u>Utopia, Thomas More (Mina Urgan'ın İncelemesiyle)</u>. 21.

(7) Caspari. <u>Erasmus on the Social Function of Christian Humanism</u>. 81.

(8) Ibid. 99.

(9) Ibid. 99.

(10) Bradshaw. <u>More on Utopia</u>. 12.

(11) Christian. <u>The Figure of Socrates in Erasmus' Works</u>. 2.

(12) Caspari. <u>Erasmus on the Social Functions of Christian Humanism</u>. 96.

(13) Erasmus. <u>The Praise of Folly</u>. 17.

(14) Gilmore. <u>The World of Humanism</u>. 25.

(15) Zweig. <u>Erasmus: The Right to Heresy</u>. 8.

(16) Hillerbrand. <u>Erasmus and His Age</u>. 5.

(17) Ibid. xviii.

(18) Huizinga. <u>Erasmus and the Age of Reformation</u>. 75-76.

(19) Ibid. 40.

(20) Campbell. <u>Erasmus, Tyndale and More</u>. 37.

(21) Hillerbrand. <u>Erasmus and His Age</u>. xx.

(22) <u>http://www.san.beck.org/GPJ12-Erasmus%2CAnabaptists.html</u>

(23) Ibid.

(24) Hillerbrand. <u>Erasmus and His Age.</u> 2

(25) Erasmus. <u>The Handbook of the Militant Christian</u>. 55.

(26) Adams. <u>Erasmus' Ideas of his Role as a Social Critic</u>. 14.

(27) Ibid. 14.

(28) Ibid. 14.

(29) Adams. <u>Designs by More and Erasmus for a New Social Order</u>. 141.

(30) Gordon. <u>Humanist Play and Belief</u>. 77.

(31) Ibid. 99.

(32) Adams. <u>Designs by More and Erasmus for a New Social Order</u>. 133.

(33) Nelson. <u>Recent Literature Concerning Erasmus</u>. 88.

(34) Rahn. <u>Erasmus' Praise of Folly: A Renaissance Work</u>. 10.

(35) Erasmus. <u>The Praise of Folly</u>. 13.

(36) <u>http://www.marxists.org/archive/kautsky/1888/more/ch06.htm</u>

(37) Erasmus. <u>Deliliğe Övgü</u>. 25.

(38) Levi. <u>The Importance of the Praise of Folly</u>. 1.

(39) Ibid. 1.

(40) Rebhorn. <u>The Metamorphoses of Moria: Structure and Meaning in The Praise of Folly.</u> 466.

(41) Erasmus. <u>The Praise of Folly</u>. 104.

(42) Levi. <u>The Importance of the Praise of Folly</u>. 3.

(43) Adams. <u>Designs by More and Erasmus for a New Social Order</u>. 140.

(44) Rebhorn. <u>The Metamorphoses of Moria: Structure and Meaning in the Praise of Folly</u>. 465

(45) Erasmus. <u>The Praise of Folly</u>. 137.

(46) Rebhorn. <u>The Metamorphoses of Moria: Structure and Meaning in the Praise of Folly</u>. 466.

(47) Erasmus. <u>The Praise of Folly</u>. 104.

(48) Erasmus. <u>Deliliğe Övgü</u>. 113.

(49) Erasmus. <u>The Praise of Folly</u>. 108

(50) Miller. <u>Some Medieval Elements and Structural Unity in Erasmus' The Praise of Folly</u>. 504.

(51) Erasmus. <u>The Praise of Folly</u>. 95-96.

(52) Ibid. 181.

CHAPTER IV

IV. A. INTRODUCTION TO THOMAS MORE'S HUMANISM

Educated by the greatest humanists of his age and having had the chance of improving his knowledge of Latin and Greek, Sir Thomas More attracted the attention of people rapidly not only with his intelligence but also with his mild personality and love of man. The atmosphere in his house was an example of his worldview and his thoughts about human beings. He was always warm-hearted, in favor of man's potential to improve regardless of their gender; that's why he struggled a lot to be able to educate his daughters. In the analysis of Urgan (2000) in her book *Edebiyatta Ütopya Kavramı ve Thomas More*, it is stated that More did not make any kind of discrimination between man and woman and thought that women also had to be educated. In his point of view, education had a very significant place. He tried to do everything to prevent his children from being lazy and uneducated. As most of the humanist writers did, he was concerned with "the elevation of women (1)".

His close friendship with one of the most important humanists of the age, Desiderius Erasmus, was of great importance in his life because most of their views about life were similar in that they both believed in the importance of education in human life and thought that war was an unnecessary and harmful thing for people. Yoran (2005) states in his book *More's Utopia and Erasmus' No-Place* that ***Utopia*** is a good example of "Erasmian humanism" and "Erasmian ideals" with its social order. With its criticism of the European social structure at that time, ***Utopia*** "mirrors the denunciations of injustice and immorality, of the abuse of power and authority, of the oppression of the poor and the weak, and of the self-serving behavior that produced endless factionalism and war" (2).

Thomas More's efforts to be able to set up a new social order with his friend Erasmus were supported by the other important humanists of their time such as John Colet. How these men conceived their time and position in human culture had a great influence on what they produced. In 1509, they were aware of the fact that they were

at an important point in time which would start a new period in history including cultural growth and religious reconstruction. For this reason, the literary works that those men produced were composed of the expressions of humanistic optimism. They emphasized the idea that reasoning that a man inherently possessed had to be the only criterion in all purely human affairs. Between the years 1509 and 1519, the power of reasoning as a social phenomenon was a dominant idea. Adams (1945) states in his article *Designs by More and Erasmus for a New Social Order* that:

> "Gradually in their essays on reform in society these humanists (Erasmus and Thomas More) strove, with the aid especially of certain classics of the later Roman Stoicism, to discover the principles and to picture vividly the major aspects of civilization as it should be if most men, or at least their leaders at the outset, realized in everyday life the latent human power to live strictly "according to reason" for the common welfare –that is, to live according to man's best "nature". In short, More and Erasmus sketched, as a model for their time, a social order in which all men might achieve the utmost good of which men were capable outside the Church."(3)

In this extract above, dealing with the classics of Roman Stoicism and seeing the most important characteristics of civilization, Thomas More and Erasmus were convinced by the fact that man's living in accordance with the guidance of his reasoning, that's to say, in accordance with his nature and this tendency is the only way for him to provide the welfare of the community.

Thomas More, with the help of his revolutionary ideas, inspired the enthusiasm for learning inside people with Erasmus. Their main purpose was to end the common medieval tradition which was based upon the unquestionable authority of teachings of the Catholic Church. Adams (1945) maintains that according to this traditional belief, major social problems such as poverty, crime, and war were punishments given to innately sinful mankind. However, in the view of Thomas More and Erasmus, these social ills were not punishments given by "an inscrutable divine Providence" but man-made. Adams (1945) explains their way of coping with this medieval belief:

> "When More and Erasmus sought for the natural roots and explanations of social ills in the social environment which man

was potentially able to modify or even control, they diverged
critically from the traditional Augustinian mode of thought which
was still strong in their own time." (4)

As can be understood from More's way of thinking, man was no longer viewed as an innately sinful creature that was punished in every single opportunity by the God. What is more, he was not as desperate as he was thought to be because he had the necessary potential to change, modify, and make everything better and that potential was coming from birth. With this clear idea in mind, people started to be more self-confident in their efforts to learn something new because they became aware of their real potential hidden inside of them.

Since they believed that the best examples on good life of reason existed in ancient Latin Greek classics, they turned to these classics. Not only the literary products but also the government styles of those ages were analyzed in a very detailed way. More and Erasmus renewed their bold Stoic optimism and started to conceive man as "a perfectable creature whose supreme distinction is his natural gift of reason and his capacity for a rational, unified social life" (5).

In order to understand the "intense admiration for the latent power of reason in man", according to Adams (1945), focusing on the distinguished way of thinking related to social problems portrayed in Thomas More's and Erasmus' works is a good idea. (6) Thomas More portrayed a perfect society with its even smallest details including its possession of pure reason and in which man's nature rules all free men. In this society, when a bad event is explained as being based on some illogical and vicious tradition, it is attacked harshly. It is clearly stated that all the conceptions related to religion, politics, economy and aesthetics are conceived only by means of reason.

Thomas More was considered to be a "humanist" with his professional studies, his cultural style and the type of problems he dealt with which made it possible to call him a humanist. It is stated in the Companion to Renaissance Humanism, he is defined as a Renaissance Humanist with his some common characteristics with the other humanists. Kraye (1996) states in his book *The Cambridge Companion to Renaissance Humanism* that "He agrees with earlier humanists that justice should be the fundamental aim of commonwealths; he upholds

the centrality of virtue, the positive worth of active life and the value of humanist education" (7).

With the appearance of the teachings of Renaissance Humanism which made the man question his previous beliefs and see the realities in the life presented by social and religious institutions, people became aware of what was going on around them. Thomas More emphasized the problems in people's beliefs and social and religious practices that were problematic and causing man's unhappiness. One of these problematic situations was "social injustice". The injustice in the society had to be ended; the ones in power had to give equal chances to everyone and they had to change the social system in which the poor paid a lot of tax in contrast to the rich who only paid a little tax. It was stated that injustice in the society was the main reason for the crimes committed. In *Utopia* Book I, Thomas More gave an example from a repeated crime which is punished very harshly in Europe, which is theft.

> "There was no cause for surprise. This sort of punishment is excessive and contrary to human good. It is too harsh a punishment for theft and not an effective deterrent. Simple theft is not a crime that deserves the death penalty. Besides, there is no penalty that will stop man from stealing if they have no other way of making a living. 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." (8)

In this part of the book, Thomas More mentioned a crime that was committed frequently in Europe. He stated that in spite of the harsh punishment practiced, there were still a great number of thieves. Therefore, in his view, giving those criminals the most severe punishments is not the best solution. If the government supplied necessary job opportunities for its citizens, there would not be anything called theft. He thought the ones to blame were the ones in power in the society.

IV. B. HUMANISM IN THOMAS MORE'S *UTOPIA* (1516)

Utopia, as a humanist text, is a good portrayal of the political situation of the sixteenth century England and it can make its readers familiar with the humanistic ideas of some important people such as Erasmus, Colet and Giles. As a document of social criticism and European satire, it emphasizes the positive sides of the Utopian community portrayed in the novel and states that the customs and institutions of this community are applicable to the period in which it was published. Alan (1963) maintains that *Utopia* is a good example for the humanist ideal with its combination of wisdom, eloquence, delight and instruction. With all its positive qualities, it contributed to the literary world by introducing a new genre called "utopian novels".

Thomas More's *Utopia* is one of the most important examples of humanism and there are many different critics indicating this feature of his work. One of them is Yoran who states in his book *More's Utopia and Erasmus' No-Place* that:

> *Utopia* is a clear expression of Erasmian humanism, and the Utopian social order as an embodiment of Erasmian ideals. The meaning and motives of *Utopia*'s criticism of the European social and political order are clear. The denunciations of injustice and morality, of the abuse of power and authority, of the oppression of the poor and the weak, and of the self-serving behaviour that produced endless factionalism and war, mirror both the content and the moral pathos of Erasmus' works. The groups More attacks are identical to those Erasmus criticized." (9)

According to the extract above, Thomas More's Utopia is a good example of Erasmian humanism with its criticisms of social and political order in Europe. It dwells upon the problems in the society such as injustice, bad use of authority, everyone's main concern for only themselves without thinking about the others. By emphasizing the negative quality of these features in the society, Thomas More clearly highlighted the importance of the existence of the opposites of them.

Parallel to the ideas of Yoran, Bradshaw (1981) also asserts in his article *More on Utopia* that Thomas More's *Utopia* is a significant example of humanism and states that:

"The context in which Utopia must be set is that of Erasmian humanism. The two major preoccupations of Utopia also constitute the two major preoccupations of Erasmian humanists: the sterility and formalism of contemporary religion with the consequent need for religious renewal; the injustices of the contemporary socio-political culture and the need for social and political reform." (10)

It is stated in the paragraph above that Thomas More in *Utopia* mentions the bad practices of life needing to be reformed in the 16th century England. The need for renewal of the religion and for the social and political practices was the themes contributing the humanistic features of *Utopia*.

In addition to the thematic considerations supporting the humanistic elements in the book, the structure and the form of *Utopia* are also obvious signs indicating its belonging to humanism. Focusing on its dialogue form, its style and diction, Thompson points out the importance of *Utopia* as an example of humanist literature. He says:

"Whatever our conclusions about fundamental convictions in the book, we can agree at the very least that Utopia is a thoroughly humanistic work. The dialogue form, inviting inquiry from characters and from readers, was a favourite mode, almost the favourite mode, of presenting ideas in Renaissance literature. The diction and style of the Latin, the echoes of Plato, the professional philosophy of pleasure, the description of political and social organization, the tension between Hythloday's optimism about the possibilities of reforming social institutions and sober scepticism of the narrator at the end of Book II –all these are matters relevant to Renaissance and humanistic literature." (11)

As can be seen in this extract above, with its form which makes it possible for the characters and the readers to have inquiry about social, political and religious matters and with its original language of Latin as well as the importance it gave to pleasure, with a well-organized society and possibilities of reforming the society as a whole, it is quire clear that this work of Thomas More carries very significant traces of humanism.

Contrary to these critics giving an equal value to both *Utopia* and the other humanistic works, Bradshaw (1981) puts Thomas More's *Utopia* in a more different place than the other humanistic works in literature. He points out that this book has got many superior sides when compared to other examples of this movement. Therefore, it is unique in its analysis both in the individual and in the social level. Bradshaw says in his article *More on Utopia* that:

> "The humanists analyzed the ills of contemporary society in terms of the moral bankruptcy of its religious, social and political culture. However, their strategy for reform showed that they jibbed at the radical implications of their own analysis. They pinned their hopes on an inner transformation of mind and heart affected by the inculcation of correct moral values through exhortation and education. More's uniqueness lay in grasping the inadequacy of this formulation. The false values from which the injustices of late medieval society sprang were enshrined not only in men's hearts but in the very structures of their society that upheld the pre-eminence of power, wealth, lineage and degree. What sets Utopia apart is its concept of the commonwealth ‑ the just society ‑ not simply as a virtuous community but as a virtuous community founded upon a just social order. The perception that, beyond the need for a radical moral transformation within society ‑ a change of mind and heart ‑ there existed the need for a radical structural transformation also ‑ a change of social and political institutions ‑ makes Utopia unique in the genre of humanist reform literature." (12)

According to this extract, although there are many similarities between Thomas More's *Utopia* and the other examples of humanism such as the analysis of the problems stemming from the corruption social, political and religious institutions, other humanist works focused on man's moral cultivation and the role of education in this process. However, *Utopia* uniquely combined these important issues with a social concern. Surely, the people in the society should be taught the importance of a virtuous life but they should also be taught the necessity of the appearance of this virtuous life in a community where there is a social order.

Moreover, White (1982) states that Thomas More's *Utopia* is a multi-dimensional book including philosophical, social and political aspects. Written in the dialogue form just like other important "philosophical" works, *Utopia* includes a struggle to achieve the best possibilities for the man (social aspect) and can be considered a criticism on the political systems in Europe in the sixteenth century

(political aspect). For the social aspect of this book, White (1982) explains in his article *Pride and the Public Good: Thomas More's Use of Plato in Utopia* that:

> ".…. More firmly establishes the concept of the common good, or public interest, as his major concern throughout the book. Whether discussing councillorship, sixteenth-century society, or his imaginary island, More is always attacking attitudes, individuals, or institutions that are self-serving or that jeopardize in some other way the general good of the commonwealth." (13)

It is possible to understand from these ideas above that the good of the community is one of the most important concerns of Thomas More in his **Utopia**. It is possible to see his repeated reference to classical works of literature in many parts of the book. According to White (1982), this tendency of Thomas More stems from the fact that he believes in the importance of using ancient moral and political thought as a source of wisdom, which is essential for fostering the welfare of the communities.

