

**T.C.**  
**DOKUZ EYLUL UNIVERSITY**  
**THE INSTITUTE OF EDUCATIONAL SCIENCES**  
**DEPARTMENT OF ENGLISH LANGUAGE TEACHING**

**A COMPARATIVE ANALYSIS OF THOMAS MORE'S UTOPIA and PLATO'S  
REPUBLIC IN THE ENHANCEMENT OF TEACHING LANGUAGE PROCEDURE**

**MASTER'S THESIS**

**Yeter AĐLAR**

**İzmir**

**2007**

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## ÖZET

Thomas More ve Eflatun'un fikirlerinin etkileri yıllardır yankılanmaktadır. Her iki yazar da bir ütöpik eser yazdılar: **Devlet** ve **Ütopya**. Ütopik düşüncenin temel özelliklerinden birisi şu an yaşadığımız devletteki konumdan daha iyi bir durumda olmaya çaba göstermektir. Bu yüzden yeni sosyal pardigma için öneriler vardır. Bu eserler Yunan ve Avrupa değerlerindeki eksiklikleri ve hatalı göz önüne koymaktadır.

**Ütopya** ve **Devlet** edebiyatta en önemli eserler arasında yer almaktadır. Onların edebiyata katkıları yadsınamaz. Bu çalışmanın amacı Thomas More'un **Ütopya**'sı ile Eflatun'un **Devlet**'i arasında kıyaslama yaparak bunun öğretiminin etkilerini görmektir.

Her iki eserin de ideal devletleri tanıtması gibi benzerlikleri var. Kitaplar psikolojik tartışma için iyi bir araç olan dialog yöntemiyle yazıldılar. Benzerlikler dışında kitaplar arasında farklılıklar da söz konusu. **Devlet**'te toplum üç sınıfa ayrılmışken, **Ütopya**'da böyle bir durum yoktur. Evlilik, aile, yönetim sistemlerinde bakış açıları farklıdır.

İlk bölümde, ütöpik düşünce ve onun tarihçesi hakkında genel bilgi verilir. İkinci bölümde iki kitabın kıyaslaması yapılır ve daha sonrakinde bunun öğretimi sunulur. Son bölüm ise sonuç bölümüdür. Bu iki eser öğretmenin derste kullanabileceği önemli romanlardandır ve **Ütopya**, **Devlet** arasında yapılan kıyaslamadan öğrenciler ve de öğretmenler faydalanabilirler.

## ABSTRACT

The ideas of Thomas More and Plato have influenced many people through the ages. Each of the authors has written a utopian work: **Republic** and **Utopia**. One central feature of utopian thinking is the attempt to articulate a better possible state than the one we live in. That is why, there are suggestions for a new social paradigm. The novels highlight the shortcomings and the false values of the societies of the Greece and Europe.

**Utopia** and **Republic** are among the most important literary works. Their contribution to literature can not be denied. The purpose of this present study is to make a comparative analysis of Thomas More's **Utopia** and Plato's **Republic** and then show its enhancement in the language procedure.

There are similarities in the way that these two works describe ideal states. The novels are written in a dialogue form which is a good vehicle for philosophical discussions. Apart from similarities, differences are also seen. The society is divided into three classes in **Republic** whereas there are not any in **Utopia**. Their perspective on the subject of marriage, family, ruling system are not the same.

In the first part, a general view on the utopian thought and literature is presented. In the second part, a comparative analysis of two works are given and next part is related to teaching of the comparative analysis. The fourth section is about how a comparative analysis of the works can be taught. The last part is the conclusion. These two novels will have a great value in the teaching of English for the teacher to apply in their courses and this comparative analysis of **Utopia** and **Republic** will be beneficial both for the students and the teachers.

## **A COMPARATIVE ANALYSIS OF THOMAS MORE'S UTOPIA and PLATO'S REPUBLIC IN THE ENHANCEMENT OF TEACHING LANGUAGE PROCEDURE**

### **I. THE AIM and SIGNIFICANCE OF UTOPIAN THOUGHT:**

Human beings generally have a tendency to hope for a better future. According to them, what they wish will become true one day or they imagine that they will reach their goals. These goals are like the equality of all human beings, stability, harmony, maximum peace, good working conditions and so on. The aim of devising a perfect system for everybody is the underlying aim beneath the utopian thought. To find out why people have written utopias and what significance of these works have is crucial in order to perceive the utopian thought. People want different satisfactions or they are dissatisfied with the social conditions. All visualisers of ideal societies are concerned to maximise harmony and contentment and to minimise conflict and misery. The target in utopian thought is to create a society open to improvement and perfectly well organized from every perspectives.

The Utopian literature has general characteristics and a nearly five hundred year-history of continuity and change. The history of utopia spans More's **Utopia**, Bacon's **New Atlantis**, Concorcet's **The Tenth Stage**, William Morris's **News from Nowhere**, H.G. Well's **The Time Machine** and Margaret Piercy's **Women on the Edge of Time**. Krishan Kumar has important views on utopian thought and says "the desire for change and the hope maybe possible."<sup>1</sup> Desire and hope are two crucial elements of utopian thought. With the help of these elements, the desired, ideal life can be attained and there may not be any problems that can not be overcome. The dream of creating utopias is as old as human history. In general, the idea of perfection is seen in the novels.

"The great utopia is able to be recognized as conceivable, apart from hope and desire revolution, evolution, violence, a new faith, free will, and human freedom are also intrinsic to utopian thought."<sup>2</sup>

Utopia consists of a great deal of components. Briefly, it has a large scope. Hope and desire

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<sup>1</sup> Kumar, Krishan. Utopianism, Minneapolis: University of Minnesota Press, 1991, p.107

<sup>2</sup> Manuel and Manuel, Utopian Thought in Western World, London: Hawkings Pub.Ltd, 1979, p.3



are necessary for the desired world. Without revolution, evolution and violence, people can not understand the significance of a happy society and they will be away from dangerous events. There must a new faith for the beginning of a new life. Besides these, free will and human freedom help them to organize a world that is hoped. All is indispensable for the occurrence of the great utopia.

Utopias propose alternative correct solutions to the reality that is not very good and hopeful. There exists a conflict with the reality. That is why, Karl Mannheim says: “A state of mind is utopia when it is incongruous with the state of reality within which it occurs.”<sup>3</sup>

Mostly utopias are not the pictures of reality, in fact they are generally away from reality. Because people are not satisfied with the conditions they are living and utopias are used as a response to the society. Many utopias are satires that ridicule the existing conditions. Utopian thought “can satirize and criticize conduct thought experiments, to try out new possible arrangements of social life; can pick out and project hopeful trends, inject new values into the life of community.”<sup>4</sup> The dissatisfaction of the present situations and criticism of the society are common features that are seen in utopias. As a result, in the desired utopian countries there are not any problems such as unemployment, war, poverty and etc. The inhabitants are portrayed as free and happy. The utopian writers explain the ill conditions of their time and therefore suggest perfectly ideal states where everybody can live in peace and happiness. Virtually all utopias deal with major aspects of living like government, love, work, education, marriage, religion, social life and war. The details of these topics are mentioned by the writers. The common idea is the harmony and order in every fields.

The search for an ideal society always exists. Utopias have attracted many philosophers, scientists, poets, and theologians. The word, utopia has applied to many different ideal societies. For example, in the seventeenth century adventurers were attracted to the New World because they thought America was the Garden of Eden. It is apparent that utopian thought has a relation with religion. The origins of utopianism are found in religious ideas with the ideas of hope and desire for better. Golden Age and the Garden of Eden are used in utopian works in order to devise such ideally perfect states.

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<sup>3</sup> Mannheim, Karl. *Ideology and Utopia*, London, Newyork: Routledge Pres, 1991

<sup>4</sup> Kumar, Krishan. p. 96

Joyce Hertzler categorizes people: “Three groups differing in placing emphasis on things past, things present or things to come.”<sup>5</sup> The third group is the prospective reformers with a basis of utopian thought. Their only concern is future. Similarly, Utopian writers imagine the things to come. To Utopian writers, future must taken under guarantee so that citizens may have no problems with peace. Emphasis on the things to come is so crucial that a marvellous state from every perspectives can be obtained.

Utopia as a structure of thought is relatively unchanging. Emphasis must be given on its sameness and its constancy. Utopia has rarely changed, but some of the details such as modes of transport, communications, economic organisations, leisure pursuits have varied. “As a mode of visualising an ideal society utopia has remained relatively constant.”<sup>6</sup>

Utopia can be the human beings guiding philosophy. Striving for the best is the common principle nearly in all societies. The significance of the utopian thought can not be denied in literature. Thanks to it, better societies can be acquired.

### **I. a. What Is Utopia?**

The word “utopia” derives from two Greek words “eutopia” meaning good place and “outopia”<sup>7</sup> meaning no place. Thomas More is the creator of the work, **Utopia**. He combined “ou” negative prefix with “topos”, a place in order to produce the title of the book. It has two diametrical meanings: nowhere and perfect place. Utopia can be defined an ideal and perfect place that does not exist anywhere on earth.