IV. B. a. Prevention of Crimes

Thomas More believed that it was possible to overcome certain problems in the society by providing people with the necessary chance for being better citizens because man had the necessary potential for being better with the help of supplied conditions. There are many different sources mentioning the occurrence of "theft" in the book "**Utopia**" and one of the best interpretations on this theme occur in the book of Logan and Adams (2002). They point out in their book *Thomas More: Utopia* that:

> "The problem of theft cannot be solved by punishing thieves, because theft stems primarily from poverty, which is in turn the product of a number of social factors……… The social analysis of Book I is also distinguished by its passionate intensity, its pervasive moral outrage at the status quo. The treatment of the problem of theft constitutes a scathing indictment of a system of "justice" in which the poor are "driven to the awful necessity of stealing and then dying for it". The root cause of this situation lies in the pride, sloth and greed of the upper classes. Noblemen live idly off others' labor, and also "drag around with them a great terrain of idle servants", who, when they are later dismissed, know no honest way of making a living. The practice

of enclosure deprives farm labourers of their livelihood and sets them
to wander and beg –or to steal and be hanged." (14)

As can be understood from the text, punishing the thieves harshly is not a solution to the problem of theft in the society. If the ones in power find the reason leading to theft in the society, then this problem can be solved. Similar to this explanation, the main character in *Utopia*, Hythloday, the main character in *Utopia*, contends that executing thieves is "neither a moral nor a practical (15)" solution for the problem. What is more, it is also not an appropriate solution in terms of religious teachings of Christianity. In Raphael's opinion, capital punishment is both against humanity and against the commandment of God.

"God forbids us to kill anyone, and we easily execute people for stealing a small coin….. God doesn't allow us the right to kill either ourselves or others, but men get together and agree that under certain conditions they may kill each other. This agreement implies that men are released from God's commandment when human law demands the death penalty." (16)

According to More, the most important problem is caused by the economic difficulties people confront. On account of financial problems, he says, they start stealing. More states in the book that:

"The evil greed of a few men has turned what was considered the great blessing of your island into a source of disaster, for the high food prices are causing everybody to dismiss as many servants as possible. What can they do for a living? They can beg or –what is more attractive to the high-spirited –they can steal." (17)

According to Thomas More, it is not possible to solve the problem of theft in a society without searching for its origin; thus, it is essential in the society to find out what led people to steal and only in this way is it possible to solve the problem of theft. If the reason for the problem is not understood clearly by the people in power, the problem cannot be solved properly. For this situation in the book, More points out that:

> "Unless you 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 the punishing them for it?" (18)

With rather negative feelings towards war and fight, in Book I, he resembles soldiers to robbers and says: "Robbers are often vigorous soldiers, and soldiers make bold robbers since both pursuits require similar skills" (19). He also says armies harm people and countries; therefore, they are unnecessary. He adds that people should pay more attention to peace rather than war. This idea of him is quite clear in his sentences when he asserts. "….we should devote more concern to peace than war" (20).

Humanist elements are visible in More's own parts in the book. His words generally include his belief in the well-being of man and society. He tried to reflect the hardships confronted by man with the help of his abilities to improve themselves and the world around them. Because of this belief in improvement, he is completely against severe punishments such as capital punishment in the system of law. When Cardinal wants to learn why he is against the death penalty for theft, he says that " It seems to me, kind Father, that it is outrageous to take a man's life for stealing money. I consider that all the possessions which fortune can give are not equal to human life." (21)

While Raphael mentions the countries he has been to, he always gives examples from the humanistic practices he has observed in those countries. The applications in those countries aim at the happiness of man and emphasize the possibility of his being better throughout time. It is very clearly observable in the practices of law in those countries:

> "……. It's humane and practical. Punishment aims at destroying vice while saving the criminals and treating them so that they have to become good citizens and make up during their later lives for the harm they did earlier." (22)

It is clearly seen in the paragraph above that Raphael approves of the practices which give a second chance to the people and believes in the possibility that they are going to be better and compensate what they have done when they have done something wrong on condition that a second chance for them is supplied. This belief in man's possibility of rehabilitation is one of the most important parts which put emphasis on man in the book.

IV. B. b. Abolition of Private Property

Raphael thinks that as long as there is "private property" in a society, it will not be possible for the people to have complete happiness and justice in there just because everything is valued in terms of money in the society. In the following lines, he explains his ideas about private property in the society:

> "It seems to me that wherever there is private property and people measure everything by cash value, it is almost impossible for society to operate justly or happily. Can you consider it justice when everything ends up in evil hands or happiness when a few people divide up everything so that everyone else is utterly wretched and even the few are uneasy?" (23)

Raphael Hythloday usually mentions the dangers of owning private properties in the society claiming that it is going to create inequality in the society and it will be only to the benefit of the rich and the poor will be the ones who will suffer as a result of this.

> "When individuals get absolute ownership to as much as they can, however great the abundance of goods, the few will divide it up and leave the rest with a pittance. It usually happens that one group gets what the other deserves since the rich are greedy, wicked and useless, while the poor are modest and humble and by their daily labor help the common good more than themselves. I am completely convinced that goods cannot be distributed with fairness and justice nor is happiness attainable in human life without the complete abolition of private property. As long as private property lasts, by far the largest and best part of mankind will carry the inescapable burden of poverty and worry. I admit that it can be lightened somewhat, but I maintain that it cannot be entirely removed." (24)

In *Utopia*, Raphael believes that private properties of people should be given up and everything should exist for the common use of people, which will contribute to the peace of the society and solidarity among people. He exemplifies the theme of "abolition of private property" very clearly with its practice in Utopia. He says:

> "Every home has a door which opens into the street and another which opens into the garden. Moreover, two-part doors which may easily be opened by hand (and then which close by themselves without any effort) let everybody in, so that really none of the property is truly private. By lot, they exchange the very houses themselves every ten years." (25)

IV. B. c. Welfare of the Community

In Utopia, man is given a lot of importance and his happiness, comfort and pleasure is above all the other concerns. In Book II, when Raphael Hythloday starts to talk about a new island called "Utopia" which he has been to during his travels all around the world, he says it is one of the most orderly places that he has ever been to. It is a distinguished place with not only its geographical structure but also with its social and organizational practices. With the established social system, the people living in Utopia are capable of solving all of their problems and they are able to live in a happy, peaceful and friendly environment.

With the happy environment provided, nobody complains about his life. Even going to work is not thought to be an obligation because they are very enthusiastic about their work. They work just for six hours and they deal with useful crafts for the society. Since more than that will be excessive for them and will cause them to be unhappy, the supervisors do not make them work reluctantly. Raphael explains this situation in the following lines:

> "The supervisors do not keep the citizens at work against their will doing useless tasks, since this would contradict the major purpose of their constitution: that all the citizens as far as public need allows should be withdrawn from excessive physical work and devoted to freedom and cultivation of the mind. It is in these latter values that they judge happiness to exist." (26)

It is possible to understand from the passage above, nothing that could contradict with the main aim of the constitution is allowed in Utopia and the people's happiness is the main criterion. Since the main focus of attention is human and his happiness, anything that does not match this criterion is eliminated from the society. Personal satisfaction and high standard of living are the things that the ones in power try to achieve. In this sense, Yoran (2005) contends in his book *More's Utopia and Erasmus' No-Place* that:

> "Utopia is a true republic in which no individual subverts the general interest for personal gain. The purposes of the Utopian institutions are the advancement of the material welfare of every citizen as well as the moral and intellectual improvement of every individual."(27)

One of the most important characteristics of the Utopian society is that there is no place for vices such as greed, avarice, etc. that could damage people's life and peace in the society. For instance, there is a supply house in each quarter of the cities and when families need anything, the head of the household might go to the warehouses which those goods are kept in and ask for what they need. The good thing is that they do not have to pay any money or any kind of compensation for what they have taken from these warehouses. The fact that such kinds of services are free of charge leads to a feeling of satisfaction in the society and nobody asks for more than he/she actually needs. Another reason for the lack of "want" in people is the abundance of every kind of material everywhere owing to the fact that material things are not valuable for people. All these things are, in fact, the main reasons for the orderly system in the Utopian community.

With the significance of the welfare of the community in Utopian society, every detail associated with humans is considered to be important. The needs of the people are provided with great care and their comfort is of great concern. When they are ill, they are given great care and the people working in the hospital do everything so as to make the patients comfortable. For the comfortable situation of the sick in public hospitals Raphael says:

> "A very special care is given to the sick that are treated in public hospitals. And these are spacious enough so they are almost the

> size of a little town. The reason is that the number of the sick, however large, should not be crowded together and consequently be uncomfortable. …….. These hospitals are superbly equipped with everything conductive to restoration to health. Moreover, the care is so gracious and the concern and the presence of skilled physicians is so noble that no one is sent there unwillingly. Rather, no one who is in poor health would prefer to be at home rather than in these hospitals." (28)

Sick people are provided with whatever they want in terms of both medicine and food. Even if they are fatally ill, there are some people who stay with them, who have conversations with them and who try to do everything in order to stop their pain. If he suffers from an illness which is terminal and causes great pain, he is allowed to die with the help of a priest and a magistrate. This is done because of the fact that life has become a kind of torture for that person and it is pointless for him or her to continue living in this way.

Happiness and pleasure are two important elements in the society of Utopia. It is believed that these two concepts must exist all the time in the society in order to maintain the good balance. It is said that "….no pleasure is forbidden unless some harm should come from it" (29). In their ideas related to the philosophy dealing with morality are mainly based upon the "happiness of man" and it can be made long-lasting. They also have questions in their minds about pleasure, virtue and happiness. Just as we do, they try to answer these questions. For this questioning, Hythloday asserts that:

> "…… They dispute about virtue and pleasure, but their one and basic point of dispute seems to be in what thing or things the happiness of man is located. In this they seem closer than is seemly to the school that sees pleasure as the object by which one may define the whole of human happiness or its greatest part." (30)

Every kind of detail has been taken into account for the goodness of people living in the Utopian society. It is thought that when people are happy, they will be able to display what they can actually do. However, their main concern is that all these ideas related to man's happiness are defended with the help of religion. While dealing with the ideas associated with happiness, they not only benefit from philosophy and morality, but also from religion. Even though religious matters are

generally strict, sad and unbending, it is considered within the religion itself. While mentioning the customs and traditions of the society, Hythloday mentions this subject in the following lines:

> "They never discuss the nature of happiness without involving the principles taken from religion as well as philosophy which uses rational arguments. Without these principles from religion, human reason, in their judgment, is insufficient and very weak for the study of true happiness…… The soul is immortal and by the goodness of God is born for happiness." (31)

It is easy to obtain true happiness not only by trying to have pleasure from everything but also by helping one another. Therefore, it is a twofold belief according to the Utopians' thoughts which should include both a person's favor to himself and his favor to anybody else. This is what nature prescribes to people. People should be good to each other, which will make it possible to reach a life full of real happiness. Their concern for self-interest and public welfare simultaneously makes up the humanity in Utopian society. Providing what is good for people is the most important mission of the state; therefore, the laws should guarantee their good and happiness. In this respect, Skinner explains the situation in *Utopia*:

> "A state will be in its best state, it was widely agreed, if and only if two claims can be appropriately made about it. One is that its laws are just, and thereby serve to promote the common good of its citizens. The other is that its citizens are in consequence able to pursue their own happiness, "living and living well" in the manner most benefiting the nature and dignity of man." (32)

With the belief of "equality" in the society, it is a surprising fact that there is a title called "*slavery*" in the book. However, the slaves in the Utopian society are the ones who have committed monstrous crimes in the land of Utopians or the ones who were sentenced to death in foreign lands. For this reason, those who are the children of slaves do not have to be slaves. Another group of people belonging to the slaves in the Utopian society are the ones who have serious financial problems in another place; therefore, they are eager to be slaves and may go away whenever they want. In order to maintain justice and equality in the society, everything is done. "Greed" and "favoritism" are thought to be two evils and when they interfere with people's

judgments, they prevent "justice" for all the people. Justice is "the backbone of the state" (33) says Raphael while talking about the social structure. For this reason, these two evils should be avoided so as not to ruin the good order in the society.

In the part about war and Utopians' opinions about it, it is possible to observe their negative views towards it. Utopians certainly hate war but if there is a need for protecting their own country or for helping their friends when they need to send the invaders out of their own territories, they go to war. As can be understood from this situation, too, that their main concern is "human sympathy" (34) If there is bloodshed in a victory, it is not thought to be a victory at all. On the other hand, when they achieve good results against enemies with the help of good strategies instead of killing, they consider it a "truly manly victory" (35) which does not cost human lives.

IV. B. d. Significance of Education in Man's Life

The place of education in human life is another significant issue dealt with in *Utopia*. Its importance is emphasized when the society and the good of its members are mentioned. Yoran (2005) asserts 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 a moral and responsible citizen." (36)

In spite of the fact that there is a great emphasis on the political and institutional structure and on the citizens' love of learning, the most important focal point in the Utopian society is its members as "the most excellent people in the

world" (37). According to Yoran (2005), love of peace, industriousness, modesty, prudence, altruism, love of one's neighbour are quite important qualities that those "the most excellent people in the world" possess. It is stated by Yoran that these qualities are also the ones which characterize a truly Christian and humanist society. (38)

IV. B. e. Satire of the Era

Portraying the characteristics of the social and political situation in the 16th century England and offering a much more ideal version instead of it are the ways that Thomas More chose to be able to satirize the negative situation in his own era. While explaining the satirical features of Thomas More's **Utopia**, Heiserman states that "… More not only adopted conventions but also blended them into a unique combination to create a satire meaningful for his own and our time." (39) While mentioning the structure and the form of **Utopia**, Heiserman also asserts in his article *Satire in the Utopia* that the occurrence of such an ideal place with its invented institutions has a purpose in his work. He says:

> "….the new isle exists only poetically (like the spheres, the house of fame, the allegorized landscape of dream visions), and that its institutions are invented (as were the characteristics of Erasmus' Folly) on the satiric principle –not to embody "ideals" of a commonwealth, nor a program for practical reform, but to condemn current follies." (40)

In addition to the institutions invented for the purpose of satirizing the situation in his era, Thomas More also gave his main character Hythloday a very central role for the satire of the common practices. Heiserman explains his role as a satirist saying that:

> "As Hythloday analyzes the cause of corruption in realm and court, he speaks as a satiric persona filled more with indignation than the spirit of philosophical inquiry. His complaints are well known: maldistribution of wealth, multiplicity of futile laws, impoverishment of the many and the luxury of the few, private property itself –all leading to and deriving from a conspiratorial oligarchy centered at court." (41)

Thomas More attacks the evils in the society well making use of his satiric persona Hythloday. He condemns the wrong practices in the society with the purpose of making people aware of these incorrect ways of behaviour.

IV. C. A COMPARISON OF THOMAS MORE'S *UTOPIA* AND PLATO'S *REPUBLIC*

      The two cornerstones of literary study; namely, the ***Republic*** by Plato and ***Utopia*** by Thomas More, are quite significant works which were studied in different contexts and by different people dealing with literature. During their studies, the main area of concern has always been the common points between them and their differences from each other. As a result of this, the critics stating the similarities and differences of these two works should be mentioned so as to be able to analyze these works in detail.

      One of the critics dealing with the differences between them is Surtz who indicated that "……one sees Plato's Republic as a society of heroes and More's democracy as an assembly of saints" (42). Another person stating the differences between these literary works is Corrigan (1990) who claimed that "Utopia is a thoroughly Christian work and it should not be read as a moralist tract" (43). His main belief is that Thomas More's basic purpose was not, as many people thought, merely to follow Plato blindly but to "correct his paganism" (44).

      Corrigan (1990) contended that the reasons why Thomas More wrote ***Utopia*** and Plato wrote the ***Republic*** were quite different from one another. He says:

> "Utopia provides a description of "the most civilized nation in the world". Plato was not interested in defining the perfect state. He uses the state as a large-scale picture of the soul, in his search for the perfect soul, and then for justice."(45)

      In spite of those asserting the differences between ***Republic*** and ***Utopia*** with the idea that the reasons for writing them were different, it is possible to find a lot of common sides in these works. Because Thomas More was an important representative of his period and "the humanist movement", his works had traces of Ancient Classical Period. For this reason, as an important literary work of the classical period, his close contact with Plato's ***Republic*** is quite natural. Another reason for More's taking ***The Republic*** as an example is the fact that he admired philosophy and wanted to include it in his own works as well. As White (1982) also

stated, in his opinion, "studying philosophy was an important way to train reason" (46). White also indicates another reason for the similarities between these two works says that:

> "…. the mind of Thomas More was at one with most other Renaissance humanists about the practical value of classical learning in general. From Petrarch and Boccacio to Erasmus and More, humanists assert that the proper study of the languages, literature, history and philosophy of Greece and Rome is useful in a very practical way, developing the potential inherent in man's mind and character and helping him to be not only learned but also virtuous." (47)

The text above explains one of the main reasons why there are some similarities between Thomas More's *Utopia* and Plato's *Republic*. At the same time, it expresses the most important characteristic of "Renaissance humanism".

If the similarities between these two literary works are taken into account, the most important similarity is in their form. Both Thomas More's *Utopia* and Plato's *Republic* were written in the dialogue form. Dialogue form is the only form used by many Ancient Greek philosophers such as Socrates, Plato, etc. because of its appropriateness for the discussion of important concepts related to human life.

Çağlar (2007) states that "the search for justice" is one of the most dominant themes of both of these works. In *The Republic*, the characters having conversation with Socrates all emphasize the significance of "justice" of a society and of the individual. Likewise, in *Utopia*, against the real social situation in Europe in which the men in power gave too much importance to wealth and materialistic things, the social situation provides all the necessary conditions for justice. No one is given severe punishments and more importantly, all the conditions which cause the crimes are swept away. In *The Republic*, all the characters talking to Socrates have different definitions of justice and Socrates refutes all of these definitions and says his own definition which is:

> "….and a State was thought by us to be just when the three classes in the State severally did their own business; and also thought to be temperate and valiant and wise by reason of certain affections and qualities of these same classes?" (48)

Whenever there is criticism in a society, it means that some people are not pleased with the conditions that they live in. Since both *Republic* and *Utopia* were written in order to criticize the system and the living conditions, reaching better situations are sought for the good of the society. In both of these novels, which have got humanist aspects, "the good of man" was the main concern.

Because in both of these works the writers complain about the corruptions in their societies, the way they find to solve this problem is the same. Just like all the humanist writers, Plato and Thomas More also put great emphasis on the concept of "education". With the idea stating that man has the potential to achieve everything as long as the necessary conditions are supplied and he is given the necessary education. In *Utopia*, all the citizens are given the chance of self-development with the help of education and as a result, they live in virtue and happily. Similarly, in *The Republic*, with the help of the great belief of Socrates in the significance of education, this theme occurs in several parts of the novel. This is a chance that should be given to both men and women, Socrates says.

Another important common characteristic of *Utopia* and *Republic* is their views on economic systems. They emphasize nearly the same opinions about the distribution of goods and the acquisition of wealth. Every kind of material possession is owned by everyone and used communally. In *Utopia*, there is no currency except for the one controlled by the state and allowed only for specific purposes such as war and purchasing of iron. Likewise, in the *Republic*, all material possessions from gold and silver are prohibited and the properties are used and shared together.

The theme of "the importance of education" is also shared by these two literary works. Utopia Island in Thomas More's book *Utopia* is a nation in which every citizen is educated and nearly in every part of daily life, it is possible to see the important place of education. "Lunch and supper begin with a piece of improving literature read aloud" (49). " … most people spend their free periods on further education, for there are public lectures first thing every morning" (50). Education is also an essential issue in Plato's *Republic*. However, the educational system in this community is quite different from the one in *Utopia*. Education in Plato's *Republic* differs from one class to another. The main purpose of education in the *Republic* is to produce perfect soldiers and perfect leaders for the good of the society, whereas in

More's Utopia, the system of education has a more general purpose for all the citizens in the society.

Utopian people have a general belief in the necessity of goodness in this world so as to reach the eternal one in the other world. They believe that "we will be rewarded or punished in the next world for our good and bad behaviour in this one" (51). This idea is closely related to the one stated in the "myth of Er" in Plato's *Republic*, which mentions the possibilities in the other world. It is stated that man will be rewarded for all his good deeds and punished for all kinds of bad attitudes.

In order to indicate the relationship between Utopia and Republic, Corrigan (1990) points out that the differences between them should not be taken into consideration because of the direct connection between them. He says:

> "The differences between Plato and More are only too evident. But this should not blind us to realization that More's subtle transformation of the Platonic philosophical context simultaneously brings into sharp relief an often unacknowledged feature of Plato's own view: the necessity despite all practical difficulties and impossibilities, that the divine and the human be bridged first in the very heart of man. This is one of the major conclusions of the Republic, and it is also a major implicit feature of Utopia." (52)

Starnes (1990), in a more direct manner in order to indicate the direct connection between *Utopia* and the *Republic*, maintains that *Utopia* is actually the suitable version of the *Republic* for the sixteenth century. He says:

> "….. More composed the Utopia as a rewriting of Plato's Republic in which he answered its central question in a form that would be relevant to his own day. The Utopia is the recast in a new mould applicable to the demands of contemporary Christianity as these were understood by More and his circle of reforming friends. In a word, it's a Christianized Republic." (53)

Including important themes such as "equality, abolition of private property, given equal chances to everyone for education, the importance of goodness towards one another", these two distinguished works of literature proved to be example works possessing the purpose of improving the man's position and making him reach the level that he already deserves.

IV. D. CONCLUSION TO CHAPTER IV

As one of the most influential figures of the 16th century in Europe, Thomas More had important works for the cultural growth and religious reconstruction of his era with his close friend Erasmus. All the works written by these two men positively contributed to the optimism of the humanistic thought.

Thomas More struggled a lot in order to make people question the authority of the Catholic Church which was impossible to question at that time. He defended the superiority of man's reasoning ability over all kinds of things; therefore, he was against the medieval traditional thinking which claimed that all kinds of problems that man had to cope with were punishments given by God because of man's sinful nature. In contrast to this belief, he thought that these problems were the results of men's mistakes in this world because man was not inherently sinful. With this idea, Thomas More and Erasmus, as representatives of humanistic thought, tended to benefit from the works of Ancient Greek and Roman culture because they believed that the literary works and styles of life were more idealized when compared to the ones in their own era.

In his most famous work, *Utopia*, Thomas More portrayed a society which was based upon some important concepts such as freedom, equality, welfare of the society, abolition of private property, significance of education in man's life and good of men. Through this work of his, Thomas More not only criticized the social and political situation in the 16th century England but also proposed an alternative for it. Just like many other humanist works written before it, *Utopia* also focused on problems occurring as a result of the corruption in the social, political and religious institutions and the importance of moral cultivation and education in man's life.

For every kind of negativity in the society, a solution is proposed for the Utopians. In order to prevent crimes in the society, people are provided with necessary chances to be better citizens, as a result, crimes are barred and there are no criminals. Moreover, private property is seen as the basic cause of crimes for this reason, it is abolished and nobody is superior to the others and no conflicts occur in the society. Because of the good conditions supplied by the government, people work enthusiastically, live in peace and the result is what is aimed: people's happiness.

Thomas More chose his own way of satire for the negative sides in England in the 16th century. Instead of explaining the bad conditions that people suffered from, he proposed a much better alternative for these conditions.

With all of these important points indicated in it, Utopia has been a cornerstone in the English literature and created a new genre after which a lot of similar types of works have been written.

<u>NOTES TO CHAPTER IV</u>

(1) Erasmus. <u>The Praise of Folly</u>. 174.

(2) Logan and Adams. <u>Thomas More: Utopia</u>. xix-xx.

(3) Adams. <u>Designs by More and Erasmus for a New Social Order</u>. 134.

(4) Ibid. 135.

(5) Ibid. 136.

(6) Ibid. 135.

(7) Kraye. <u>The Cambridge Companion to Renaissance Humanism</u>. 137.

(8) Logan and Adams. <u>Thomas More: Utopia</u>. xxii.

(9) Yoran. <u>More's Utopia and Erasmus' No-Place</u>. 5.

(10) Bradshaw. <u>More on Utopia</u>. 3.

(11) Thompson. <u>The Humanism of More</u>. 32.

(12) Bradshaw. <u>More on Utopia</u>. 5

(13) White. <u>Pride and the Public Good: Thomas More's Use of Plato in Utopia</u>.

   332.

(14) Logan and Adams. <u>Thomas More: Utopia</u> . 25.

(15) Ibid. 24.

(16) Ibid. 24.

(17) Ibid. 21.

(18) Ibid. 22.

(19) Ibid. 22.

(20) Ibid. 27.

(21) Ibid. 39.

(22) Ibid. 39.

(23) Ibid. 47.

(24) Ibid. 53.

(25) Ibid. 57.

(26) Ibid. 57.

(27) Yoran. More's Utopia and Erasmus' No-Place. 5.

(28) Logan and Adams. Thomas More: Utopia. 64.

(29) Ibid. 64

(30) Ibid. 80.

(31) Ibid. 81.

(32) Skinner. Sir Thomas More's Utopia and the Language of Renaissance
Humanism. 126.

(33) Logan and Adams. Thomas More: Utopia. 83.

(34) Ibid. 83.

(35) Ibid. 85.

(36) Yoran. More's Utopia and Erasmus' No-Place. 6.

(37) More. Utopia. 179.

(38) Yoran. More's Utopia and Erasmus' No-Place. 7.

(39) Heiserman. Satire in the Utopia. 165.

(40) Ibid. 167.

(41) Ibid. 169.

(42) Dowling. Humanism in the Age of Henry VIII. 1.

(43) Corrigan. The Function of the Ideal in Plato's Republic and St. Thomas
More's Utopia. 27.

(44) Ibid. 32

(45) http://faculty.weber.edu/dkrantz/en4620ren/utopia_platolec.html

(46) White. Pride and the Public Good: Thomas More's Use of Plato in Utopia.
    332.

(47) White. Pride and the Public Good: Thomas More's Use of Plato in Utopia.
    170.

(48) Plato. Republic. 24.

(49) More. Utopia. 83.

(50) Ibid. 76.

(51) Ibid. 91.

(52) Corrigan. The Function of the Ideal in Plato's Republic and St. Thomas
    More's Utopia. 39.

(53) Starnes. The New Republic: A Commentary on Book I of More's
    Utopia Showing Its Relation to Plato's Republic. 3.

CHAPTER V

V. A. INTRODUCTION TO THE IMPORTANCE OF LITERATURE IN ELT CLASSES

Since learning a foreign language includes not only the grammar, vocabulary and skills of that language but also the culture, integrating literature into foreign language teaching curriculum is one of the best ways of understanding culture of the countries in which that language is spoken. With the help of those literary products, the students will be exposed to authentic materials, they will benefit from their communicative value of these texts and they will have a positive influence on their motivation for that course.

With the increasing importance of the communicative language use, the use of literature in the foreign language classroom which will contribute to the students' communicative competence has become much more important. During the study of literary materials in the foreign language classroom, the students are exposed to integrate all four skills of language with their background of grammar and vocabulary; therefore, the use of such materials in the class will enrich the classroom in terms of both material and different related activities. Bretz states that literature in the foreign language teaching provides "a springboard for the development of critical thinking and aesthetic appreciation" (1). It is quite clear from this expression that integration of literature has got an important contribution to the student-centeredness of the lesson as it demands students to be independent, critical, logical and analytical in their own learning experience. Similarly, Savvidou claims in his article *An Integrated Approach to Teaching Literature in the EFL* that "the use of literature in the EFL classroom can provide a powerful pedagogic tool in learners' linguistic development" (2).

Carter and Long state the importance of studying literature in many different contexts. They say "… the study of certain classic pieces of English literature is considered a sine qua non for the truly educated person" (3). While explaining the reasons for teaching literature, Carter and Long mention in their book *Teaching Literature* three models indicating the role of literature in the ELT classroom:

a) **"The Cultural Model**:…Literature expresses the most significant ideas and sentiments of human beings and teaching literature represents a means by which students can be put in touch with a range of expression –often of universal value and validity –over a historical period or periods.

b) **The Language Model**: One of the main reasons for a teacher's orientation towards a language model for teaching literature is to put students in touch with some of the more subtle and varied creative uses of the language.

c) **The Personal Growth Model**: One of the main goals for teachers who are primarily committed to a personal growth model of literature teaching is to try to help students to achieve an engagement with the reading of literary texts." (4)

It is clear in this extract that integration of literature into the ELT classes provides the variety in the lessons with the help of the cultural and historical information they gave to the students, a source for different and creative uses of language and an enthusiasm for the study of literary texts.

When the literary texts are studied, Carter and Long (1991) claim, there is the acquisition of a great amount of information about the history, traditions and conventions of the target literature and the cultural heritage and the connections between the writers, texts and contexts in that particular culture. Agreeing with the words of Carter and Long, Lazar (1996) also indicates the significance of literary texts as rich sources of cultural information in his article *Exploring Literary Texts with the Language Learner* as:

"….. Another advantage of using literary texts in the classroom is that they provide students with access to other cultures. Given the complicated relationship between literary works and the world, perhaps this access is more of a tantalizing glimpse of another culture than a mirror-like documentation of it. Literary texts create a context for how a particular member of a society might feel or behave in the situation dramatized in the text. They alert the reader to some of the social, political, and historical events that form the background to these feelings or behaviour. They provide insights into the conditions under which the text may have been produced." (5)

In this extract, it is clearly stated that literary texts are invaluable sources for having an understanding of the target culture. They add that understanding the culture in which that literary work was produced is a good way for the readers to make connections between the feelings and attitudes of the characters and the social, political and historical events of its era.

In addition to its help to the cultural understanding, Collie and Slater (1987) maintain that literature is very beneficial in the language learning process; therefore, it should be included in the syllabus. One of the most important reasons behind this is the fact that literature has something to say about the most important human-related issues and therefore, it is "enduring rather than ephemeral. Its relevance moves but seldom disappears completely" (6). Another important characteristic of integration of literature into language classrooms is that the students will be able to become familiar with the language that is, in fact, intended for the native speakers of that language and they will be able to learn a lot of different samples of that language and they will be familiar with concepts such as irony, exposition, argument and narration. Collie and Slater (1987) also mention the contribution of the literary texts to the language enrichment of the students in their book *Literature in the Language Classroom*:

> "Literature provides a rich context in which individual lexical or syntactical items are made more memorable. Reading a substantial and contextualized body of text, students gain familiarity with many features of the written language –the formation and function of sentences, the variety of possible structures, the different ways of connecting ideas –which broaden and enrich their own writing skills. The extensive reading required in tackling a novel or long play develops the student's ability to make inferences from linguistic clues, and to deduce meaning from context, both useful tools in reading other sorts of material as well." (7)

As can be understood from the extract above, the use of literature in the ELT classroom provides different opportunities for such purposes as retention of lexical and syntactic structures and increases the familiarity with different functions of sentences, improving inference skills, etc. Carter (2007) also explains parallel ideas with that of Collie and Slater. They say "(the use of literature provides) an opportunity to develop vocabulary acquisition, the development of reading strategies, and the training of critical thinking, that is, reasoning skills" (8).