Utopias are impossible things and remain only as dreams. These are the dreams of people who want to create perfect places to live. Utopias are “man’s dreams of a better world”<sup>8</sup> In the definition, the concept of “dream” is related to the fictional aspects of utopias, and the concept of “better” is related to the idea of perfection in utopias.

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<sup>5</sup> Hertzler, Joyce O. *The History of Utopian Thought*, Newyork: The Macmillan Company, 1926, p. 125

<sup>6</sup> Nozick, Robert *Anarchy, State and Utopia*, Oxford, 1974

<sup>7</sup> Madden Etta M. and Finch Martha L., *Food and American Utopias*

<sup>8</sup> Eurich, Nell. *Science in Utopia: A Mighty Design*, Cambridge, 1967, p.vii

The term utopia is used to designate an ideal and perfect state. Albeit Nietzsche thinks: “The word, utopia rapidly jumped to the other European languages after More’s coining.”<sup>9</sup> Utopia is a term coined by Sir Thomas More in the early sixteenth century. After More, different meanings on utopia have been attached up to now. “A literary genre, a state of mind, the religious or scientific foundations of a universal republic has been referred by various thinkers.”<sup>10</sup>

Utopias are conceived as imaginary societies that are closer to perfection. The underlying philosophy is to make people happy as much as possible. There are no evil things in utopian states and everybody is satisfied with the living conditions. Although different utopias see the future in very different ways, there are certain themes that are common. Utopias imagine a time when human beings are productive rather than idle and also they imagine the removal of the kings, corrupt landlords and evil things. Answers to the question “What is the ideal society?” will variably end up looking alike. Therefore, a nineteenth century utopia like Edward Bellamy’s **Looking Backwards** shares similar features with More’s **Utopia**. It is because they made similar assumptions and came to similar conclusions and because they chose a common mode of an ideal society. The common feature in utopias is the description of the ideal society.

The aim in utopias is not only to create a life full of happiness but also to criticize the existing order in a state. As the citizens of that place are not content with the living conditions, utopias sometimes serve the role of satires. They ridicule the ill conditions however, there is a hope for better. This hope is for an ideal society in which everything is well organized. In the essence of utopia lies dreaming to live in a world where all the wishes are performed. Imagining a life away from reality makes the utopian thinkers creating an imaginary island or state.

“The traveller’s tale to describe alternative societies was not as old as Herodotus and was commonly employed by the Hellenistic writers of romances involving fabulous people and exotic lands.”<sup>11</sup>

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<sup>9</sup> Kumar, Krishan. Utopia and Anti-Utopia in Modern Times. Cambridge: T.J.Press Ltd. 1987 p.32

<sup>10</sup> Manuel and Manuel, p.7

<sup>11</sup> Mannheim, p. 52

The effect of voyages and discoveries of new places on utopian thought is certain. Later the journeys of Christopher Columbus, Amerigo Vespucci are seen in utopian works. People learn to imagine good places by means of the voyages and new discoveries. Generally, the visitors appear in utopias. For instance, More's **Utopia** is recounted by a traveller, **The City of the Sun** by a mariner to a knight and **New Atlantis** by a traveller. They provide a model for the enlightenment of the readers.

It is clear that utopias have been written to illustrate different theories of perfection. Utopian writers hope to see better societies in later years and suggest people to take lessons from utopian works. They have an aim to show that it is not very difficult to idealize such favourable states.

### **1.b. Significance of Thomas More's Utopia in Utopian Literature:**

Thomas More's **Utopia** has an important place in utopian literature. It is one of the most important texts of English humanism and also a model for an ideal society with the principles of fairness and justice. Furthermore, it highlights the social and economical conditions of the societies of Europe especially England. The significance of the work is mentioned in the following quotation:

“**Utopia** is a great work appearing at a time in English history; its complexity allows the reader to critique the flaws of society without necessarily selling out to an all-encompassing utopian scheme.”<sup>12</sup>

The work, **Utopia** is a reaction to the emerging individualism of the sixteenth century. The inequalities of private property threats to order caused by pride and ambition seemed to be basic problems. **Utopia** had a purpose of influencing the government and constitution of England. Deficiencies in the community are portrayed apparently. Erasmus mentions how bad conditions people are exposed to and makes criticism of it, later gives suggestions of creating a nice society. The work is a satirical one as the writer criticizes and satirizes bad things that are seen in the state, such as the injustice of the laws, the economical conditions of the poor.

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<sup>12</sup> Ames, Russell. *More's Utopia and Its Critics*, Chicago: Scott Foresman, 1964, p. 136

In the Renaissance period when **Utopia** was written, the thinkers and authors described the world fully and truthfully. They tried to portray the happenings at that time. The great writers like Thomas More mentioned the situations of his age, that is, the decay of the society. Thanks to the ideas of freedom, democracy the Renaissance thinkers had the dreams of brave new worlds. On the other hand, the rulers had an unlimited power to destroy the citizens. This was one of the main reason why Thomas More's ideal state was named **Utopia**.

The number of the utopian works was not too many before More's **Utopia**. The great outpouring of the utopian works came after More, therefore the importance of this work can not be underestimated.

“Being the fruit of close intellectual collaboration between More and his friends, More's **Utopia** stands out as the inspiration, not only of the whole terrain of later utopias, but of the whole trend of social trend in his time.”<sup>13</sup>

The work has fascinated a number of writers and many utopian works have been written after it. Utopian literature was dominated by the example of More.

“More's **Utopia** has so far surpassed those of his contemporaries and later rivals that not only in vividness and daring but also in its depth and scientific contribution that it has been its name to the whole class of literature and has become a word of common parlance. More's **Utopia**, therefore inspired so many works that may be associated with the principles and substruction of the utopian thought and literature, such as Anton Francesco's *Doni's 1 Mond*(1533), Johan Valentin Andrea's *Christianopolis*(1619), Tommasso Compenalla's *City of The Sun*(1623), Francis Bacon's *New Atlantis*(1627).<sup>14</sup>

**Utopia** is a product of a new age. His work has a rationalism and realism that is related to the classical revival of the Renaissance “**Utopia** is a strange blend of medieval discipline, humanist freedom and practical bourgeoisie acquisitiveness.”<sup>15</sup>

As a literary work, it has retained its power to impact British and American writers. They also

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<sup>13</sup> Adams, M. Robert., ed., *Northon Critical Edition of Utopia*, New York: W.W. Northon & Comapany. Inc. 1975, Introduction

<sup>14</sup> Hertzler, *Ibid.* p. 127

<sup>15</sup> *Northon Critical Edition of Utopia*, p.203

wrote similar utopian works. **Utopia** was seen as a good model for the later writers. It may also be a document in the history of ideas, it has attracted many readers so far. For example, Oscar Wilde remarks that a map of world that does not include **Utopia** is not worth even glancing at, for it leaves out the one country at which humanity is always landing. **Christianopolis** by the German Johann Valentin Andrea resembles **Utopia** in many respects. It is narrated by a man who was shipwrecked on a distant island. The citizens do not use money or property like Utopians. There are not any differences on the basis of clothing, houses, furniture and food. Equity is exercised in every field of labour. Child caring is also crucial like in **Utopia**. Until very recently utopians have not seen themselves as transmitting, extending or transforming a tradition of thought. It is possible to note parallels between the structure of the ideal society envisaged in James Harrington's **Oceana** and that depicted in Sir Thomas More's **Utopia**. "Harrington may have read and been influenced by **Utopia**."<sup>16</sup> The effect of More's **Utopia** is emphasized in the quotation. The idea of articulating an ideally perfect state is a crucial similarity between these two.

The book played a considerable role in the humanist awakening of the sixteenth century, which was away from medieval otherworldliness toward Renaissance secularism. Humanism is the philosophy that became prevalent in this period. More's **Utopia**, a famous work of the Renaissance, shows a lot of the humanistic elements. The equality of human beings and importance on the relationships are some features seen in **Utopia**. Human beings and their lives are much more important than any other things. Freedom and free will are given a great importance.

In conclusion; **Utopia**, the great work by Thomas More, is significant in utopian literature. It also lays out several important ideas that help us to understand the thoughts of that period. It primarily acts as a good vehicle for More to explore many issues ranging from the advising of kings to the role of private property in society.

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<sup>16</sup> Davis, J.C. *Utopia and The Ideal Society*, Introduction, Cambridge University Press, 2003, p.3

### I. c. Significance Of Plato's Republic in Utopian Literature:

**Republic** is Plato's most famous work written in the fifth century B.C. The word "republic" is from Latin: Res publica means "public matters" or "the state".<sup>17</sup> In Greek, the title was Politeia meaning "the Constitution". But the book does not begin with the idea of politics. Essentially, it focuses on the question of justice.

The impact of Plato's **Republic** is its contribution to ethics: a discussion of what the virtue justice is and the reason of a person being just. Justice is revealed to be a principle of each thing performing the function. This principle is embodied in a society in which the citizens perform their tasks, and in the individual human soul, this principle is clearly seen when each part of the soul performs its proper function.