In addition to providing authentic material for the language courses, cultural and language enrichment, the use of literary material also increases the personal involvement of the students into the lesson. When the students are engaged in the literary texts, they do not deal with the mechanical aspects of the language; instead they become a part of the literary work. Collie and Slater (1987) explains this aspect of literature in their book *Literature in the Language Classroom* as:

> "When a novel, play or short story is explored over a period of time, the result is that the reader begins to inhabit the text. He or she is drawn into the book. Pinpointing what individual words or phrases may mean becomes less important than pursuing the development of the story. The reader is eager to find out what happens as events unfold; he or she feels close to certain characters and shares their emotional responses. The language becomes "transparent" –the fiction summons the whole person into its own world." (9)

According to this extract above, with the help of literature in the ELT classes, contrary to what they do in the grammar lessons, the students find the chance of being personally involved in the lesson with different activities requiring them to take part in the discussion and analysis of the works and state their opinions.

While dealing with the contribution of the literary texts to the personal involvement of the students, Lazar (1996) states in his article *Exploring Literary Texts with the Language Learner* that literary texts are rich sources for assisting to increase the students' motivation by their components. He says that:

> "….. literary texts are a rich source of classroom activities that can prove very motivating for learners. Literary texts encompass every human dilemma, conflict, and yearning. They elicit strong emotional reactions from learners. Unraveling the plot of a novel or decoding the dialogue of a play is more than a mechanical exercise –it demands a personal response from learners and encourages them to draw on their own experience. By doing so, learners become more personally invested in the process of language learning and can begin to own the language they learn more fully." (10)

In order to provide personal involvement of the students, the choice of materials to be used in the foreign language classroom is another important issue. The convenience of the material depends directly on the learners' needs, interests,

cultural background and language level. The literary works can be determined in accordance with the life experiences, emotions and dreams of the learners, as a result, the learners' attention can be attracted and it is more likely for them to participate in the lessons that are organized according to their own interests.

The role of pieces of literature in enhancing the variety of sources to be benefited from so as to practice different skiils in ELT classes is also emphasized. At this point, Ertuğrul (2001) states in her article *The Role of Literature as the Cultural Phenomenon in Enhancing the Quality of Language Teaching* that:

> "Literature in general would unquestionably enhance the skills of reading, understanding, conversation and writing. It is impossible to separate a language from its cultural world namely literature which is a mirror of the cultural phenomenon." (11)

According to this explanation, with the variety of activities and exercises presented to the students, they will find the chance of improving many different skills in the same lesson; therefore, literature contributes to the improvement of many skills simultaneously.

Surely, not all the scholars dealing with the connection between literature and its role in language teaching state that literature is helpful for language learning. Topping (1968) stated in his article *Linguistics or Literature: An Approach to Language* that literature should not be included in the ELS curriculum because it is structurally complicated, it is not suitable for standardized language based on grammatical rules and it has a remote cultural perspective. However, as a refutation of this negative evaluation of use of literature in ELS curriculum, Povey (1967) explains in his article called *Literature in TESOL Programs: The Language and The Culture* that the difficulty of literary texts in terms of language was exaggerated because it was not necessary to understand every single detail related to the text so as to gain something from the text. It can also help to improve all language skills with its vocabulary having connotative meanings and with its complicated syntax depending on the level.

Collie and Slater (1987) agree on the positive contributions of the literary texts included in language classroom and mention the commonly used approaches to

teaching literature in their book *Literature and Language Classroom*. The main aim is increasing learner's communicative competence. They claim that when the approach is teacher-centered, the students' own contribution will be limited and they will never "make the text their own" (12). In the method they propose, the main purpose is to modify the traditional methods and use a variety of techniques to improve the repertoire of classroom procedures. They believe that in this way, they will motivate the students to read more and to give their response. In order to achieve these, they suggest the followings:

- "maintain interest and involvement by using a variety of student-centered activities
- supplementing the printed page
- tapping the resources of knowledge and experience within the group
- helping students explore their own responses to literature
- using the target language
- integrating language and literature." (13)

Here the most essential question is "how can teachers integrate these literary texts into their foreign language classes?". There are surely various techniques for this preferred in different contexts and one of the most widely used ones is "textual analysis".

V. A. a. WHAT IS TEXTUAL ANALYSIS?

Textual analysis of literary texts is one of the most commonly used techniques in the ELT classes as the second step after reading them. The reader deals with different dimensions of the text such as the genre, the syntactic or lexical features, the style adopted by the author, etc. while analyzing a text. Escote (2008) defines "textual analysis" in his article *Textual Analysis and Literary Criticism* as:

> "Textual analysis and literary criticism is not necessary a theory; it is the study of literature including analysis, interpretation, and evaluation of literary works. One of the tasks of a literary critic is to challenge the dominant definitions of literature and literary

criticism that seem too general, too narrow, or unworkable for any other reason." (14)

According to this definition, it is better to deal with textual analysis and literary criticism as practices instead of regarding them as theories because it includes a lot of different activities such as analysis, interpretation, etc.

Birch (1989) also defines "textual analysis" in his article *Language, Literature and Critical Practice: Ways of Analyzing Text* as interpreting language as meaningful action. It is "a process of guessing and construing possible meanings" (15). While analyzing a literary text, there are many aspects to pay attention such as the historical background of the text, the author's biography, the intended audience, the type of language used, etc. On paying specific attention to those aspects of the literary text, the reader is able to understand, appreciate and enjoy it much better because s/he can make the necessary connections between these aspects and the text itself, notice certain references to some outside works and internalize them.

McKee (2001) defines "textual analysis" in a more different way than the other scholars and sees it as a kind of "data gathering process" so as to be familiar with a specific culture. He says in his book *Textual Analysis: A Beginner's Guide* that:

> "It is a way for researchers to gather information about how human beings make sense of the world. It is a methodology –a data gathering process –for those researchers who want to understand the ways in which members of various cultures and subcultures make sense of who they are and of how they fit into the world in which they live." (16)

McKee (2001) also points out that when we carry out "textual analysis" of a text, "we make an educated guess at some of the most likely interpretations that might be made of that text" (17). This kind of a study, he adds, is essential in many different areas such as in cultural studies, in media studies, in mass communication, even in sociology and psychology.

On the other hand, Günay (2003) states that before the definition of "textual analysis", the question of "what is a text?" should be responded. He states the definition of a "text" as "a unit of language produced by one or more than one person

in a certain context of communication" or on a more linguistic basis, it is "a string of sentences following one another and making up meaningful units" (18). In the light of the definition of "a text", he also defines "textual analysis" as:

> "Textual analysis refers to stating what the text wants to mean. In other words, it is creating a meaning by evaluating the signs in the text all together. Since creating a meaning means creating something new, it is a productive skill." (19)

Günay (2003) suggests that reading is the initial and the most significant step of "textual analysis" because it includes interpreting the text, discovering the meaning occurring through the combination of words and sentences, trying to find the meanings beyond words. Just like an idiomatic expression possessing meanings beyond the meanings of words which it consists of, a text is also likely to have a meaning beyond the meaning of its words. For this reason, analysis of a text includes more than understanding its linguistic meaning. It also requires the ability to guess the intended meaning, reading between the lines and critical thinking skills.

Günay (2003) further states that when the process of the analysis of a text is taken into account, it is possible to mention "subjectivity". In the interpretation of any piece of art or literature, the reader perceives the text which is read, seen, listened or watched and then finds something related to himself/herself in it. If there were not such kind of subjectivity, different readers would have the same feelings for the same text. Every meaningful text necessitates its readers to fill in the blanks for the unstated ideas through active participation. This act of filling in the blanks is, in fact, "interpretation", which is an individual activity. With the help of textual analysis, certain abilities can be developed such as:

- "logical thinking,
- different ways of expression,
- analysis and synthesis,
- ability to criticize a text,
- differentiating the important from unimportant,
- imagination and intuition,
- implication." (20)

When we analyze texts, we focus on many different things. We try to obtain information about the ways people in particular cultures at particular times made sense of the world around them. We benefit from many different sources such as films, TV programs, magazines, advertisements, clothes, graffiti, literary works, and so on in order to do it efficiently. The most important advantage of this approach is that we are able to interpret the reality and it will be easier for us to understand our own culture in a number of different ways and we will be able to see the positive and negative sides of our way of viewing the world around us. At that point McKee says in his book *Textual Analysis: A Beginner's Guide* that:

> "Performing textual analysis is an attempt to gather information about sense-making practices –not only in cultures radically different from our own, but also within our own nations. It allows us to see how similar or different the sense-making practices that different people use can be. And it is also possible that this can allow us to better understand the sense-making cultures in which we ourselves live by seeing their limitations, and possible alternatives to them."
> (21)

In order to explain the relationship between the texts and people's ability to interpret them according to different aspects, Hartley (1992) uses the metaphor of "forensic science". Texts are our only materialistic evidence so as to be able to sort out how different people make sense of the world around them because they are the only things that are left behind after events take place and people experience certain things. McKee explains this metaphor in the following way:

> "Forensic scientists never actually see a crime committed –by the time they arrive on the scene, it has gone forever. They can never wind back time and witness it themselves; and they can never be entirely certain about what happened. But what they can do is to sift through the evidence that is left –that is forensic evidence –and make an educated and trained guess about what happened, based on that evidence. This science is not repeatable but the scientists use their training and expertise to attempt to build up a picture of what happened. This can stand as a metaphor for what we do when we perform textual analysis: we can never see, nor recover, the actual practice of sense-making. All that we have is the evidence that is left behind the practice –the text, 'the material reality (of the text) allows for the recovery and critical interrogation of discursive politics in an

"empirical form", (texts) are neither scientific data nor historical documents but are, literally forensic evidence"." (22)

Since the texts are the only things about how people in the past and people today view the world, the analysis of them makes it possible for us to have an understanding of their way of thinking.

In literature, also, "textual analysis" is considered of crucial importance as a methodology. It is believed that with textual analysis in literature is intuitive; therefore, it cannot be taught. Instead, the students can be educated about how to deal with the text, how to interpret certain characteristics of it, and so on. Naturally, each student's interpretation will be different from one another, which will contribute to the productivity of the course in terms of a variety of ideas and sense-making processes. The differences in the ideas might seem problematic; however, there is nothing as a single "correct" interpretation"; for this reason, each different interpretation is welcome. This kind of a study will give the students the ability to analyze texts whatever they are; as a result, their critical thinking skills will develop and their world-view will be influenced positively. Since they will need to use their productive skills; namely, writing and speaking as well as reading and listening for their analysis of the texts, it will be very beneficial for improving their proficiency. While the students are dealing with texts, they ask some questions themselves related to the text and its important elements. Some example questions might be:

- Who wrote it?
- To whom it was written?
- Who is the narrator? Who is she/he talking to?
- What does "I" refer to in the text?
- Where was it written?
- When was it written?
- Why was it written?
- What is the connection between the text and its title?

The act of answering these questions is of crucial importance for the analysis of the linguistic properties and collecting information in the process of textual interpretation.

Literary texts are texts which attempt to make sense of a particular part of the social world. In order to find out the possible interpretations of a text, the reader should be able to make sense of the text. The most important element for interpretation is "the context". McKee says that "it is only when a text is put into context that we can start to make guesses about the likely interpretations of particular elements within it" (23). When we say "context", we mean a series of inter-texts, related texts, which tie down the text's interpretation. Unless you put it into a context implicitly, it is impossible to say something about it. As a guide to interpret the texts, McKee asserts that three levels of context should be taken into consideration:

a)   **"The Rest of the Text:** Depending on the social structure portrayed in the text, a good character might be interpreted as bad or a bad character might be interpreted as good.

b)   **The Genre of the Text:** Genre is an important element which contributes to the interpretation of the text. According to McKee, ""it is a very powerful tool for making sense of the texts" (24). Different modes of communication, different images, symbols, metaphors, etc. are interpreted in accordance with the genre of the text.

c)   **The Wider Public Context in which a Text is Circulated:** It might lead to some misunderstandings if we cannot put the text into a correct position in the period in which it was produced."(25)

When you know a lot about all these three levels of the text, you will be able to come up with reasonable interpretations of the text.

Surely, a text is made up of many different elements and for each person the important things in the text are different. While studying a text, it is our approach which signifies the things that we find important. Since it is impossible to deal with every single aspect of the text, it is quite natural to deal with only a limited part of the text.

For a good textual analysis, McKee presents the following step-by-step guide:

1. "Choose your topic of interest. Which part of culture and which questions interest you? This can come from academic reading or from your own experience of culture. (Humanism in the literary works)

2. If necessary, focus your question to become more specific. (What are the humanistic elements in the selected texts; namely, Socratic Dialogues, The Praise of Folly, Utopia, and The Republic)

3. List the texts which are relevant to this question from your own experience. (There are some humanistic elements in the other literary texts that I am familiar with).

4. Find more texts by doing research, both academic and popular.

5. Gather the texts from as many sources as possible.

6. Take as many examples as possible into account and try to notice how particular textual elements work in each one. (How is humanism dealt with in different literary works?)

7. Work on other texts in the same genre to see how they work. (Are there any other examples from different genres which focus on elements of humanism?)

8. Get as much sense as you can of the "wider world of meaning" as you can read all kinds of written materials about it, which will help you to get some sense of how these texts might fit into the wider context.

9. With this context in mind, return to the texts and attempt to mount likely interpretations of them."(26)

Textual analysis requires a deep understanding of the text which is studied because it is generally not sufficient to understand what the words mean. The words gain new dimensions in accordance with the writer's purpose, with the historical period and most importantly with the reader's understanding. For this reason, the text goes beyond what the words refer to. Birch (1989) states that:

> "What we are dealing with is analysis that views text as a means by which reader and writer share an effect not described by a language, but shown by a language. This particular text becomes a metaphor for understanding the struggle for meaning beyond referential language."(27)

In contrast to the common belief stating that the actual meanings were in fact "placed" into the text by the writer or the speaker and it is the reader's or listener's job to find them and take them out, it is better for the reader or listener to deal with it in a more individualistic manner. Birch (1989) indicates that:

> "Analyzing how a text means involves a much more dynamic activity, whose underlying theory suggests that meanings aren't simply "put into" a text by a writer/speaker, but are constructed by the reader/hearer. That does not mean that the writer/speaker has nothing to do with the text –what it means is that the only way we have of constructing a reading for a text is through our own socially determined language as reader/hearer. In effect, each time a reader reads a text, a new text is created." (28)

As can be seen in the text above, the reader has got a very active role in reading and analyzing a text so as to come up with an idea based on the clues given in the text by the writer. For this reason, the reader should be aware of his role, think about the possible interpretations and reach the most reasonable explanation of the samples of language used in the text.

In a parallel manner, Günay (2003) mentions the "polysemy" of a text. Each time an individual tries to interpret a text, he/she finds something different in the same text depending on their age, educational or social status, cultural background and economic status. That's why the interpretation of a male adolescent who is a graduate of high school may be quite different from that of a female adult who is a post-graduate student.

In order to draw the readers' attention to the text's literary function, it is a good idea to analyze it with a method and read it in a more detailed manner. At this point, some important approaches may be mentioned such as description and analysis, interpretation, intertextual relationships and summarizing.

The importance of "inference" abilities should also be emphasized. The inferences can be reached through the interpretation of the indirectly stated information in the text. There is a close relationship between the inferences and the individual characteristics such as age, gender, educational level, psychological situation and some social features of the individual who interprets the text. The inferences in the text have a significant role in the analysis of a literary text.

After the definition of the text as an element of communication, it is necessary to focus on the stylistic aspects. In this part, the reader deals with the organization of the text; how are the events in the text organized? Which techniques were used? What kind of narrators was included and how do they affect the narration? How are the characters described? Are the characters in the text close to the ones in real life? How are the main characters portrayed? The answers to all of these questions will contribute to the better understanding of the text by its readers.

Birch (1989) points out that one of the most important factors that should be taken into account for textual analysis is the necessity of seeing the language as not only an individualistic artifact but also as a social and institutional product. For this reason, it is extremely difficult to reach definite explanations and meanings stated in the text itself. It requires the reader or the analyst to deal with not only linguistic or grammatical labels but also to "probe" the language to be able to reach a deeper understanding of the text.

V. B. ACTIVITIES FOR TEACHING THE *SOCRATIC DIALOGUES*, *THE PRAISE OF FOLLY*, *REPUBLIC* AND *UTOPIA*

V.B. a. QUICK GUESSES BASED UPON THE TITLE:

In the students' first encounter with the text, dealing with the title and making them predict the content of the literary text, its subject, possible characters, important themes are very beneficial activity for the literature classes. They first guess what the text is about and then check whether their guesses are correct or not. Günay (2003) states that the title of a text is quite an important element of a text, which will enlighten the reader about some specific aspects of it. He says that:

> "The title is a kind of pre-statement consisting of the information about the text the reader will read. For a careful reader, it can give clues about the characters, events or a situation in the text. It can be related to the characters (their social, physical or psychological situation), about the happenings (their reasons, consequences), the place, time or phenomena mentioned." (29)

With this important function of the title of the text, while teaching the Socratic dialogues; namely, ***Crito***, ***Euthyphro*** and ***The Republic***, the teacher could provide the students with sufficient information related to the historical background of these dialogues and this requires the integration of literature and Ancient Greek Philosophy in the class. Moreover, some information about the biographies of Socrates and Plato is another important requirement of this lesson to make the texts more meaningful for the students. Some audio-visual materials related to that period of time and related to the life of Socrates and Plato might be beneficial for making the context clear.

In the same way, while teaching ***The Praise of Folly*** and ***Utopia***, the teacher might explain the social, political and religious situation in Europe in the Renaissance Period. When the students are exposed to that information, they will be able to make the necessary connections between the text and its era. The importance of "humanism" as a cultural, historical and literary concept can easily be identified by the students in this way.

V.B. b. THEME-BASED DISCUSSIONS:

Choosing some important themes from the novels and dialogues and start an open discussion is another alternative for the teacher to use in the language class. When the students take part in the discussion, it will be very beneficial for the improvement of their speaking skills and it will contribute to their self-confidence and develop their communicative competence.

Another activity can be choosing some striking extracts from the text and attracting the students' attention to these chosen parts to make them able to understand the significance of this extract for the plot, characters and the style of the writer. An important point here is to choose parts which will appeal to the students' interests and will lead to some other activities to make the lesson more fruitful.

The following extracts from Socratic dialogues can be used to deal with the common theme "humanism" in them. For instance, the following dialogue indicates the importance of behaving people well. Even though the treatment of that person is bad, it is not a good idea to return it in the same way.

> **"SOCRATES:** Well now, Crito, should one ever ill-treat anybody or not?
> **CRITO:** Surely not, Socrates.
> **SOCRATES:** And again, when one suffers ill-treatment, is it just to return it, as most people maintain, or isn't it?
> **CRITO:** It is not just at all.
> **SOCRATES:** Because there is no difference, I take it, between ill-treating people and treating them unjustly.
> **CRITO:** Correct.
> **SOCRATES:** Then one shouldn't return injustice or ill-treatment to any human being, no matter how one may be treated by that person." (30)

While discussing the important qualities of education that should take place in an ideal city, Plato gives this conversation between Socrates and Adeimantus in his great book *The Republic* as:

> **"SOCRATES:** …. And the first step, as you know, is always what matters most, particularly when we are dealing with those who are young and tender. That is the time when they are easily moulded and when any impression we choose to make leaves a permanent mark.

ADEIMANTUS: That is certainly true.
SOCRATES: Shall we therefore readily allow our children to listen to any stories made up by anyone, and to form opinions that are for the most part the opposite of those we think they should have when they grow up?
ADEIMANTUS: We certainly shall not.
………………..
SOCRATES: Nor shall any young audience be told that anyone who commits horrible crimes, or punishes his father unmercifully, is doing nothing out of the ordinary but merely what the first and greatest of the gods have done before.
ADEIMANTUS: I entirely agree that these stories are unsuitable.
SOCRATES: Nor can we permit stories of wars and plots and battles among the gods; they are quite untrue, and if we want our prospective guardians to believe that quarrelsomeness is one of the worst of evils, we must certainly not let them be told the story of the Battle of the Giants or embroider it on robes, or tell them other tales about many and various quarrels between gods and heroes and their friends and relations. On the contrary, if we are to persuade them that no citizen has ever quarreled with any other, because it is sinful, our old men and women must tell children stories with this end in view from the first, and we must compel our poets to tell them similar stories when they grow up." (31)

The importance of justice in an ideal society is discussed in the following dialogue in ***The Republic***. While dealing with this dialogue, the students may be asked to discuss this theme and they state their own opinion. As a follow-up activity, the students might be asked what kind of situations in a society creates injustice and how they would respond to it if they encountered that situation in their own life. In this way, the personalization can be achieved without difficulty because the students explains what they would do if they were in the characters' shoes in these literary works and they state their personal opinions on the topics discussed in these books.

"**SOCRATES:** … If it is a function of injustice to produce hatred wherever it is, won't it cause men to hate each other and quarrel and be incapable of any joint undertaking whether they are free men or slaves?
THRASYMACHUS: It will.
SOCRATES: And so with any two individuals. Injustice will make them quarrel and hate each other, and they will be at enmity with themselves and with just men as well.
THRASYMACHUS: They will.
SOCRATES: And in a single individual it will not lose its power, will it, but retain it just the same?
THRASYMACHUS: Let us assume it will retain it.

SOCRATES: Injustice, then, seems to have the following results, whether it occurs in a state or family or army or in anything else; it renders it incapable of any common action because of factions and quarrels, and sets it at variance with itself and with its opponents and with whatever is just." (32)

"The abolition of private property" is another important theme that can be discussed with the help of the extracts taken from the books. The following part of the dialogue could be used in order to discuss this theme in the class with the students.

"SOCRATES: And what is more, we are being quite consistent, because we said earlier that our Guardians, if they were to do their job properly, should have no houses or land or any other possessions of their own, but get their daily bread from others in payment for their services, and consume it together.
GLAUCON: Yes, we said that.
SOCRATES: Then don't you agree that, as I say, these further arrangements will make them even truer guardians than before? They will prevent the dissension that starts when different people call different things their own, when each carts off to his own private house anything he can lay hands on for himself, and when each has his own wife and children, his own private joys and sorrows; for our citizens, whose interests are identical and whose efforts are all directed so far as is possible towards the same end, feel all their joys and sorrows together.
GLAUCON: Yes, I entirely agree.
SOCRATES: And besides, since they have no private property except their own persons (everything else being common), won't litigation virtually disappear? There won't in fact be any of the quarrels which are caused by having money or family or children."
(33)

Although it has been many centuries since these dialogues were written, the themes they dealt with are still applicable to our present situations. For this reason, they are invaluable sources for the teacher in a literature class.

The theme of "equality of men and women", for instance, is a theme which has always been discussed and nearly everybody has something to say about it. Therefore, this theme can start a long discussion, which will be a contributing factor to the students' speaking abilities. The following extract could be included in the literature lesson so as to discuss this theme of "gender equality":

"**SOCRATES:** Do you agree, then, that the best arrangement is for our men and women to share a common education, to bring up their children in common and to have a common responsibility, as Guardians, for their fellow citizens, as we have described? That women should in fact, so far as possible, take part in all the same occupations as men, both in peace within the city and on campaign in war, acting as Guardians and hunting with the men like hounds, and that this is the best course for them and that there is nothing unwomanly in this natural partnership of the sexes?
GLAUCON: I agree." (34)

V.B. c. CHARTS ASSOCIATED WITH THE LITERARY WORKS:

Preparing some charts in accompany with the teacher in the class can be another activity which will make the literary material more understandable in terms of many different points. The students will be able to deal with the setting, the characters, the themes and messages of the book and the biography of the writer separately and in great detail. The examples for these charts can be found in the Appendix part of this dissertation.

V. B. d. ELICITING RESPONSES THROUGH QUESTIONS:

An important part of the lesson is eliciting responses through questions. Questioning, as a method of teaching, dates back to Ancient Greek period when Socrates introduced his "*dialectical method*" while talking to his interlocutors in the streets of Athens. As in Socrates' method, the interlocutors formulate new questions in the light of the answer of the previous question. Since the 4th century BC, this technique of questioning has been used to make the lesson content more understandable for the students and to make them deal with the parts which they have difficulty in understanding.

The questions starting from the ones related to the themes and characters and going on with the more open-ended ones, which require students to make more detailed inferences can be very helpful for improving the students' analyzing abilities and their productive skills. Questions taking part in the lessons are beneficial tools for evaluating the students' understanding and they also provide feedback which will

be helpful in overcoming the misconceptions and improving the educational material. The possible questions might be:

- How many characters are there in the text? Which ones are the main ones?
- Which characters could these words refer to: smart, cunning, persuasive
- Make a list of adjectives to describe the main characters.
- Why do you think the writer has chosen those names for the characters?
- Give an example of "symbol" in the story.
- What kind of imagery was used in the book?

It is important to ask the correct questions in the correct parts of the lesson. Before students start to read the texts, "pre-reading questions" which make students think about the context of the literary works so as to prepare them for what they are going to read about are asked. "While-reading questions" are more specific ones dealing with specific issues stated in the text itself. When the students finish reading, "post-reading questions", which are more open-ended, are asked to make the lessons more peculiar to the students in that specific class such as "If you were the writer, how would you end the novel?", "If you lived in a similar kind of society to the one in the book, how would you feel?".

V. B. e. CREATIVE WRITING ACTIVITIES:

"Writing creatively" is another important strategy that can used in the literature classes because it includes the integration of two skills; namely, reading and writing. The students not only use their receptive skills but also use their productive skills simultaneously. Choosing an eye-catching extract or line from the text being studied and making the students write about it is a helpful exercise which can be used in the literature-based ELT classes.

In order to state the importance of "writing" in literature classes, Spack (1985) explains in her article *Literature, Reading, Writing, and ESL: Bridging the Gaps* that "… The activity of composing, then, once artificially separated from the activity of reading, can justifiably be taught in conjunction with the teaching of literature." (35)

Keeping the importance of writing activities in ELT classes in mind, it is a good idea to make the students write a composition about a topic related to one of the themes of the chosen literary works supplied by the teacher. For instance, the students might be asked to write about "the importance of education in human life so as to improve the quality of life" in accordance with the ideas stated in Plato's **Republic** by Socrates.

V. B. f. DEALING WITH THE EXAMPLES OF FIGURATIVE LANGUAGE:

The examples of figurative language in a literary text are good sources for classroom discussion. When students deal with the sentences including simile, metaphor, imagery, symbols, etc. they not only need good comprehension skills, but also need critical thinking skills. After comprehending the main messages and themes of the literary works, the students think deeply about the writer's implied ideas. Plato's Republic is a very good example for such kind of activities because it involves different kinds of allegories, metaphors, analogies and myths. One of the most important ones is the "allegory of the cave". The students might be asked to interpret it in accordance with the philosophical and social ideas given in the book. In this allegory, Socrates describes a cave in which humans are chained facing a wall from the moment of their birth. There are puppet masters who carry figurines casting shadows on the wall in front of the prisoners. Just because what the prisoners know consists of only what they see and hear, they believe that this is the only reality. However, this is only a small part of the real world. The students are expected to make connections between this "allegory of the cave" and Socrates' views about education. The main function of this kind of activities is to help the students make connections between these parts in which figurative language is used and the other

more concrete parts of the text. They will use this allegory to deal with some binary oppositions in the text such as "appearance vs. reality".

V. B. g. SPLIT EXCHANGES:

As another activity, "split exchanges (36)" can be used. Twelve of fifteen short dialogue exchanges from novels or plays are chosen. The exchanges are split as remarks and responses. The remarks and responses are written on separate pieces of paper and they are given numbers but the numbers should not be in a matching order. The students are expected to work in groups of three. The groups are first given the sheets of remarks and they are expected to read through the remarks and discuss the responses they would expect. The students are, then, given the sheets of responses and they are asked to match them with the correct remarks. This kind of an activity has got a lot of advantages. The material is easy to find and it can be graded in accordance with the students' level. There is a combination of constraint with freedom in this activity. Although the material is controlled, several different combinations are possible. The aim is not to find the correct combinations all the time but to make plausible combinations. The students can also make speculations about the contexts in which these exchanges occur. The possible dialogues to be used in such an activity can be taken from Socratic Dialogues such as *Crito*, *Ethyphro* or *Plato's Republic*.

Dialogue 1: (From *Crito* by Socrates)

"**Socrates:** I wonder the keeper of the prison would let you in.
Crito: He knows me because I always come; moreover, I have done him a kindness.
Socrates: And are you only just come?
Crito: No.
Socrates: Then why did you sit and say nothing, instead of awakening me at once?" (37)

Dialogue 2: (From *Republic*)

> "**Socrates:** So it wasn't a wise man who said that justice is to give every man his due, if what he meant by it was that the just man should harm his enemies and help his friends. This simply is not true: for as we have seen, it is never right to harm anyone at anytime.
> **Polemarchus:** I agree.
> **Socrates:** So you and I will both quarrel with anyone who says that this view was put forward by either Simonides or Bias or Pittacus or any of the canonical sages.
> **Polemarchus:** For myself, I am quite ready to join your side of the quarrel.
> **Socrates:** Do you know whose I think this saying is that tells us it is right to help one's friends and harm one's enemies? I think it must be due to Periander or Perdiccas or Xerxes or Ismenias of Thebes, or someone else of wealth and arrogance." (38)

Since all of these literary works are the original distinguished works from different periods of literature, a good command of English is necessary to be able to comprehend what the writers wanted to say in these novels. In addition to their being original works of literature, their philosophical content also requires the students to have advanced level of English. For all these reasons, these novels are suitable for teaching in advanced ELT classes though their simplified versions could be taught in lower level classes.

Benefiting from different activities in the lesson is very advantageous to make the course content much more understandable. A variety of exercises and activities all contribute to the colorfulness of the lesson. Each type of activity has a particular function. Carter and Long (1991) suggest that:

> "The pyramid discussion is the first approach and is designed to encourage a response to a theme and a prior personal involvement with a topic which is represented in the story. Personal experience is also invoked. The prediction exercise is designed to developed sensitivity to plot and character formation. Reading aloud reinforces a sense of the whole. A series of questions prompts further involvement and responses." (39)

With the great concern for the international classification of the levels of different languages for their non-native learners, Common European Framework (CEFR) has gained a lot of importance for not only the teachers and learners of those languages but also all the other language-related people. The main purpose of CEFR is "to provide a common basis for the elaboration of language syllabuses,

curriculum guidelines, examinations, textbooks, etc. across Europe" (40). With its intention of providing compatibility and going beyond the language barriers among professionals, this project includes 6 different language levels, each of which signifies different abilities in that language:

- A1-A2 Levels (Basic User)
- B1-B2 Levels (Independent User)
- C1-C2 Levels (Proficient User)

The following lesson plans prepared for the teaching of the novels mentioned throughout this dissertation are intended for the use in C2 Level of proficient user which includes the abilities of "understanding everything said or read, reconstructing arguments and accounts in a coherent presentation, expressing himself/herself spontaneously, fluently and precisely and differentiating shades of meaning in complex situations. (41)

CONCLUSION TO CHAPTER V

Although once it was thought to be inappropriate to focus on literary works because of their structural complexity and lack of conformity to standard grammar rules, with the increasing importance of benefiting from authentic materials in the foreign language classroom, the significance of using literature in the ELT classes has increased as well.