Plato's **Republic** is considered to be his greatest dialogue and its influence on Western thought can not be ignored.

"The title identifies More's book as belonging to the oldest genre of the type of the writing and the discourse on the ideal commonwealth initiated by Plato's Republic." <sup>18</sup>

The effect of **Republic** can be concluded from the quotation and how effective the work is apparent. In his great work, Plato sets out theories of reality, knowledge, politics, education, and family life. **Republic** also contains a few stories such as the Myth of the Cave and The Myth of Er. The first one allegorizes Plato's view about reality, knowledge. The leading questions of the work are "What is justice?" and "Is just life valuable?"

**Republic** belongs to his constructive period. There is an outline of ideal state. It can be possible that the philosophers may get power and rulers may learn philosophy. The work is a indication of Plato's thought and style. It contains nearly the entire universe of Plato's philosophy.

It is an inspiration for other utopian works. This example is followed by a number of writers.

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<sup>17</sup> Wikipedia the Free Encyclopedia

<sup>18</sup> Olin. C. John, Interpreting Thomas More's Utopia, Fordhan University Press, 1990, p.8

Specifically, it has a great impact on Thomas More's **Utopia**. "In many ways Plato's **Republic** was the model for **Utopia**."<sup>19</sup> The influence of the Republic is understood well from this quotation. Even the characters evoke the authority of Plato several times in the work. Raphael Hythloday says:

"Plato thinks that nations will be happy when either philosophers become kings or kings become philosophers. It is no wonder if we are so far from that happiness while philosophers will not think it their duty to assist kings with their counsels."<sup>20</sup>

**Utopia** supports a society whose rulers are philosophers. Raphael here expresses that he does not want to be under the service of the king stating that until Plato's prediction that kings will be philosophers become true. By uttering such sentences, it shows how he takes care of Plato's view. Another work that is affected by Plato is Cicero's **De Republica**. Cicero talks about the types of government like Plato. His concept of an ideal state is based on reason and justice. They are two examples of ideal states.

The most influential early account of education can be seen in Republic. Perhaps the best known aspect of Plato's educational thought is his portrayal of ideal society. Important matters are overseen by the guardian class in the state and also the other classes such as slaves, craftsmen have to know their place. In spite of the near impossibility to grasp the meanings of the ancient Greek for the readers. The pedagogical worth of **Republic** is much greater than its practical worth. Because **Republic** clarifies genuine connections of political issues and effects in real life, by giving them within a rich context. Nonetheless, Bertrand Russell argues "the form of government portrayed in **Republic** was meant to be a practical one by Plato."<sup>21</sup>

It is divided into ten books. Each of these books includes a lesson thought in the Socratic method by Socrates himself. Plato argues that the main purpose of a state is to teach its citizens to be just. He also suggests that a man should be busy with the work that he is best suited. Plato's **Republic** is a valuable work as it is an indication of an ideally perfect state. Without doubt, the importance of the work can not be understated.

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<sup>19</sup> Kautsky, Karl. Thomas More and His Utopia, translated by H.J. Stenning, A.α C. Black, London, 1927, p.2

<sup>20</sup> More, Thomas. Utopia, Hertfordshire: Worsworth Editions Ltd. 1997, p. 20

<sup>21</sup> History of Western Philosophy, Book 1, part2, ch.14



## II. THOMAS MORE'S UTOPIA VERSUS PLATO'S REPUBLIC

### II. a. An Ideal State:

Both **Utopia** and **Republic** are among the most important utopian works. First of all, the definition of utopia must be remembered. The term, utopia was used by Thomas More as the title of his Latin book **De Optimo Reipublicae Statu deque Nova Insula Utopia**<sup>22</sup> (1516), known more commonly as **Utopia**. He created the word, utopia to suggest two Greek neologisms simultaneously: no place and good place. "Utopia, in its most common and general meaning, refers to a hypothetical perfect society"<sup>23</sup> One feature of the utopian thought is to articulate an ideal state. As an example of it, the book by Thomas More describes an imaginary ideal society free of poverty and suffering.

"I am sure that whatever may be said of their notions, there is not in the whole world either a better people or a happier government. Their bodies are vigorous and lively; and though they are but of a middle stature, and have neither the fruitfulest soil nor the purest air in the world; yet they fortify themselves so well, by their temperate course of life, against the unhealthiness of their air, and by their industry they so cultivate their soil, that there is nowhere to be seen a greater increase, both of corn and cattle, nor are there anywhere healthier men and freer from diseases; for one may there see reduced to practice not only all the art that the husbandman employs in manuring and improving an ill soil, but whole woods plucked up by the roots, and in other places new ones planted, where there were none before."<sup>24</sup>

In order to devise a better system for people living together, generally in literature the "Golden Age" is used. It represents a yearning for a desired kind of life. It is possible to see it as different names. In several of Shakespeare's comedies the escape from the city and the court into "the green world" is described in appealing terms, The Duke Senior in **As You Like**. It contrasts his life of exile in the Forest of Arden with the ways of the court. The same idea is seen in **Republic** and "The Golden Age" is used in the following quotation.

"Also they had dreams of a Golden Age which existed once upon a time and might still exist in some unknown land, or might return again in the remote future.

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<sup>22</sup> Wikipedia the Free Encyclopedi

<sup>23</sup> Encyclopedia Laborlawtalk, The Definition of utopia

<sup>24</sup> Thomas More, Utopia, p.58

But the regular growth of a state enlightened by experience progressing in knowledge, improving in the arts, of which the citizens were educated by the fulfilment of political duties, appears never to have come within the range of their hopes and aspirations. Such a state had never been seen, and therefore could not be conceived by them.”<sup>25</sup>

The philosophy of **Utopia** is the happiness of the society. Everybody is happy because they do not think only themselves. Egoism is a far feature for Utopians and the community is their main concern. Raphael says:

“As to moral philosophy, they have the same disputes among them as we have here. They examine what are properly good, both for the body and the mind; and whether any outward thing can be called truly good, or if that term belong only to the endowments of the soul. They inquire, likewise, into the nature of virtue and pleasure. But their chief dispute is concerning the happiness of a man, and wherein it consists—whether in some one thing or in a great many.”<sup>26</sup>

Not only **Utopia** but also **Republic** contains a description of a perfect state. However, Thomas More and Plato have different purposes and also different types of perfection is seen in two works. The aims of these books are not at all the same. **Utopia** provides a description of a civilized nation. Plato's **Republic**, however, is only a work of political philosophy. Plato is 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.

Although More pointed **Utopia** as the description of an existing state, “Plato does not intend his ideal city to be thought of as an actuality or even as a practical possibility.”<sup>27</sup> More’s main idea in his mind is to present a perfect state that will be followed in other governments. It is possible to create such a society and More’s wish is that all the world could be so wise to imitate this state. On the other hand, Plato does not have such an idea.

“There is definitely a difference between discursive philosophical argument about an ideal city and the circumstantial description of a utopian society, telling a story”<sup>28</sup>

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<sup>25</sup> Plato, Republic, Hertfordshire: Wordsworth Edition Ltd.1997 p.123

<sup>26</sup> Utopia, p.50

<sup>27</sup> Ferguson, John., Utopias of the Classical World. Ithaca, NY: Cornell UP, 1975. p.68

<sup>28</sup> Manuel, and Manuel. Utopian Thought in the Western World. p.120

Then it can be said that the characters in *Republic* discuss the meaning of justice in the city and that of the individual's.

Generally, utopias are satires that criticize the conditions rather than offering practical solutions for them. **Utopia** and **Republic** are good samples. Thomas More is dissatisfied with the society in which he lives. As a result, he wrote **Utopia** during a time of great upheaval and expectation throughout Europe. The Church was not in a good situation and it was about to corrupt. Greedy rulers were too ambitious to get more. The king wanted to take over the control of the Church. More was put to death as he was against the ideas of the king. Resultantly **Utopia** was a product of religious, social and cultural upheaval. More gives a description of a state as a critique of the corruptions in England. Especially Book 1 presents the wrongdoings and corruption of Europe. Poverty and crime became widespread as a result of social and religious problems. So in the first book, he mentions the severity of the penalty code and unequal distribution of wealth. **Utopia** even pursued the special object of influencing the government and constitution of England. This is not only shown very apparently in the first book, but Erasmus also relates this fact in his well-known letter to Hutten:

“He published his **Utopia** for the purpose of showing, what are the things that occasion mischief in commonwealths; having the English Constitution especially in view.”

Similarly, Plato was not happy with the conditions of his time. Pericles, the leader of Athens, died before the birth of Plato. He started a war between Athens and Sparta. This war is known as the Peloponnesian War ( 431-404 B.C.), ended in the defeat of Athens. Before that Athenians thought themselves as great people and they trusted the democracy of their country. The defeat caused them to distrust their institutions. At this time Plato was twenty-three years old and was disillusioned with the Athenian democratic government and the traditional form of Athenian education. Then he chose to become a philosopher, the lover of wisdom. His mentor, Socrates was sentenced to death as he was thought to corrupt the youth by questioning social and political issues. This event had a great influence on Plato and so he has an idea that all that governments are bad and will remain so until philosophers are kings. Since the authors of two books are dissatisfied with the times which they lived, they wrote satirical works in which they made criticisms about these.