This increase in the concern for literature stems from a lot of advantages it provides for the foreign language classroom. With a variety of activities in the foreign language classroom, integration of different skills, its power of enabling the readers to be in a close contact with the culture of the target community, literature in the foreign language classroom provides opportunities for improving linguistic and communicative abilities of the students.

Studying literary texts might be done in a number of ways. One of the most common ways dealing with literary works is "textual analysis". Highlighting some important concepts related to the text such as main themes, characters and linguistic characteristics help students to improve different abilities of language. Literary texts provide contexts for meaningful learning, personalized production of samples of language and a good source for original materials. While analyzing the texts studied, the students can be engaged in the study of language and it is a good chance for them to turn their competence into performance.

In the process of carrying out textual analysis, certain components of the texts are taken into account. Main themes and small extracts helping to form these themes taking part in the literary texts, characters contributing to the development of the plot, time and place of the story taking place and writer's biography and its connection to the literary work are all useful elements that should be dealt with so as to reach reasonable conclusions about the text.

After a close reading of the texts in question (which is beneficial in the comprehension process), important parts relevant to the analysis of the text are used in the classroom activities, which will give students a more active role in the class. When they discuss the topics presented by the teacher through questions, it has a

direct influence on the speaking abilities of the students. If they are asked to do a writing activity, it can be a good chance of improving their writing abilities.

In short, with the help of the literary texts included in the lesson, there is a good opportunity for the students to integrate the four skills in the ELT classes and it the integration of literature is very beneficial particularly for developing the productive skills.

<u>NOTES TO CHAPTER V</u>

(1) Bretz. <u>Reaction: Literature and Communicative Competence. A Springboard for the Development of Critical Thinking and Aesthetic Appreciation</u>. 335-338.

(2) Savvidou. <u>An Integrated Approach to Teaching Literature in the EFL Classroom</u>. 1.

(3) Carter & Long. <u>Teaching Literature</u>. 1.

(4) Ibid. 2-3.

(5) Lazar. <u>Exploring Literary Texts with the Language Learner</u>. 774.

(6) Collie & Slater. <u>Literature in the Language Classroom</u>. 3.

(7) Ibid. 5.

(8) Carter. <u>Literature and Language Teaching: A Review</u>. 6.

(9) Collie & Slater. <u>Literature in the Language Classroom</u>. 5-6.

(10) Lazar. <u>Exploring Literary Texts with the Language Learner</u>. 773.

(11) Ertuğrul. <u>The Role of Literature as the Cultural Phenomenon in Enhancing the Quality of Language Teaching, Searching for Quality in ELT</u>, 3.

(12) Collie & Slater. <u>Literature in the Language Classroom</u>. 8.

(13) Ibid. 9-10.

(14) Escote. <u>Textual Analysis and Literary Criticism</u>. 1.

(15) Birch. <u>Language, Literature and Critical Practice: Ways of Analyzing Text,</u> 168.

(16) McKee. <u>Textual Analysis: A Beginner's Guide</u>. 1.

(17) Ibid. 1.

(18) Günay. <u>Metin Bilgisi</u>. 35.

(19) Ibid. 15.

(20) Ibid. 11-12.

(21) McKee. <u>Textual Analysis: A Beginner's Guide</u>. 14.

(22) Ibid. 15.

(23) McKee. <u>Textual Analysis: A Beginner's Guide</u>. 146

(24) Ibid. 146.

(25) Ibid. 146.

(26) Ibid. 149.

(27) Birch. <u>Language, Literature and Critical Practice: Ways of Analyzing Text</u>. 6.

(28) Ibid. 21.

(29) Günay. <u>Metin Bilgisi</u>. 49.

(30) Plato. <u>Defence of Socrates, Euthyphro, Crito.</u> 58-59.

(31) Plato. <u>Republic</u>. 132-133.

(32) Ibid. 97.

(33) Ibid. 250.

(34) Ibid. 252.

(35) Spack. <u>Literature, Reading, Writing, and ESL: Bridging the Gaps</u>. 709.

(36) Duff and Maley. <u>Literature</u>. 23.

(37) Plato. <u>The Apology of Socrates and The Crito</u>. 35.

(38) Plato. <u>The Republic</u>. 73.

(39) Carter and Long. <u>Teaching Literature</u>. 98.

(40) http://www.coe.int/T/DG4/Linguistic/Source/Framework_EN.pdf

(41) Ibid.

CONCLUSION

Humanism, the roots of which date back to the 5th century B. C., helped the people living in Europe in the Medieval Period wake up from their long and deep sleep and realize who they really were. Once regarded as inherently sinful, human beings were given the value they had already deserved.

In spite of the variety of definitions of "humanism" proposed by different scholars either stating the significance of "man" in all kinds of worldly matters or mentioning the important contribution of ancient Greek and Latin works to the life of people even after nearly ten or eleven centuries, their mutual point was the central position allotted to man. Combining these two aspects of this issue and giving a more detailed definition of humanism, Davies stated Symonds' version of humanism in his book *Humanism* as:

> "The essence of humanism consisted in a new and vital perfection of the dignity of man as a rational being apart from theological determinations, and in the further perception that classic literature alone displayed human nature in the plenitude of intellectual and moral freedom. It was partly a reaction against ecclesiastical despotism; partly an attempt to find the point of unity for all that had been thought and done by man, within the mind restored to consciousness of its own sovereign faculty." (1)

The historical period when humanism first occurred was, in fact, the most suitable time for the occurrence of this way of thinking because it was the time of Renaissance and the Catholic Church had lost its authority on people owing to the corruption and selfishness of the clergymen. With this new stream of ideas, man found the chance to express himself and it had a direct effect on all kinds of areas which included "man" as its paramount component. In order to explain its influence on education, for instance, Dickens (1972) points out in his book *The Age of Humanism and Reformation* that:

"From the first the humanist program implicitly demanded changes in the pattern of school and university education, though comprehensive theory and its systematic application were not forthcoming until the early decades of the fifteenth century." (2)

Another important issue which was directly influenced by humanistic ideas was literature, which was, in fact, the starting point of this movement. Its essential feature; namely, the study of ancient Latin and Greek literature, were opposed to the formal and systematic studies of Middle Ages which "were thought to have excluded humanity" (3). Moreover, Southern (1970) explains the literary significance of humanism in his book *Medieval Humanism* as:

"…… On this view of the matter the Middle Ages, in the eyes of the early literary humanists, represented the enemy, not only in their comparative neglect of the literary qualities of the ancient masterpieces, but also in their supposed neglect of the human qualities which the study of these masterpieces inculcated." (4)

In its religious content, the dignity of man was given extra importance; he was thought to be the noblest of God's creatures and with his great nobility he had the necessary potential of improving his conditions and the world as a whole. Since knowing the man was equated with knowing God, the study of man became a fundamental part of religious life and it led to the need for self-knowledge. The idea that men could find new truths of great importance merely by looking within themselves brought about the significant philosophical views associated with humanism. Consequently, it is possible to say that "humanism" is a multi-dimensional concept which had an important impact on nearly every point of human life.

It was in this period that men from different countries such as Erasmus, Thomas More and John Colet decided that it was time to overcome these dogmatic beliefs and start to live in accordance with the necessities of the period. They questioned the living conditions, the situation of the Catholic Church, bad attitudes of the clergymen and believed the importance of changing the wrong beliefs imposed on people. Since the effect of supernatural beings was lessened and people tended to use their reasoning instead of beliefs, they themselves reached the information with

the spread of publishing houses and great numbers of books. Erasmus and Thomas More encouraged people to revive the samples of classical literature from Latin and Greek and to benefit from the existent ideas in the book, which once contributed to the development of Ancient Greek people. Latin and Greek languages re-gained importance, New Testament was translated into different languages and people got the chance to learn and realize the potential already present inside of them. Those European Humanists taught people the necessity of learning about the classical culture with the help of the works of Socrates, Plato, Aristotle, etc. The main reason behind all of these changes was their great concern for man and his improvement with the help of education. With the multiplicity of secular schools dedicated to the intelligibility and the order of the world, the importance given to the intellectual development of Europe augmented. The most important ones became the beginnings of the modern universities in Oxford, Paris and Bologna.

Because of the aforementioned connection between the Renaissance Humanism and the Ancient Greek ideals, the representatives of these two were included in this dissertation. The most significant works of Erasmus and Thomas More; namely, *The Praise of Folly* and *Utopia* were chosen to represent Renaissance Humanism and Socratic dialogues which are *Crito*, *Euthyphro, The Apology of Socrates* and *The Republic* were analyzed in terms of the idealistic thoughts of the Humanist Movement. These thoughts are:

- Man is the center of all the worldly concerns.
- He is not inherently sinful. Conversely, he is naturally good.
- Man can understand the meaning of everything in this universe by using his ability of reasoning.
- Man has the necessary potential for self-improvement and education is vital at this point.
- Justice, equality and peace are three indispensable components that should exist in human life.
- Revival of the ancient literature is significant because it already includes most of these ideals.

Socrates, in all of his dialogues emphasized the importance of education, the necessity of leading a virtuous life and man's self-awareness related to key terms such as Justice, Piety, Equality, etc. In order to attract people's attention to these terms, he used an extraordinary technique, which was later recognized as "dialectic method" or "Socratic Method". This method has had an important contribution to the theory of education. In *Crito*, for instance, he refused to escape from prison and Athens and tried to convince his interlocutor Crito about the importance of certain things in life such as the law system of Athens in which he was born, educated and had children. In order not to harm the system, he sacrificed himself and accepted the death sentence given to him even though he knew the unfairness of the verdict of the Athenian court. He mainly considered the good of the people in Athens and wanted the system to continue. In *Euthyphro*, also, Socrates questioned the real meanings of piety and justice in his discussion with Euthyphro who caused his own father's conviction. Likewise, in his *Apology*, Socrates defended himself against the accusations of him for corrupting the young and trying to create new deities. Although the name is *Apology*, Socrates did not apologize to the men in the Athenian court. During his speech, he mentioned what he had done and what he had not done. He resembled himself to a kind of gadfly who always disturbed the lazy horse, which is the Athenian state, in order to prevent it from falling into a deep sleep and make it wake into productive and virtuous actions. His main purpose was to move the state towards better conditions for the Athenian people and to improve his own people. Zekiyan (1982) contends in his book *Hümanizm* that:

> "In reality, the main purpose of Socrates in his dialogues was not simply trying to find the definitions of certain issues such as courage and deity but making people think about their own lack of knowledge and let them analyze their real self, find out the morality and merit in their soul and as a result see the reality inside of them and direct them towards the knowledge of goodness and morality." (5)

In the same way, Plato's *Republic* dealt with "educating the individuals" as one of its main themes. In the new state created by Plato, the ideal condition for people was discussed. The abolition of private property, the common use of everything in order to keep people away from materialistic ambitions and greed were

important key themes which put great emphasis on the importance of man both individually and as a part of the community. As Baracchi (2002) stated, as a text which is "virtually inaccessible in its integrity, originality and vitality" (6), ***The Republic*** revealed Plato's passion for revolutionizing the world. Shorey (1933) stated that Plato's sympathy for intellectual pursuits was quite visible in every part of his book, the ***Republic.*** As a result of all these, it is most probably not astonishing to see some interpretations such as the one by Lycos (1987) who pointed out that "the subject matter of the ***Republic*** is the nature of justice and its relation to human well-being" (7). In the design of such a system, "the happiness of man" was the main principle. Logan and Adams (1989) explained this as "the best commonwealth will be one that includes everything that is necessary to the happiness of its citizens, and nothing else." (8)

Going back to these idealistic thoughts of Ancient Greece, Erasmus and Thomas More had a new way of looking at the "man" in accordance with the requirements of their own time period. With the great influence of the Renaissance Movement in the 15th century, their questioning of the existing institutions which they thought to have corrupted changed the vision of their era. That was the main reason why they turned back to the 5th century although they were in the early 16th century. Erasmus, in his most famous work ***The Praise of Folly***, satirized the religious institutions and religious men in his own period stating that they lost their importance with the increasing significance of the man's reasoning and because of their abuses of people's religious feelings taking their own personal advantage into consideration. Making his main character *Folly* speak in his book, Erasmus tried to express his opinions related to the qualities a good man should possess while satirizing the institutions he thought to have corrupted.

Erasmus' close friend, Thomas More, in his most important work, ***Utopia***, described an island in which every single detail for the man's happiness were taken into account. Some important themes such as equality, justice, peace were all considered to be quite essential. All the inhabitants of this island lived in peace and happily. This island was shown as a kind of "earthly heaven" where there was no serious problem. While dealing with these important concepts, Thomas More gave

them with their oppositions and surely, it had a purpose. Corrigan states in his article *The Function of the Ideal in Plato's Republic and St. Thomas More's Utopia* that:

> "The complex opposition created in Utopia is such that, just as the ideal and the real, fact and fiction, interpenetrate each other in a host of different ways, and yet remain in the same space, for this is human life." (9)

Thomas More included these oppositions because it was the human-like quality including both of these inside of it. Man possesses both ideal and real, fact and fiction and good and bad inside of him at the same time. That's why; this work of Thomas More resembles human life.

All of these works of literature have some common points; first of all, they all have political, philosophical, social and literary importance because the main purpose of their authors is to put "the man" to a central position in the society and to take the good of them into consideration both individually and as a part of the community. Man has a great significance because of his capabilities and potential for achieving the better for this reason he deserves better conditions in his life. In order to show what he possesses, he should lead a virtuous life which will reveal his potential and which will make him happy in the end. Putting the stress on "man" and making him reach a level of "rhetorical eloquence" was dwelled upon in nearly all of the humanistic works. In order to achieve that level of eloquence, they believed in the essential position of education. Gray explains the necessity of education from the point of view of humanists in his article *Renaissance Humanism and Pursuit of Eloquence* as:

> "Humanists believed that education should equip a man to lead a good life, and that therefore the function of knowledge was not merely to demonstrate the truth of given precepts, but to impel people toward their acceptance and application. They believed also that men could be moulded most effectively, and perhaps only, through the art of eloquence, which endowed the precept with life, immediacy, persuasive effect, and which stimulated a man's will as well as informing his reason." (10)

According to the extract above, educating man was an indispensable element of humanistic thought since it was thought to be the most useful responsibility towards him in order to make the potential inside of him visible.

Secondly, adopting the dialogue or the monologue form which invites inquiry from the characters or the readers is a common quality of nearly all humanistic works, which is also the characteristic of ancient Greek works. Gray stated that "dialogue form", with its flexible form of expression and bringing to life and dramatizing the act of persuasion, could express what the humanistic thought exactly wanted to express. What is more, having the original language of Latin and optimistic opinions about the possibility of reforming social institutions are all the common elements in all the literary works analyzed as a part of this dissertation. "Dialectical method", started by Socrates and adopted by many different people after him, aimed to improve people's argumentative skills and make them think and question instead of accepting them as they are and this Socratic Method has been an important part of the education system of Europe and is still being used so as "to improve students' opportunities to engage in independent critical thinking that can lead them to a deeper understanding". (11) For this reason, since it emphasizes the potential in self-improvement which will be realized through education, this method occurring in the dialogues also put the stress on the good of man.

Another important quality of these works studied is the element of "satire" in them so as to overcome the ills in the society from which the members suffer. Satire of the institutions that man was in contact with was thought to be the remedy to the problems in the society; that's why, satire by the literary people was thought to be an important way of improving the conditions. Quintero expresses the importance of satire as a form of literature in his book *A Companion to Satire: Ancient and Modern*:

> "Satire is an important literary technique not only because it is appropriate to many kinds of prose writing (mock heroic narratives, monologues, dialogues, and so on.), but also because it has a social purpose. Though harsh in design and delivery, it grows out of a concern for its audience: the satirist has some great care over man." (12)

Starting from the dialogues of Socrates, it is possible to find some satirical elements in all the literary works studied. Socrates, through his dialogues with different interlocutors, became an important figure in the technique of satire with a view to discerning the problems which people were harmed by. Applying the method of questioning, he tried to make people have the ability of questioning so as to eliminate the problematic practices in the society where they lived. In his dialogues, dealing with the definitions of different concepts related to virtue such as piety, justice, wisdom, etc., Socrates tried to show his interlocutors what was virtue before trying to make them virtuous with his efforts to illustrate the false assumptions related to these concepts that man had. In nearly all of his early dialogues; namely, **Euthyphro**, **Crito** and **Apology of Socrates**, he tried to clarify some ambiguous points in the explanation of these concepts which might bring about some misunderstandings and which might prevent people from being virtuous. In his later dialogue, the **Republic**, better alternatives are supplied for the situations causing trouble for people such as "abolition of private property" in order to cease the greed of people, equal educational opportunities for everyone in the society regardless of their gender, social class, etc.

The works of the 16th century; that's to say, **Utopia** by Thomas More and **The Praise of Folly** by Erasmus include satirical elements as well. Erasmus' most widely known book, **The Praise of Folly**, takes the form of a good representation of Renaissance satire as well as Renaissance humanism. Hattaway states in his book *Renaissance and Reformations: An Introduction to Early Modern English Literature* that:

> "Its (*The Praise of Folly's*) satirical treatment of the virtues and follies of the age and its portraits of courtiers and worldly warrior popes, of scholars, poets and other professionals, are sketched out by *Folly*." (13)

In a similar manner, Heiserman indicates that Erasmus had the idea of drawing the attention of his readers to "his satiric intentions and the character of objects which he attacked" (14) and perhaps for this reason, this work of his was considered as "the product of an extremely intelligent and articulate response to what was perhaps the fundamental value-shift in modern European history" (15). This

work by Erasmus was "a new and intoxicating vision of man's potentialities in a world slowly rejecting its medieval moorings" (16).

Thomas More's **Utopia** is also another important satirical work of English Literature. **Utopia**, similarly, has a satirical content which proposes a better and a more idealized version than the one in the 16th century England. Heiserman states that "… all parts of the work –its technical devices, as well as its material arguments –are shaped to satisfy a satiric intention" (17). According to him, especially Book I of Thomas More's **Utopia** has a satirical intention shedding a light on the social and political situation in 16th century England.

As a result of all the common qualities of these six literary works, they can be considered good representative works of humanist movement starting in 5th century B.C. with Socrates and ending with 16th century A.D. with Thomas More with their thematic, structural and stylistic aspects.

In addition to their social, political, philosophical and literary value, these works have got educational importance as well. These kinds of literary works might be used in Advanced ELT classes so as to create suitable situations for authentic language use. While dealing with the main themes, the use of characters which signify some important concepts and the examples of literary devices in these works, students will have a chance of improving their critical thinking and comprehension skills. Furthermore, with the help of classroom discussions which are based upon the important elements of the texts such as the setting, the themes, the characters, the examples of figurative language and the connection between the text and its era and the writer's biography might be beneficial for the students' speaking and comprehension skills. With the help of such kind of activities, the students' communicative abilities might improve. In explaining the positive influence of using literary texts to the students' communication skills, Widdowson (1975) asserts in his book *Stylistics and the Teaching of Literature* that "… the study of literature can develop a sharper awareness of the communicative resources of the language being learned" (18).

Textual analysis is a good chance for including works of literature in ELT classes as original resources. Trying to create a meaning with the help of analyzing texts will require the students to study every part of the text. To benefit from what

the literary texts such as Socratic Dialogues, Plato's Republic, Erasmus' The Praise of Folly and Thomas More's Utopia offer in the ELT classes is a good idea since they will make the language teaching atmospheres more colorful and they will give the students necessary chances for using the language communicatively and creatively. While answering important questions related to the text such as who the writer is, what is the place, time and reason for writing such a text, the students will be able to improve their logical thinking, analysis and synthesis, intuition and implication skills. As a result of these kinds of skills, the students will become more "communicatively competent", which is one of the most important objectives of literature-based language classes. While dealing with these works of literature, the students will find the opportunity to improve their reading skills, which is the first step of textual analysis. In addition to these, classroom discussion will contribute to the students' speaking and listening skills and follow-up writing activities will be helpful for the writing abilities of the students.

The effect on such kind of activities may be measured with the help of achievement tests forming an experimental group and a control group and comparing and contrasting their test results. In addition to their effects on the students' cognition, their influence on the students' affective characteristics should be taken into account as well. For the affective side of the influence of these kinds of texts, the students' attitudes can be learned through attitude scales after the lessons based on the techniques used in the literature lessons. With the help of the findings of these achievement tests and attitude scales, the literature lessons could be reformed and the negative and positive sides of the lessons could be determined.

NOTES TO CONCLUSION

(1) Davies. <u>Humanism</u>. 23.

(2) Dickens. <u>The Age of Humanism and Reformation</u>. 24.

(3) Southern. <u>Medieval Humanism</u>. 30.

(4) Ibid. 30.

(5) Zekiyan. <u>Hümanizm</u>. 54.

(6) Baracchi. <u>Of Myth, Life and War in Plato's Republic</u>. 2.

(7) Lycos. <u>Plato on Justice and Power</u>. 1.

(8) Logan & Adams. <u>Thomas More: Utopia</u>. xxv.

(9) Corrigan. <u>The Function of the Ideal in Plato's Republic and St. Thomas More's Utopia</u>. 38.

(10) Gray. <u>Renaissance Humanism: The Pursuit of Eloquence</u>. 500-501.

(11) Garret. <u>The Socratic Method</u>. 1.

(12) Quintero. <u>A Companion to Satire: Ancient and Modern</u>. 102.

(13) Hattaway. <u>Renaissance and Reformations: An Introduction to Early Modern English Literature</u>. 132.

(14) Heiserman. <u>Satire in Utopia</u>. 163.

(15) Levi. <u>The Importance of the Praise of Folly</u>. 2.

(16) Ibid. 2.

(17) Heiserman. <u>Satire in Utopia</u>. 163.

(18) Widdowson. <u>Stylistics and the Teaching of Literature</u>. 83.

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(20.12.2008)

APPENDIX 1

SAMPLE LESSON PLANS FOR TEACHING THE WORKS OF SOCRATES, PLATO, ERASMUS AND THOMAS MORE

A. A SAMPLE LESSON PLAN FOR TEACHING <u>SOCRATIC DIALOGUES</u>

LESSON OVERVIEW:

The students are introduced to the importance of Socratic dialogues for Western Philosophy and Literature and Socrates' main purpose in using this technique for reaching the most correct information.

- How does Socrates use his "dialectic method" in these three dialogues?
- What are the reasons behind his walking around and talking to the people on the street?

The students are given some information about the historical background of the novel.

COURSE OBJECTIVES:

The students are expected to read *The Socratic Dialogues* by Socrates.
The students are expected to make a critical evaluation of Socrates' way of questioning people in this way.
The students are expected to demonstrate competence in the general skills and strategies for reading a variety of literary texts.

MATERIALS:

Socratic Dialogues; namely, Crito, Euthyphro and Apology of Socrates by Plato.

All kinds of critical evaluations of these dialogues from different people.

PROCEDURE:

- Students are familiarized with the context in which the dialogues were written and they are given some information about the author Plato and his relationship with Socrates. In this way they have an idea about not only the historical period but also about the characteristics and biography of both of these important figures.
- With the help of the discussions related to the dialogues, students try to focus on what is happening in the dialogues, who the characters are and what the key themes in the dialogues are.
- Students try to find out what each character in the dialogues represents.
- Students are talk about the quotations directly taken from the dialogues.
- Students are asked to prepare study charts about the setting, themes, characters, figurative language, etc.
- Students try to match the characters in the dialogues with certain adjectives given by the teacher.

DISCUSSION QUESTIONS:

- What is Socrates's aim in having these dialogues with those people in *Crito, Euthyphro and The Apology?*
- What is Socrates' idea of "humanism"?
- Howe does his dialectic method affect the other characters in the dialogues?
- Is the Socratic Method effective in convincing people? Why?

EVALUATION:

Students will be evaluated in accordance with their classroom participation to the discussions. At the end of the term the students will be asked to write papers on a previously chosen theme from the novel.

FOLLOW-UP ACTIVITY:

Students are expected to act out chosen parts from the dialogues in the novel.

IMPORTANT VOCABULARY ITEMS:

Denounce (v)	**Impudence (n)**	**Disembark (v)**
Benevolence (n)	**Ponder (v)**	**Plight (n)**
Indictment (n)	**Malicious (n)**	**Inflict (v)**
Piety (n)	**Interject (v)**	**ample (adj)**

B. A SAMPLE LESSON PLAN FOR TEACHING PLATO'S <u>REPUBLIC</u>

LESSON OVERVIEW:

The students are introduced the idea of "utopia", an ideal society and then the specific characteristics and elements of such kind of a society are discussed. In order to get this idea of a utopian society, the students read *Utopia* by Thomas More and try to understand some key concepts related to it. During the lesson, the students deal with some important questions such as:

- What constitutes an ideal society?
- What is the role of individuals in that society?
- What is justice?
- How can a person be deemed as "just" or "unjust"?

The students are given some information about the philosophical background of the novel. They are introduced to Plato, his ideas and his teaching with some references to Socrates as his teacher.

COURSE OBJECTIVES:

The students are expected to read *Republic* by Plato.

The students make a critical evaluation of the society portrayed in the novel.

The students are expected to make a comparison and contrast between the society portrayed in the novel and their own country.

The students are asked to find out the similarities and differences between Thomas More's Utopia and Plato's Republic. (supposing that they have studied both novels).

The students are expected to demonstrate competence in the general skills and strategies for reading a variety of literary texts.

The students identify some literary devices and figurative language in the text such

as simile, metaphor, irony, foreshadowing, allegory, symbol, allusion, style, etc.

MATERIALS:

Republic by Plato.
All kinds of study notes related to the book.

PROCEDURE:

- Students are familiarized with the context in which the novel was written and they are given some information about the author Plato. In this way they have an idea about not only the historical period but also about the characteristics and biography of the writer of the novel.
- With the help of the discussions related to the novel, students try to focus on what is happening in the novel, who the characters are and what the key themes in the novel are.
- Students try to find out examples related to the characteristics of an idealized society from the novel.
- Students deal with each character individually and try to determine their roles in the context of the novel.
- Students talk about the quotations directly taken from the novel.
- Students are asked to prepare the charts about the setting, themes, characters, figurative language, etc.
- Students try to match the characters in the novel with certain adjectives given by the teacher.

DISCUSSION QUESTIONS:

- What is Plato's aim in writing *The Republic*?
- What is Plato's idea of education?
- Why does Plato want to banish poets from the society?
- Why do you think Plato believes that the philosopher-king is the best ruler?

- What does the allegory of "the cave" illustrate?
- Why do you think Plato ends the novel with the myth of "Er"?
- If you were the writer, how would you end the novel?

EVALUATION:

Students will be evaluated in accordance with their classroom participation to the discussions. At the end of the term the students will be asked to write papers on a previously chosen theme from the novel.

FOLLOW-UP ACTIVITY:

Students are expected to act out the chosen parts from the dialogues in the novel.

IMPORTANT VOCABULARY ITEMS:

Contingent (adj)	**gratitude (n)**	**plunder (v)**
Grumble (v)	**deviate (v)**	**shirk (v)**
Frenzied (adj)	**flawless (adj)**	**outdo (v)**
Stagger(v)	**plunge (v)**	**stumble (v)**

C. A SAMPLE LESSON PLAN FOR TEACHING *THE PRAISE OF FOLLY* BY ERASMUS

LESSON OVERVIEW:

The students are introduced to the idea of a good society in which everyone lives peacefully.

- What are the important systems in an ideal community?
- What are the expected roles of the ones in power in such a society?

The students are given some information about the historical background of the novel.

COURSE OBJECTIVES:

The students are expected to read *The Praise of Folly* by Erasmus.

The students make a critical evaluation of the Folly as the main character of the novel.

The students are expected to demonstrate competence in the general skills and strategies for reading a variety of literary texts.

The students identify some literary devices and figurative language in the text such as simile, metaphor, irony, foreshadowing, flashback, symbol, allusion, style, etc.

MATERIALS:

The Praise of Folly by Erasmus.

All kinds of critical evaluations of the novel.

PROCEDURE:

- Students are familiarized with the context in which the novel was written and they are given some information about the author Erasmus. In this way they have an idea about not only the historical period but also about the characteristics and biography of the writer of the novel.
- With the help of the discussions related to the novel, students try to focus on what is happening in the novel, who the characters are and what the key themes in the novel are.
- Students try to find out examples related to the positive and negatice characteristics of people who are in power in a society.
- Students talk about the quotations directly taken from the novel.
- Students are asked to prepare study charts about the setting, themes, characters, figurative language, etc.
- Students try to match the characters in the novel with certain adjectives given by the teacher.

DISCUSSION QUESTIONS:

- What is Erasmus's aim in writing *The Praise of Folly?*
- What is Erasmus' idea of "humanism"?
- How does the use of *Folly* as the one criticizing social institutions affect the tone of the novel?
- If you were the writer, how would you use the character of *Folly* in the novel?
- How does the use of binary oppositions in the novel such as "appearance vs. reality" and "wisdom vs. folly" contribute to the novel's plot?

EVALUATION:

Students will be evaluated in accordance with their classroom participation to the discussions. At the end of the term the students will be asked to write papers on a previously chosen theme from the novel.

FOLLOW-UP ACTIVITY:

Students might prepare a kind of counter-monologue for Folly's speech in the novel.

IMPORTANT VOCABULARY ITEMS:

Iniquitous (adj)	**renounce (v)**	**inglorious (adj)**
Obsequious (adj)	**zeal (n)**	**recoil (v)**
Servile (adj)	**injudicious (adj)**	**despise (v)**
Merit (n)	**contemplate (v)**	

D. A SAMPLE LESSON PLAN FOR TEACHING THOMAS MORE'S
UTOPIA

LESSON OVERVIEW:

The students are introduced the idea of "utopia", an ideal society and then the specific characteristics and elements of such kind of a society are discussed. In order to get this idea of a utopian society, the students read *Utopia* by Thomas More and try to understand some key concepts related to it. During the lesson, the students deal with some important questions such as:

- What constitutes an ideal society?
- What is the role of individuals in that society?

COURSE OBJECTIVES:

Students are expected to read Utopia by Thomas More

They explore the possibility of creating an idealized society.

Students make a critical evaluation of the society portrayed in the novel.

They study the relationship between the role of government and individual freedoms.

They are expected to develop an argument about the pros and cons of a utopian society.

Students compare and contrast the ideal society in the novel with the one in their country.

Students are expected to identify the similarities and differences between utopian and dystopian novels.

Students are expected to demonstrate competence in the general skills and strategies for reading a variety of literary texts.

Students identify some literary devices and figurative language in the text such as

simile, metaphor, irony, foreshadowing, flasback, symbol, allusion, style, etc.

MATERIALS:

Utopia by Thomas More
All kinds of notes and discussion questions related to the novel.