## II. b. The Quest For Justice:

A crucial similarity between **Utopia** and **Republic** is that one of the central themes of both works is the search for justice. According to More, a just society is needed. In the beginning, he talks about the inequalities of England. For instance, the king is tyrant and there are selfish purposes. This leads the poor to become poorer. The perfect king is an elected king with very limited powers. That is why, the philosopher-councilors are suggested as the rulers. Philosopher-councilors who advise the king are considered as the best. "It is no wonder if we are so far from that happiness, while philosophers will not think it their duty to assist kings with their councils"<sup>29</sup> said More.

"They are not so base-minded,' said Raphael, 'but that they would willingly do it: many of them have already done it by their books, if those that are in power would but hearken to their good advice. "But Plato judged right, that except kings themselves became philosophers, they who from their childhood are corrupted with false notions would never fall in entirely with the councils of philosophers, and this he himself found to be true in the person of Dionysius." <sup>30</sup>

Laws are simple and clear, which every citizens can understand. Justice is tolerant and not excessive.

"I reflect on the wise and good constitution of the Utopians -- among whom all things are so well governed, and with so few laws; where virtue hath its due reward, and yet there is such an equality, that every man lives in plenty -- when I compare with them so many other nations that are still making new laws, and yet can never bring their constitution to a right regulation, where notwithstanding everyone has his property; yet all the laws that they can invent have not the power either to obtain or preserve it, or even to enable men certainly to distinguish what is their own from what is another's; of which the many lawsuits that every day break out, and are eternally depending, give too plain a demonstration; when, I say, I balance all these things in my thoughts"<sup>31</sup>

Everybody is equal in **Utopia** and this shows how a just society it is. All people are engaged in farming. Every person has a specific occupation and they all work six hours in a day. There is no private property. "As long as there is private property and while money is the standard

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<sup>29</sup> More, Thomas. Utopia, p.28

<sup>30</sup> Ibid. p.20

<sup>31</sup> Ibid, p. 28

of all things, I do not think that a nation can be governed either justly or happily”<sup>32</sup>

Similar to **Utopia**, in **Republic** the rulers are philosopher-kings. To Plato only the philosopher kings can save the state from the corrupters. They are intelligent, unselfish and their main concern is the benefits of the community. In a just state as long as the rulers are equipped with good qualities, people will live in peace and justly.

“Until philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy, and political greatness and wisdom meet in one, and those commoner natures who pursue either to the exclusion of the other are compelled to stand aside, cities will never have rest from their evils -- no, nor the human race, as I believe -- and then only will this our State have a possibility of life and behold the light of day.”<sup>33</sup>

The search for justice is clearly seen in the Republic. The characters begin discussing what justice is. Four views of justice are examined: 1. justice is telling the truth and paying one's debts; 2. justice is helping one's friends and giving harm to one's enemies; 3. justice is the advantage of the stronger; and 4. justice is not more profitable than injustice.

Cephalus states that justice is telling the truth and returning what you receive. Socrates disagrees, and, in order to prove his idea, he gives the following as an example: if a person receives a weapon from a friend who then becomes insane, would it be just to return that weapon if the friend then asked for it back? In this case, what would be justice - giving him his weapon back or not? They agree that telling the truth and returning what you receive cannot always be the definition of justice. After that, Polemarchus states that justice is giving good to friends and evil to enemies. Socrates does not agree with him and Polemarchus gives up supporting that idea. He makes an interference: Giving good to everyone is justice. Thrasymachus states that justice is the advantage of the stronger. Socrates suggests even a ruler can make a mistake. Then, through considering the function of medicine and comparing it to justice, he establishes that no knowledge considers or prescribes for the advantage of the stronger, but for that of the weaker, which it rules. Adeimantos claims that there is not any reasonable reason to prefer justice to injustice. Thrasymachus says injustice is much more profitable than justice. Socrates then starts explaining the benefits of justice. Firstly, they

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<sup>32</sup> Ibid, p.27

<sup>33</sup> Plato, Republic, p.167

examine justice in a city state later in the individuals. The definition of justice is given as minding your own business. It is stated that justice is good because of itself, and that it belongs to the soul. Moreover, justice gives a good reputation, and that the gods know who is truly just and who is unjust, love the just and hate the other.

Justice is such an important subject in Republic that the interlocutors discuss it for a long time. A just state is the one that they want to have. They argue what justice is and whether justice is beneficial or not. To come to a conclusion takes a long time.

“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 other affections and qualities of these same classes?”<sup>34</sup>

Likewise, in **Utopia** the characters talk about justice. For instance, Hythloday mentions the injustice of the laws that are in England.

“This way of punishing thieves was neither just in itself nor good for the public; for as the severity was too great, so the remedy was not effectual; simple theft not being so great a crime that it ought to cost a man his life, no punishment how severe soever being able to restrain those from robbing who can find out no other way of livelihood” said Hythloday.<sup>35</sup>

The aim of More’s mentioning this is to show the injustice of England. According to him in a just state these events can not be seen. Therefore, he presents the country of Utopia as a model. Justice is a necessary feature in perfect states like **Utopia** and **Republic** and also the quest for justice is a common idea.

## **II. c. The Theory of Education:**

### **II. c. (i) The Aim of Education:**

In order to get rid of corruptions and crimes in the society, the best remedy is to put an emphasis on education. Both Thomas More’s **Utopia** and Plato’s **Republic** give a great importance on education. Raphael Hythloday explains the reason why utopians live in virtue and happily. According to him, it is because of the education they have. Plato aims to see the best state and society by means of education. Like Plato's **Republic**, Utopia is ruled by

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<sup>34</sup>Ibid, p.24

<sup>35</sup> More, Thomas. Utopia, p.10

philosophically minded individuals and there is a public trust.

Education is a process that starts with the birth of a person and continues till the death. There is always possibility for people to practise the things they have learned in every fields of life such as in agriculture. Educators are not only the givers of knowledge but also they help people to improve their thinking abilities. Thinking correctly and looking at the future optimistically leads human beings to have a desired life. By means of a good education, it will become possible.

In **Utopia** education is given importance and Utopians are the people who are well-educated. Similarly, in **Republic**, education is a crucial issue, too.

“Education, I said, and nurture: If our citizens are well educated, and grow into sensible men, they will easily see their way through all these, as well as other matters which I omit; such, for example, as marriage, the possession of women and the procreation of children, which will all follow the general principle that friends have all things in common, as the proverb says.

That will be the best way of settling them.”<sup>36</sup>

The significance of education is clear in the work of Plato. Socrates considers that education is the heart of a perfect society. If the necessary attention is not paid to the this area the state will come across difficult problems and then may be annihilated. Education is necessary in order to be able to establish an ideal state. For Utopians, to make people virtuous and well educated is the principle aim.

“There is a party among them who place happiness in bare virtue; others think that our natures are conducted by virtue to happiness, as that which is the chief good of man. They define virtue thus, that it is a living according to nature, and think that we are made by God for that end; they believe that a man then follows the dictates of nature when he pursues or avoids things according to the direction of reason; they say that the first dictate of reason is the kindling in us of a love and reverence for the Divine Majesty, to whom we owe both all that we have and all that we can ever hope for.”<sup>37</sup>

Being virtuous is considered as one of the most known pleasures among people. It is also similar for the people in **Republic**. It examines the essence of justice and virtue. Socrates describes how people get away from the darkness of the world of uncertainties into the field

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<sup>36</sup> Ibid. p.108

<sup>37</sup> Ibid. p.77

of knowledge. Education plays a worthy role in order to get away from this darkness and to be aware of realities.

“ Whereas, our argument shows that the power and capacity of learning exists in the soul already; and that just as the eye was unable to turn from darkness to light without the whole body, so too the instrument of knowledge can only by the movement of the whole soul be turned from the world of becoming into that of being, and learn by degrees to endure the sight of being, and of the brightest and best of being, or, in other words, of the good.

Very true.”<sup>38</sup>

The main task of the state is to present the ideal of humanity and educate the citizen so that virtue will make them happy and serve for the society. Education is considered as an important issue for the attainment of the utopian thought.

## **II. c. (ii) Education for All:**

Utopia is a nation where everyone is educated and they have all alternatives to develop themselves. In other countries people work like slaves. That results the decrease of time for the development of ideas and the creation of the new things. On the other hand, Utopians lessen the hours of working so that they will have a great amount of time for reading and writing, in short for education.

“The magistrates never engage the people in unnecessary labor, since the chief end of the constitution is to regulate labor by the necessities of the public, and to allow all the people as much time as is necessary for the improvement of their minds, in which they think the happiness of life consists.”<sup>39</sup>

It is good for citizens to have such thoughtful rulers. They think that time spent on the improvement of their minds is more important for the Utopians. Unnecessary labour is not given to the citizens as it is thought as meaningless. Everything is arranged in the state even the time that must be spent on labour. Too much time for work does not make any change instead it may cause people to be unwilling to do their works.