PROCEDURE:

- Students are familiarized with the context in which the novel was written and they are given some information about the author Thomas More. In this way they have an idea about not only the historical period but also about the characteristics and biography of the writer of the novel.
- With the help of the discussions related to the novel, students try to focus on what is happening in the novel, who the characters are and what the key themes in the novel are.
- Students try to find out examples related to the characteristics of an idealized society from the novel.
- Students talk about the quotations directly taken from the novel.
- Students are asked to prepare study charts about the setting, themes, characters, figurative language, etc.
- Students match the characters from the novel with certain adjectives given by the teacher.

DISCUSSION QUESTIONS:

- What is Thomas More's aim in writing *Utopia*?
- Discuss the relationship between Book I and Book II of Utopia.
- What is Sir Thomas More's purpose in writing such kind of a novel? What is the connection between this novel and the era in which it was written?
- What is the role of women in Utopia?

- If you were to live in such a society, how would you feel? How would you behave?
- If you were the writer, how would you end the novel?

EVALUATION:

The students are assessed according to their participation in the lessons, their preparedness, etc.

FOLLOW-UP ACTIVITY

- The students make up groups of four and two of them are inhabitants from Utopia and the other two are journalists. Journalists conduct interview with the inhabitants of the Utopia. They ask them about their opinions related to living in such an ideal society and their thoughts about the good and bad sides of it.

IMPORTANT VOCABULARY ITEMS:

Eloquence (n)   **Recount (v)**   **Disdain (v)**
Negotiation (n)   **Spurn (v)**   **Meek (adj)**
Prudent (adj)   **Evoke (v)**   **Ferocious (adj)**

APPENDIX II

The following tables might be used in the class to make the lesson more effective and the content of the literature lesson more long-lasting for the students.

CRITO BY SOCRATES

TIME AND PLACE	CHARACTERS	PLOT SUMMARY	THEMES AND MESSAGES	CRITICAL EVALUATION	WRITER'S BIOGRAPHY
A jail in Athens after Socrates has been sentenced to death.	**Socrates:** The main speaker in the novel. An ancient Greece philosopher from the 5th century B.C. Athens. Although the jury made an unjust decision against him, he accepts their decision in order not to harm the system of justice in Athens.

Crito: A follower of Socrates who goes to visit Socrates in the jail and tries to convince him for escape but all his efforts are in vain and finally Socrates persuades him by asking the correct questions. | **Chapter 1** After Athens was defeated in the Peloponnesian War with Sparta and its allies, the one who was to blame for this defeat was looked for. Since Socrates often questioned the intentions of Athens' politicians, he was blamed for attempting to ruin Athens through slander of its leaders and religious tradition. Socrates defends his actions in *The Apology*, and defends his decision to carry out his conviction in *Crito*. *Crito* takes place after Socrates is condemned to death and sitting in jail. At this time, Socrates has many followers who hope he will agree to escape. When Crito, a friend of the philosopher, comes | **The Importance of Philosophy:**

When Socrates is sentenced to death, he is given a second chance. They say he can be released if he stops dealing with philosophy. He opposes to this idea saying that it is the God's command for him to deal with philosophy and help people find out the truths in life. According to him, philosophy is of crucial importance in life improving the soul of man above other things in life.

The Superiority of the System:

In spite of the fact that Socrates has been punished unjustly, he does not want to escape. There are two reasons | *Crito* is made up of one main dialogue between Socrates and his friend Crito. Just like all the other works of Socrates and produced by Plato, the form chosen is the dialogue form. The language used is quite simple and understandable. Most of Socrates' speech is full of questions because of his insistence of questioning as a part of his "dialectic method". | As one of the most important philosophers of the 5th century B.C., Socrates is accepted to be the founder of Western Philosophy. The relationship of man with himself and with the universe was his main concern. He created a method based on "answering a question with a question", in other words, *dialectic method*". His teachings had an important influence on Plato, Xenephon, and Aristophanes. He devoted his life to the improvement of man in every aspect. Because of his idea that the basis for knowledge is man's wisdom, he is generally regarded as a rationalist. He spent most of his life walking around Athens and asking people some questions. For him, |

		to advocate this position, Socrates logically refutes his argument. He says he lived long enough and this mandatory death will not shorten his life. The main purpose of Crito is to persuade him to escape prison and flee Athens. Crito suggests a few reasons for justifying his argument. He says if he does accept the unjust punishment given to him, he will be criticized by his followers and he will let his children who expect a good education from their father down. Asking a few questions, Socrates persuades Crito that answering wrong decisions with wrong way of doing is not the correct way of behaviour. He says since he is a citizen of Athens, there is a kind of contract between him and the city of Athens. This city married his parents, educated him and his children and he	behind this decision: First of all, he does not want to disobey the city in which he was born, brought up and educated. Secondly, he believes that nobody is above the system of law. In a city governed by law, it is immoral to try to take revenge. He is not in favour of an "eye for an eye" method. He avoids refuting the decisions made by the system in order not to harm it for the good of man in the future. He says people makes mistakes but the system works.		questioning was the best method to be able to reach the most correct piece of information. He made use of some key terms related to morality such as goodness and justice in his dialogues. For this reason, he is also regarded as the founder of "Political Philosophy" and "Moral Philosophy". His love of people, his belief in the potential that he saw in them took place in most of his dialogues and he thought education was one of the most important things in life which would make the man use the capacity he already had. Just because he did not write anything himself, his ideas were written down and published by his students and friends such as Plato and Xenephon.

		agreed to obey the constitution and the laws of the city. In his opinion, integrity, institutions and laws are the most precious possessions of mankind. He says although people make mistakes, the system works.			

EUTHYPHRO BY SOCRATES

TIME AND PLACE	CHARACTERS	PLOT SUMMARY	THEMES AND MESSAGES	CRITICAL EVALUATION	WRITER'S BIOGRAPHY
Outside the court of Athens. The porch of King Archon.	**Socrates:** The protogonist in the dialogue (just like the other dialogues of him). He is quite a simple man with no interest in material things. By asking several different questions, he tries to make his interlocutor think and find out the truth by himself because he believes that man already has that potential. **Euthyphro:** The interlocutor in the dialogue. He sues his father because of a controversial murder. He is a dogmatic and religious character. **Meletus:** Although he does not personally take place in Eutyhphro, he is mentioned several times in the dialogue. He is the one who accuses	When Socrates goes to court in order to answer the accusations of Meletus, he comes across Euthyphro who is there so as to prosecute his own father owing to the unintentional killing of a murderous hand. In his case, Euthyphro claims that he knows everything that a man should know about religion and it gives Socrates to question the concept of "holiness". In his questioning, Socrates asks the following question to Euthyphro: Is something pious because it is god-loved or is something god-loved because it was pious? Since every definition he gives is refuted by the words and questions of Socrates, Euthyphro becomes frustrated and	**Inconclusiveness:** The dialogue ends without any kind of conclusion and the reason behind this is the fact that Plato believes that knowledge only comes when we are able to justify and account for our true beliefs. Thus, teaching is not simply a matter of giving the right answers. It is a matter of leading the student toward the right answers and ensuring that the student can explain and justify the answers rather than simply repeat them. The dialogue form is ideal for this kind of teaching; it shows Socrates leading Euthyphro through Euthyphro's own reasoning, and thereby	The main form of the work is based on the dialogue form. There are no natural pauses in the dialogue as Plato wrote it. The sections' beginnings or endings are determined in accordance with the topic changes in the dialogue. The language used is simple just like all the other dialogues of Socrates.	As one of the most important philosophers of the 5th century B.C., Socrates is accepted to be the founder of Western Philosophy. The relationship of man with himself and with the universe was his main concern. He created a method based on "answering a question with a question", in other words, "*dialectic method*". His teachings had an important influence on Plato, Xenephon, and Aristophanes. He devoted his life to the improvement of man in every aspect. Because of his idea that the basis for knowledge is man's wisdom, he is generally regarded as a rationalist. He spent most of his life walking

	Socrates on several occasions and causes Socrates to be executed.	leaves.	letting Euthyphro sort things out for himself.		around Athens and asking people some questions. For him, questioning was the best method to be able to reach the most correct piece of information. He made use of some key terms related to morality such as goodness and justice in his dialogues. For this reason, he is also regarded as the founder of "Political Philosophy" and "Moral Philosophy". His love of people, his belief in the potential that he saw in them took place in most of his dialogues and he thought education was one of the most important things in life which would make the man use the capacity he already had. Just because he did not write anything himself, his ideas were written down and published by his students and friends such as Plato and Xenephon.

REPUBLIC BY PLATO

TIME AND PLACE	CHARACTERS	PLOT SUMMARY	THEMES AND MESSAGES	CRITICAL EVALUATION	WRITER'S BIOGRAPHY
The main setting of the novel is the house of Polemarchus, who is a young nobleman where all the characters in the novel come together and have long discussions.	**Socrates:** He is the main character in the novel. Plato uses him on purpose so as to defend his ideas about the government system. **Cephalus and Polemarchus**: They are the father and son who provided Socrates with the place in order to have the discussion with the other characters in the novel. **Glaucon and Adeimantus:** They are involved in the discussion of Socrates and the others. **Thrasymachus:** When Socrates tries to define justice, Thrasymachus claims that living unjustly is much better than living justly.	The book starts in search of the definition of important concepts such as justice and why men behave justly. He first deals with social and political justice and then goes on with individual justice. The society he explains as ideal includes three main classes and the justice, in his definition, is the situation when the relationship between these classes are right and each person fulfills his own role that fits him and does not interfere in the others'. When there is individual justice, automatically there will be political justice. Making use of some allegories such as the sun, the cave, etc in the book, he wants to mean that the world consists of two different	**Abolishing Private Property**: Possessing any kind of property is prohibited in order to prevent personal ambitions. Money and riches are the related to the appetites of the souls should be controlled. **Achieving Justice**: Justice produces happiness in the view of Socrates. When there is justice in the soul, all three parts just do their work, not more than that. It is directly similar to the three classes that he explained as a part of his ideal city.	The longest dialogue of Plato is the Republic. It consists of ten books. There are many different characters occurring in the dialogues with Socrates. The books include a lot of metaphors, symbols and imagery, which makes the work more striking and meaningful. In some parts of the dialogue, the sentences are rather long. The use of figurative language requires the knowledge of the era and some information about Plato's and Socrates' philosophy.	As the son of a rich family in Athens, Plato never wanted to be a part of the political life. His meeting with Socrates was a turning point in his life. He was deeply affected by his teachings and view of life. After the death of Socrates because of unjust decision of the court in Athens, he tried hard in order to continue what his teacher did until his death. He traveled a lot teaching and learning. When he resettled in Athens, he established the Academy, which was the first version of university in Europe. He gave a lot of importance to education and had many different students in the Academy. He wanted to fight immorality and

		worlds which are the visible one that we are able to perceive with our senses and the intelligible one that we are able to perceive only with the help of our minds.			selfishness of people.
		Explaining the psychological portrait of the tyrant, he states that injustice harms man's psyche and justice make people are healthy, happy, untroubled and calm. Justice is a desirable situation because it leads to pleasure. Having defined justice, he finishes the book by banishing the poets from the city. He claims that poets appeal to the basest part of the soul by imitating the unjust tendencies. Just souls are rewarded for a thousand years and unjust souls are punished for the same amount of time. For this reason, each person should make his or her choice.			

UTOPIA BY THOMAS MORE

TIME AND PLACE	CHARACTERS	PLOT SUMMARY	THEMES AND MESSAGES	CRITICAL EVALUATION	WRITER'S BIOGRAPHY
While travelling , Thomas More meets his friend Peter Giles and he introduces him a man Raphael Hythloday and when they went to Cardinal Morton's house, Hythloday starts to talk about what he experienced when he was in Utopia.	Written in 1516, Utopia is based on what Raphael Hythloday told about an imaginary island called Utopia. The superior way of living in Utopia is described in detail. There is no money, private property, tolerance in religion, which makes the life in Utopia quite easy and ideal for people. The most important function of the novel is to criticize the political system and the governments in Europe and to emphasize the negative sides of them by mentioning the superior sides of the ones in Utopia.	**MORE:** This is different from the author of the novel, Thomas More. More tries a lot to be able to persuade Hythloday to be the king's advisor and have an influence on the government. **RAPHAEL HYTHLODAY**: Raphael is a seaman who discovered Utopia Island. He tells a lot of things about the political system which is much superior to More and Peter Giles. **PETER GILES AND CARDINAL JOHN MORTON:** They are the characters based on real life and they are expected to listen what Hythloday experienced in his	**The Idealized Society vs. The Corrupted Society** The Utopian society is presented as an alternative to the one in Europe. Since there is no money or property in Utopia, people don't have greed or such kind of bad characteristics, so they live peacefully. There is no corruption in the society just like the one in the European society. All the positive characteristics that are mentioned for Utopia have negative counterparts in the European society. **Justice:** Search for justice is one of the most important themes in the book. Since there is no private property or money in the Utopian	The work of Thomas More consists of two books. The story is told from the point of view of Raphael, the main character. The language used by the writer is mainly simple. The sentences of Raphael Hythloday in the dialogue are quite long because he talks about the island of Utopia and mentions a lot of characteristics of the island, life style of the people living there and the structure of the government, etc.	As a lawyer, author and statesman, he was an important name for the Humanist Movement in Europe. In addition to his hectic political life, he was a distinguished scholar and writer. As a part of the activities of humanist movement, he did a lot of good work in literature and politics. The re-evaluation of the classical works of Greek and Latin, they thought, would bring the society back the things that worked in the past in Greece and Rome as revealed in the written products of ancient Greek philosophers. With the help of their efforts, Latin and Greek languages gained importance again.

| | | travels to Utopia and show interest. | society, no one has superiority over another one. On the other hand, in Europe there are a lot of instances for injustice. The first one is about the punishment for theft. The thieves are punished with death penalty and Thomas More is opposed to this practice and reveals this opinion of him via Hythloday. He thinks that death sentence is too much for this crime particularly if the thief has no other choice than stealing. | | |

THE PRAISE OF FOLLY BY ERASMUS

TIME AND PLACE	CHARACTERS	PLOT SUMMARY	THEMES AND MESSAGES	CRITICAL EVALUATION	WRITER'S BIOGRAPHY
There is no stated place in the book.	**FOLLY:** The main character and the narrator of the book. Through her, Erasmus makes a lot of criticisms on important issues and important people in the society.	In the first chapter, the narrator Folly introduces herself. In each chapter she turns into a different woman and makes some criticisms on many different topics such as church, society and scholarship. Giving some examples from herself, she explains the necessary qualities that are missing in the people in important positions in the society. 　She complains about the hypocrisy of the clergymen and the others in power. For this reason, she says it is better to be a fool like herself. 　She mentions some important qualities that should be possessed such as self-love, sharing, meaninglessness of war,	**APPEARANCE VS. REALITY:** While praising the fools in the society, Folly condemns the rest in the society. For instance, the ones in the high positions of the church do a lot of bad things although they seem to be the representatives of goodness and purity.	The story is told from the point of view of the main character, the only character in the novel, Folly. There are a lot of references to the important events happening at the time it was written. Since it is a satirical work of Erasmus, his ideas are not revealed directly. The thoughts are given with the help of binary oppositions in the novel such as folly vs. wisdom, appearance vs. reality, etc.	Desiderius Erasmus was a Dutch thinker who lived between 1466 and 1536. He was a classical scholar who was also called "the prince of humanists". He prepared the Greek and Latin editions of the New Testament and had a crucial role in Protestant Reformation and catholic Counter-Reformation. 　Just like many people in the society at that time, he was critical of the clerical abuses and the corruption in the Catholic Church. 　He always thought that education is an important issue and not only men but also women should have the same chances for education. 　He was aware of the corruption in the

		etc.			Catholic Church and bad attitudes of clergymen and priests and with a view to criticizing their bad attitudes, he wrote The Praise of Folly.