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<sup>38</sup> Plato, Republic, p. 213

<sup>39</sup> More, Thomas. Utopia, p.53



Education is the key to **Republic**. However, this education is very specific. For instance, certain people are to be educated in certain subjects with a certain purpose in mind. This education is not the same as our liberal education in which students are allowed to explore various subjects. One of the differences between **Utopia** and **Republic** is that in **Utopia** education for all people and in the second work education for some classes is important. But everybody is well-educated in both of the ideal states. The discrepancy between classes is the determining factor. In **Republic**, especially the education of the rulers and the auxiliaries are taken into consideration. In **Utopia**, women and men all work together like proficient farmers with the aim of providing the needs. Utopians learn agriculture at an early age and go to the fields and learn how to do this work. Every Utopians knows a special trait apart from agriculture. Although men and women are different in strength, height, some qualities, there are not any differences while taking roles in society. They receive the same education and both men and women are active in every areas.

“Agriculture is that which is so universally understood among them that no person, either man or woman, is ignorant of it; they are instructed in it from their childhood, partly by what they learn at school and partly by practice; they being led out often into the fields, about the town, where they not only see others at work, but are likewise exercised in it themselves.”<sup>40</sup>

Education is taken seriously and they practise what they have learnt. That is why, they are good at agriculture. In addition to agriculture, they also learn other trades such as weaving, blacksmithing. If a child has a desire for another trade, that one will be given to a family for being well equipped with necessary abilities. Some people only want to improve themselves based on thinking. Those are the ones that who have tendencies to have knowledge about science. In **Utopia** it is possible for people to improve themselves in whatever field they want. Science and education must be taken away from some classes and given to all human beings. The same thing can not be thought for Plato’s **Republic**. The class difference is effective on the education of the members of the society. The main concern is upon the elite ones. As it is understood, Plato’s ideal state is composed of different classes and there are distinguished features of those classes. The education offered to different castes differ greatly in quality and ends. It is rather discriminative. It is simply because the aim of the Platonic educational processis does not provide the same education possibilities to each single member of the society. Namely, the chief purpose is to reach the highest perfection possible by the few to

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<sup>40</sup> Ibid. p. 54

benefit all.

The society of **Utopia** do not spend their time on useless things. It is impossible to see pubs, brothels there. Instead they play games that can help them to donate with good skills. People do not gain any benefits by means of games and such plays.

“They do not so much as know dice, or any such foolish and mischievous games: they have, however, two sorts of games not unlike our chess; the one is between several numbers, in which one number, as it were, consumes another: the other resembles a battle between the virtues and the vices.”<sup>41</sup>

They like having fun, for example, after supper they spend an hour with music and entertainment. Moreover, time is very precious for them and so they spend it carefully. The principal activity is to read as many books as they can.

Utopia is thought as an open-society. People are eager to search and learn knowledge. The importance on the development is so great that they invite scientists, authors to their country. Before coming of Raphael, some Romanians and Indians have visited Utopia and the citizens learn a lot of information and then put into practise the things which have been understood. In spite of the difficulties of reaching the island, Utopia for other societies and the difficulties of going other countries Utopians have a good rapport with them. Thanks to Raphael, they are familiar with Greek literature. With a great desire they learn Greek in such a short time, only three years.

“They are unwearied pursuers of knowledge; for when we had given them some hints of the learning and discipline of the Greeks, concerning whom we only instructed them, it was strange to see how eagerly they were set on learning that language.”<sup>42</sup>

Plato suggests two different worlds as the objects of knowledge: the sensible world and the intelligible world. The first one is easier to grasp, the sensible world is composed of shadows and physical objects. Shadows are known with the help of imagination and by belief or faith physical objects are known, both of them lead to opinions. Forms, principles, mathematics and hypothesis are the parts of the intelligible world. Necessary things are reason and

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<sup>41</sup> Ibid. p.55

<sup>42</sup> Ibid. p.89

dialectic system and for mathematics and hypothesis understanding is needed. They lead to knowledge. Knowledge is described as the higher level of awareness through reason.

The most desired goal in education, Plato believed, is the idea of Good. This is not merely an awareness of particular benefits and pleasures, but also an acquaintance with the form itself. By the idea of Good, it is possible to perceive everything in the visual world. If the eyes of the soul have not been carefully prepared to this goal, the idea of Good can not be seen. This situation, illustrated by Plato's Cave Allegory in which there is an escapee from the cave and comes back with new discoveries. He thinks there is a world outside better than they have there and convinces them. Plato particularly uses this allegory as a representation of the state of ordinary human existence. We, like the people are raised in a cave, in addition, trapped in a world of impermanence and partiality, the realm of sensible objects. Only, some of us spend effort to learn realities like the escapee.

## **II. c. (iii) Educational Program:**

The Utopians are aware of the necessity of the education. Every child receives a thorough education. They are engaged in manual work and spend their free time following intellectual pursuits. Native language is the medium of learning.

“They have all their learning in their own tongue, which is both a copious and pleasant language, and in which a man can fully express his mind.”<sup>43</sup>

Utopian education is systematized, they all have the same education. If they want to have more knowledge in other areas, it is up to them. With the help of a rational education they can shape the morality and good Utopians may emerge.

They are good at science. In the fields of logic, geometry, music and arithmetic they have made discoveries. Astronomy is one of their concern on the other hand nobody believes in astrology. As to philosophy, the happiness is the main philosophy of Utopian people.

“They examine what are properly good both for the body and the mind, and whether any outward thing can be called truly good, or if that term belong only

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<sup>43</sup> Ibid. p. 74

to the endowments of the soul. They inquire likewise into the nature of virtue and pleasure; but their chief dispute is concerning the happiness of a man.”<sup>44</sup>

Education in **Utopia** is not merely an enlightenment but also a means of moral and cultural development. The education process continues throughout life.

The first stage of education process is the starting point, that is, the adaptation of the environment and life is not easy for a child. All through the life the process of adjustment goes on but the first stage is a basis for the other stages so it is an important period. In the second stage, he has communication with the outer world. With the help of music and gymnastic he is trained at this stage. Besides these, mathematics, literature and poetry are learned. Then his life is devoted to physical education. Thereafter, the best youths are selected for the higher education given to future guardians of the state. The last stage is the higher education of the philosopher-king. The future guardian would receive a higher education to prepare him for ruling the state. His studies would include mathematics, music, and literature. He would have enough maturity to begin his study of philosophy. His formal education would cease and he would enter upon a minor administrative position, prior to undertaking more important governing positions. Two arts are valued during the long educational process involving the formation of the guards. These are music and gymnastic.

“And what shall be their education? Can we find a better than the traditional sort? -- and this has two divisions, gymnastics for the body, and music for the soul.

True.”<sup>45</sup>

Musical and physical education are necessary for the education. First of all, music is taught and then gymnastics. Music shapes the soul and gymnastics does the same for the body. Plato says the epic and tragic poems that mention unworthy acts of a divine nature have to be censured. The things that are good are desired but evil things are disapproved. God is essentially good, poems describing evils are considered as false and harmful to the moral formation of the people.

“The first thing will be to establish a censorship of the writers of fiction, and let the censors receive any tale of fiction which is good, and reject the bad; and we

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<sup>44</sup> Ibid. p. 76

<sup>45</sup> Plato, Republic, p.57

will desire mothers and nurses to tell their children the authorized ones only. Let them fashion the mind with such tales, even more fondly than they mould the body with their hands; but most of those which are now in use must be discarded.”<sup>46</sup>

The education of the body is achieved by means of gymnastics. Physical exercises provide a control over the pleasures. Harmony between music and gymnastics brings about the harmony of the soul and the body.

The pursuit of higher education begins with mathematics. Arithmetic and geometry are valuable for the learning of forms. Study of the disciplines of astronomy and harmonics encourage the further development of the skills of abstract thinking and proportional reasoning. After having a mathematical foundation, the study of philosophy can start for the rulers of the state. They can be best rulers who are suitable for ruling over the citizens.

The value given on education both in **Utopia** and **Republic** is huge. An ideal state can be obtained as long as education of the states is good and citizens of the state are very well educated. Plato's and More's works are suitable for an ideal state considering their education processes.

## **II. d. Family Life and Marriage:**

### **II. d. (i). The Structure of Families:**

Family is perceived as the core of the society, this institution is really very important. Utopian people give significance to family life. Every city is composed of families and there are six thousand in each city. The families comprise the society. In **Utopia**, the smallest social unit is the household, which is virtually synonymous with the family. After a marriage a wife attends the household and men stay at family institution until they die.

Family structure is similar to the traditional type, that is, the oldest male is thought as the head of a family. Women are responsible for serving their husbands and children for their parents. Mothers are very important in the ideal state of Thomas More. Not only do they look after their children but also the society is structured as to make the work of motherhood, for example, when a mother is not able to cherish the baby women are ready to nurse that baby. Member of the families live together.

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<sup>46</sup> Ibid. p.57-8

“Their women, when they grow up, are married out, but all the males, both children and grandchildren, live still in the same house, in great obedience to their common parent, unless age has weakened his understanding, and in that case he that is next to him in age comes in his room; but lest any city should become either too great, or by any accident be dispeopled, provision is made that none of their cities may contain above six thousand families, besides those of the country around it.”<sup>47</sup>

The number of the families is neither much nor less. When they have more children, they give them to other families having no children.

In **Republic** family life shows differences than that of **Utopia**. Eliminating parental bonds is a widespread idea in Plato’s ideal state. Women are given to the states. Whenever a child borns, the child is thought as common to the society. Fathers do not know their children. For upper classes Plato breaks up the family institution while More tries to see the family as the basis of the society. This is an apparent indication of the difference between two works. “That the wives of our guardians are to be common, and their children are to be common, and no parent is to know his own child, nor any child his parent.”<sup>48</sup>

As private property and family are considered as the factors of corrupting rulers, Plato suggests the abolition of family and private property. He deals with guardian’s living communally but he does not ask the question of whether this family life is applicable to farmers, workers. The proposal of Plato is that guardians live communally with different generations calling each other brothers and sisters. Another idea is that only the best should mate with the best and bring forth the best of children.

“The principle has been already laid down that the best of either sex should be united with the best as often, and the inferior with the inferior as seldom, as possible; and that they should rear the offspring of the one sort of union, but not of the other, if the flock is to be maintained in first-rate condition.”<sup>49</sup>

Happy families are the desired ones. For the goodness of the city, great attention is given to the family. Extreme care must be taken before marriage, for example, the boy and the girl see each other naked so that they will not be regretful for getting married. In **Utopia** when one of the mates becomes disabled or has a serious illness they can not divorce and that institution goes on till death. There must be trust between couples and they must be happy with the

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<sup>47</sup> More, Thomas., Utopia, p. 60

<sup>48</sup> Plato, p. 148

<sup>49</sup> Ibid. p.150

choice of suitable mate.

“In the choice of a wife, on which depends the happiness or unhappiness of the rest of his life, a man should venture upon trust, and only see about a hand's-breadth of the face, all the rest of the body being covered, under which there may lie hid what may be contagious as well as loathsome.”<sup>50</sup>

Physical beauty gains less importance than other qualities such as just, trust and goodness. That perspective is what is wanted but sometimes couples betray. Adultery is the worst event happening in a family. In that case man or woman who has betrayed is immediately punished with slavery.

“For the most part, slavery is the punishment even of the greatest crimes; for as that is no less terrible to the criminals themselves than death, so they think the preserving them in a state of servitude is more for the interest of the commonwealth than killing them; since as their labor is a greater benefit to the public than their death could be, so the sight of their misery is a more lasting terror to other men than that which would be given by their death.”<sup>51</sup>

Obedience is necessary and harmony between wives and husbands is as important as the the harmony between other families. Families have good relations among themselves. They eat together.

“They despatch their dinners quickly, but sit long at supper, because they go to work after the one, and are to sleep after the other, during which they think the stomach carries on the concoction more vigorously. They never sup without music, and there is always fruit served up after meat; while they are at table some burn perfumes and sprinkle about fragrant ointments and sweet waters – in short, they want nothing that may cheer up their spirits; they give themselves a large allowance that way, and indulge themselves in all such pleasures as are attended with no inconvenience. Thus do those that are in the towns live together; but in the country, where they live at a great distance, every one eats at home, and no family wants any necessary sort of provision, for it is from them that provisions are sent unto those that live in the towns.”<sup>52</sup>

By means of meals, families come together. The hours of eating are the continuity of education it does not only mean eating time. At the dining table the old and young sit together so that they can share experiences of the old. The sitting style gives knowledge about the family types. Men sit at the head of the table, women and girls sit around the table

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<sup>50</sup> More, Thomas., Utopia, p.94

<sup>51</sup> Ibid. p.96

<sup>52</sup> Ibid. p.65

and they serve for men. That is, families are patriarchal. Hertzler states:

“More departed from Plato who has held the family as the complement or bulwark of property. They held that the abandonment of property meant the destruction of the family. But More was satisfied with a supervised mating and family life.”<sup>53</sup>

Family is the microcosm of the state and in contrast to Plato’s Republic, More’s utopian family represents the state at its smallest level in the individual lives of its people.

“The family provides a powerful cohesive force for the whole commonwealth both as a coercive institution and as a training place for citizens. It is one of the means by which Utopians counteract the possible disruptive effects of their egalitarianism.”<sup>54</sup>

The Utopian family or household is the basic, almost the only social unit. It provides the organisation for the pursuit of industry, agriculture and trade.

#### **II. d. (ii) Marriages:**

There is an age limitation for the marriage. Women can not marry until they are eighteen and men must be twenty two in order to get married. As the significance attached on family, only death breaks the family ties.

“If any of them run into forbidden embraces before marriage they are severely punished, and the privilege of marriage is denied them, unless they can obtain a special warrant from the Prince. Such disorders cast a great reproach upon the master and mistress of the family in which they happen, for it is supposed that they have failed in their duty.”<sup>55</sup>

There is a punishment for the actions that are against the continuity of family life. The happiness between couples is crucial and when they do not get on well with each other they will be divorced or marry with another person. But a new marriage must be accepted by the committee.

To regulate child birth, arranged marriages will have to take place in **Republic**. The

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<sup>53</sup> Hertzler, p.139

<sup>54</sup> Laslett, Peter. *The World We Have Lost*, London, 1965, p.79

<sup>55</sup> *Ibid.* p.94



government decides that and even the number of weddings is under the control of the rulers. Another regulation is seen for the marriages and births. The following quotation makes it clear.

“The principle has been already laid down that the best of either sex should be united with the best as often, and the inferior with the inferior as seldom, as possible; and that they should rear the offspring of the one sort of union, but not of the other, if the flock is to be maintained in first-rate condition. Now these goings on must be a secret which the rulers only know, or there will be a further danger of our herd, as the guardians may be termed, breaking out into rebellion. Very true.

Had we better not appoint certain festivals at which we will bring together the brides and bridegrooms, and sacrifices will be offered and suitable hymeneal songs composed by our poets: the number of weddings is a matter which must be left to the discretion of the rulers, whose aim will be to preserve the average of population?”<sup>56</sup>

Everything that is related to marriages and weddings are nearly determined by the rulers of a state. The abolition of family is one of the principal differences between **Republic** and **Utopia**. Plato states that husbands, wives and children are all common. “All these women shall be wives in common to all the men, and not one of them shall live privately with any man; the children too should be held in common so that no parent shall know which is his own offspring, and no child shall know his parent”<sup>57</sup>

#### **II. d. (iii) The Role of Women in Society:**

Men and women differ from each other in many ways but they are seen equal. When it comes to various tasks not only men but also women can do various tasks. The difference of physical strength plays a role while choosing appropriate works. Women are not considered as a second class, they have the same rights as men have.

In spite of the fact that both Plato and More are considered progressive in their view of the position of women in society, they are affected by the patriarchal views. Plato thinks that women are physically weaker than men. Every citizen is to be regulated to the job that suits to him. Women are capable of assigning some tasks as men but they will be inferior in doing them. Women are to be considered as candidates both as potential rulers and auxiliaries. And their education in the arts and in gymnastic is not to be separate but equal. They are to be

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<sup>56</sup> Plato, Republic, p.150

<sup>57</sup> Ibid. p.146

trained together with the men. Thomas More is more traditionalist than Plato in view of the place women in the society. There is a division of work between two sexes. For instance, every man has a particular trade, women do the housework and look after their children. Although women are permitted to participate in leadership in the role of priest, only elderly widows are eligible because younger ones will be influenced by the demands of family. In these ideal societies the role of women is really important.

“Women as well as men, learn one or other of the trades. Women, for the most part, deal in wool and flax, which suit best with their weakness, leaving the ruder trades to the men.”<sup>58</sup>

More and Plato were both visionaries, and as such, their vision of an ideal society provided for a more equitable role for women than was provided in their own contemporary societies. Because both Plato and More base their societies on the necessity for productivity from all of its members, women are expected to work as much as men. In these ideal societies, individuals are valued based on their abilities instead of their birth, women are given the opportunity to be valued outside of their traditional roles of mother and wife. However, both Plato and More were products of the paternalistic society of their times, and so it is understandable that their societies, although more equitable, still did not provide for complete equality among the sexes.

Family plays a nucleus role in the social life of **Utopia** but in **Republic** there is a disapproval of family institution. Plato and More look at the subject of family structure and life from different perspectives.

## **II. e. The Mode Of Production:**

The conditions of England at that time is a great effect on More who wants Utopia as a country of agriculture. People have to sell their lands or some of them steal because of the ill situations of the country. Increase in prices makes poor citizens idle and search new ways of earning like robbing or stealing.

“They stop the course of agriculture, destroying houses and towns, reserving

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<sup>58</sup> More, Thomas. Utopia p.54

only the churches, and enclose grounds that they may lodge their sheep in them. As if forests and parks had swallowed up too little of the land, those worthy countrymen turn the best inhabited places in solitudes, for when an insatiable wretch, who is a plague to his country, resolves to enclose many thousand acres of ground, the owners as well as tenants are turned out of their possessions, by tricks, or by main force, or being wearied out with ill-usage, they are forced to sell them.”<sup>59</sup>

More, watching England’s lands turning into wool trade, gives crucial importance on agriculture in his ideal state, **Utopia**.

Thomas More suggests abolishing the private property considering the happiness of whole community, otherwise there would be inequality. So, he talks about common property but not private property in **Utopia**. On the other hand, some of the ideas of common possession in **Republic** is abandoned. Agriculture is the area that everyone is interested in. In order to this they have to do these:

“Every year twenty of this family come back to the town after they have stayed two years in the country, and in their room there are other twenty sent from the town, that they may learn country work from those that have been already one year in the country, as they must teach those that come to them the next from the town. By this means such as dwell in those country farms are never ignorant of agriculture, and so commit no errors which might otherwise be fatal and bring them under a scarcity of corn. But though there is every year such a shifting of the husbandmen to prevent any man being forced against his will to follow that hard course of life too long, yet many among them take such pleasure in it that they desire leave to continue in it many years.”<sup>60</sup>

They learn theories of farming in schools and then they practise what they have known especially in the fields.

Various philosophers like Plato put forward a system of free economy where the government does not interfere too much with the economic actions of the society. Plato clearly asserts in **Republic** that the citizens are free to pursue their private affairs, on condition that they obey the general laws of the state. Plato recognizes the simple fact of existence that man must be free and must have free access to land if he is to live and live in fullness developing his innate abilities and talents. This tacit recognition gives rise to his view of man’s relationship to land

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<sup>59</sup> Ibid. p. 14

<sup>60</sup> Ibid. p.47

and its fundamental role in a free economy.

Unlike England, unemployment and idleness are impossible to see in Utopian society. Because of unemployment, some people have to steal, rob or beg unfortunately. While in other countries citizens have great fun and enjoy themselves, in **Utopia** everybody has to work for the benefits of the society. In fact they only work six hours of a day but as they all are busy with something, the hours of working is sufficient. There are fixed hours: three hours before lunch, two hours of resting and then three hours before dinner. In this happy state everybody has a chance to have a rest and nothing goes wrong since things are regulated. Excessiveness is not desired. It would lead to bad results, for example, excessiveness prevents people from developing themselves. They will spend that time by reading or doing other works. Productivity in the amount of goods is taken into consideration. As Utopians can not predict what will happen later they will prepare enough goods not only for that year but also for the next year so that future is taken under guarantee. In the case of excessiveness of products, Utopians work less and spend their time in other areas.

Every person is good at one craft in **Republic**. When they all do their works there is no problem. While creating a perfect society necessary things are mentioned.

“The barest notion of a State must include four or five men. And how will they proceed? Will each bring the result of his labors into a common stock? -- the individual husbandman, for example, producing for four, and laboring four times as long and as much as he need in the provision of food with which he supplies others as well as himself; or will he have nothing to do with others and not be at the trouble of producing for them, but provide for himself alone a fourth of the food in a fourth of the time, and in the remaining three-fourths of his time be employed in making a house or a coat or a pair of shoes, having no partnership with others, but supplying himself all his own wants?”<sup>61</sup>

There are different occupations and people are really perfect in one area. With unity they are all happy with the conditions they have. By doing work at a right time makes them ready whenever necessary. It can be inferred that all things are produced more plentifully and of a better quality if one man does his work. More men are needed such as shoemaker, weaver, shepherds, carpenters, smiths and so on. If they do not work they can not require the needs of citizens. They must produce sufficiently not only for themselves but also for the people of that

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<sup>61</sup> Plato, Republic, p.48

country. There is an exchange of productions, in other words they buy and sell. Money is used for the purpose of exchange whereas Utopians do not pay attention to money. Besides money, gold and silver are of no great importance. To More, when money is the standard of all things the society will not be happy.

“Their value of gold and silver should be measured by a very different standard; for since they have no use for money among themselves, but keep it as a provision against events which seldom happen, and between which there are generally long intervening intervals, they value it no farther than it deserves, that is, in proportion to its use. So that it is plain they must prefer iron either to gold or silver; for men can no more live without iron than without fire or water, but nature has marked out no use for the other metals, so essential as not easily to be dispensed with.”<sup>62</sup>

Utopians condemn people who give importance to material things like money, gold and silver. For instance, Anemolians visit Utopia one day. Thinking Utopians poor by looking at their clothes, they wear fine clothes with lots of gold and silver. According to them, Utopians will admire them because of their richness but Utopians look at them strangely considering them as slaves. Because only slaves wear such things in **Utopia**. Then they feel ashamed of what they have done.

No one in **Utopia** is phenomenally productive, but everyone is fairly productive. This is directly related to the wealth of the state. They have no troubles regarding money or gold. The mode of production is high enough in **Utopia**. Plato also thinks that everybody must do his own work and then there will not be any difficulties with the mode of production. All the people are interested in their works and they do not have a thought of escaping or giving up working.

## **II. f. Religion:**

As Thomas More is a religious man, he pays attention to religion. He also wanted to be a priest and for this he stayed in a monastery nearly four years. It is claimed that his only wish was to be a religious man, he prepared for it by praying God with no sleep.

There are a great number of beliefs in **Utopia**, only one religion does not exist. All beliefs except Atheism are tolerated. Some of them worship the sun, some worship the moon or stars.

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<sup>62</sup> More, Thomas., Utopia, p. 69

“They all believe that there is merely one God, though they differ concerning other things, yet all agree in this, that they think there is one Supreme Being that made and governs the world, whom they call in the language of their country Mithras. They differ in this, that one thinks the god whom he worships is this Supreme Being, and another thinks that his idol is that God; but they all agree in one principle, that whoever is this Supreme Being, He is also that great Essence to whose glory and majesty all honors are ascribed by the consent of all nations.”<sup>63</sup>

Tolerance is shown in the choice of which religion they want to believe. Because strict rules may result in discourage and disagreements. In order to prevent that, the king puts a rule: the ones who are not tolerant will be punished as being slaves. Until the arrival of Raphael Hythloday Utopians have not known Christianity. Although Raphael brought that religion to the island everyone is free to believe or not. The air seems to be quite liberal, Utopian religion is utilised for commonwealth in the island.

Plato thinks that religion is needed to ensure order in the state. Basically there are three tenets that people believe. One is that gods exist, another ones are that they care for the world and they can not be corrupted by men's gifts. Despite the difficulties, utopian ethics and religion emphasize that a good and happy life is spent in pleasurable works. Being moderate is important and if so one can be happy. Religious tolerance follows that principle in other words people may believe in God however they wish. Thomas More wrote his work when the desires of individuals were easily thwarted by church and state. More was executed because of his unwillingness to bow to a religious edict made by the king. He tried to prevent the kings becoming the head of the church, as a result of his opposition to the king he was put to death.

As More stated in the first book, in the 16th century many religious men use the citizens for their purposes. So in **Utopia** there are few priests and they work less.

“Their priests are men of eminent piety, and therefore they are but few for there are only thirteen in every town, one for every temple; but when they go to war, seven of these go out with their forces, and seven others are chosen to supply their room in their absence; but these enter again upon their employment when they return; and those who served in their absence attend upon the high-priest, till vacancies fall by death; for there is one set over all the rest.”<sup>64</sup>

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<sup>63</sup> More, Thomas. *Utopia*, p.115

<sup>64</sup> *Ibid.* p.123

Every city has a head priest. In the case of war seven of them attend. Their duty during the war is to kneel down and pray God that they will win and no one will be killed. Priests are elite people but they do not interfere politics. Their responsibility is to be a guide for people's ethics. More suggests the priests to be selected by means of election. They are chosen in secret in order to prevent factions. They are responsible for the morality of a society and this duty is one of the most important roles. When they commit a crime, it is left to God and their mercy since too much respect is shown to them. According to Utopians people that are devoted to God can not do wrong things or they have little possibility of making such things. Thomas More brings three developments; one is that priests are elected secretly, another is that they can marry and women with necessary qualities can be priests.

“The wives of their priests are the most extraordinary women of the whole country; sometimes the women themselves are made priests, though that falls out but seldom, nor are any but ancient widows chosen into that order.”<sup>65</sup>

People who are morally bad are not accepted to the religious meetings, this is the most frightening thing people are afraid of. Because they lose honour and live in fear if that happens. Religion has a purpose of increasing the number of morally good people by means of giving punishment to those who are not suitable. Bad ideas and thoughts comprise ethically bad society and that may result the abolishment of a state.

Plato's conception of God as the Good dictates that God is perfectly good and that is why in capable of deceit. The gods are represented differently in Greek mythology, for example, they can be cruel, selfish, vengeful. Since God is absolutely perfect, according to Plato, there is no possibility that he would take any form other than that of God; this is not from the lack of omnipotence on God's part, it simply would not and does not happen. Because of this fallacy, Plato says that the poetry of Homer and similar bards is theologically incorrect and must not be permitted to be used in the education of the Guardians. Plato thinks when rulers and warriors have a good education their state will be in a good condition and they can be the best citizens, the best state. In order to perform these, what is required is the best education.

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<sup>65</sup> Ibid. p.124

## II. g. War:

Utopians and the citizens of **Republic** consider military discipline as crucial. Peace is unimaginable in the western world according to Plato. War is a part of society similar to other natural disasters. Thomas More, however, thinks a world of happiness without any wars or such like things. Despite that thought, Utopians are always ready for unexpected events. The resemblance of two works is that citizens are well educated for any kind of bad things such as war.

Utopians avoid every kind of violence. As an example, hunting is forbidden and only slaves not other people cut the animals that can be eaten. The aim here is to prevent the decrease of the feelings of pity and mercy. Utopians who do not even kill animals can not kill people and they hate war. It is not because they are afraid of war but because they think it as inhumanly.

“They detest war as a very brutal thing; and which, to the reproach of human nature, is more practised by men than by any sort of beasts. They, in opposition to the sentiments of almost all other nations, think that there is nothing more inglorious than that glory that is gained by war.”<sup>66</sup>

The important thing is to be successful in war by cleverness, in other words if Utopians win a war by cunning methods, they are proud of their success. They congratulate themselves for the result of war and big meetings, festivals are arranged.

Plato mentions the necessity of war. To him, because the city must expand its territory, it must go to war against its enemies and therefore it needs soldiers. As bravery in war is important, children are not taught to be afraid of death and stories that portray full of terror are banned. In the book Socrates cites many passages from Iliad and the Odyssey that would not be permitted. The city is structured with the relations between classes by unifying them and replacing class interests with the happiness of all. That is why, there is no fear of falling in war. Since the city contains the best guardians. That is the attitude towards war.

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<sup>66</sup> More, Thomas. Utopia, p. 103



Why they go to war is another question that must be focused on. Utopians do not declare war without a good reason. They engage in war in order to avenge wrongdoing to themselves or their allies.

“They think therefore it would be too severe to revenge a loss attended with so little inconvenience, either to their lives or their subsistence, with the death of many persons; but if any of their people is either killed or wounded wrongfully, whether it be done by public authority or only by private men, as soon as they hear of it they send ambassadors, and demand that the guilty persons may be delivered up to them; and if that is denied, they declare war; but if it be complied with, the offenders are condemned either to death or slavery.”<sup>67</sup>

When something wrong done to one of Utopians, the government is ready. Nothing is as important as the lives of Utopians in that state. Another reason for the declaration of war is if their neighbours are in trouble with other countries, they go to war.

“They indeed help their friends, not only in defensive, but also in offensive wars; but they never do that unless they had been consulted before the breach was made, and being satisfied with the grounds on which they went, they had found that all demands of reparation were rejected, so that a war was unavoidable. This they think to be not only just, when one neighbor makes an inroad on another, by public order, and carry away the spoils; but when the merchants of one country are oppressed in another, either under pretence of some unjust laws, or by the perverse wresting of good ones. This they count a juster cause of war than the other, because those injuries are done under some color of laws.”<sup>68</sup>

They wage war if necessary and when their neighbours need their support. For example, there was war between Nephelotes and the Aleopolitans. Utopians and other neighbours assisted Nephelotes as the latter was unjust and the war ended with the victory of Nephelotes.

The city described in Republic is the best city as it has very qualified guardians, men or women. Socrates gives the definition of guardian and he says:

“The word "guardian" in the fullest sense ought to be applied to this higher class only who preserve us against foreign enemies and maintain peace among our citizens at home, that the one may not have the will, or the others the power, to harm us.”<sup>69</sup>

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<sup>67</sup> Ibid. p.105

<sup>68</sup> Ibid. p.103

<sup>69</sup> Plato, Republic, p.100

War is the principal task of the guardian class. Their other task is guarding the city against all the difficulties.

Utopians almost never engage in battles themselves. They hire soldiers to fight for them because war would risk the lives of Utopians citizens and nothing is worth as the death of a Utopian. They hire soldiers, called Zapolets. Utopians give a lot of money to them in order to protect their city from enemies. They use good people in good works and bad people in bad works and therefore they are not worried about whether they might die or not. It is because of the thought that the world may be happy with losing a few bad men. If Zapolets can not do what is desired, that is, victory in war; Utopians send their citizens but they do not force anybody to engage in war. They use Zapolets during war and Zapolets receive their payment.

Wives and children also go to war in **Utopia**.

“They do not hinder those women who are willing to go along with their husbands; on the contrary, they encourage and praise them, and they stand often next their husbands in the front of the army. They also place together those who are related, parents and children, kindred, and those that are mutually allied, near one another; that those whom nature has inspired with the greatest zeal for assisting one another, may be the nearest and readiest to do it; and it is matter of great reproach if husband or wife survive one another, or if a child survives his parents, and therefore when they come to be engaged in action they continue to fight to the last man, if their enemies stand before them.”<sup>70</sup>

Equality between sexes is seen in the ideal state of Sir Thomas More. Not only men but also women take place in war near their husbands, they are given equal rights in every field of life. Utopians as a whole society are brave enough to fight against their enemies however difficult it is. It is again seen that Utopians are always together not merely in good times but also in bad times such as war. Their only aim is the happiness of all community without troubles and misery.

In **Republic** women engage in war similar to **Utopia**.

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<sup>70</sup> More, Thomas., Utopia, p.110

“Men and women alike possess the qualities which make a guardian; they differ only in their comparative strength or weakness. Those women who have such qualities are to be selected as the companions and colleagues of men who have similar qualities and whom they resemble in capacity and in character.”<sup>71</sup>

Few women fit for guarding since however well trained they are they play a secondary role in war. If aggressive war is the defining purpose, women can not be equal participants with the guardian class.

Utopians do not want to take part in war, but sometimes they are obliged to do it. They use their all money to be successful and rewards are given to soldiers who are effective during the war.

“As soon as they declare war, they take care to have a great many schedules, that are sealed with their common seal, affixed in the most conspicuous places of their enemies' country. This is carried secretly, and done in many places all at once. In these they promise great rewards to such as shall kill the prince, and lesser in proportion to such as shall kill any other persons who are those on whom, next to the prince himself, they cast the chief balance of the war. And they double the sum to him that, instead of killing the person so marked out, shall take him alive, and put him in their hands. They offer not only indemnity, but rewards, to such of the persons themselves that are so marked, if they will act against their countrymen. By this means those that are named in their schedules become not only distrustful of their fellow-citizens, but are jealous of one another, and are much distracted by fear and danger; for it has often fallen out that many of them, and even the prince himself, have been betrayed, by those in whom they have trusted most; for the rewards that the Utopians offer are so immeasurably great, that there is no sort of crime to which men cannot be drawn by them.”<sup>72</sup>

This is a way of corrupting their enemies, a wise way of winning the war. All the people who have engaged in war are trained up and they are very good at disguising themselves from the enemies. If they agree to a truce, they never give a harm to people or to the products they have produced. At the end of the war they send some of the people to receive the revenues from the countries that have lost war.

In Plato's **Republic** soldiers who display cowardice on the battlefield are eliminated from the ranks of guardians and their position change into a lower status like a farmer or a craftsman. On the other hand those who demonstrate courage will be granted honours. Socrates says:

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<sup>71</sup> Plato, Republic, p.145

<sup>72</sup> More, Thomas. Utopia, p.106

“And I think that our braver and better youth, besides their other honors and rewards, might have greater facilities of intercourse with women given them; their bravery will be a reason, and such fathers ought to have as many sons as possible.”<sup>73</sup>

To More, war is not a delight but rather an ugly necessity to be carried on. He is not in favour of war in spite of that his people are ready for the unexpected attacks with well trained soldiers and necessary military equipments. For instance, guardians must have good qualities such as fidelity, bravery, alertness, intelligence and so on. Both in **Utopia** and in **Republic** the citizens' security is taken into great consideration and happiness of all is provided in a safe state. Therefore, military service is important.

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<sup>73</sup> Plato, Republic, p. 157

### III. TEACHING COMPARATIVE ANALYSIS OF THOMAS MORE'S UTOPIA and PLATO'S REPUBLIC:

#### III. a. Authors:

The author of **Utopia** is Thomas More. He was born on the sixth of February, 1478 the year after the publication of the first printed book in England. The colourful story of England is expressed by the feelings of William Dunbar:

“London, thou art of Townes A Per se Sovereign f cities, Semeliest in sight of high renoun, riches and royaltie: Of Lordis, Barons, and manly goodly Knyght; Of most delectable lusty ladies bright Of famous Prelaties, Of Merchaauntis full of substance and might: London, thou art the flour of Cities all.”<sup>74</sup>

There are changes with the passing of the fifteenth century and the coming of the sixteenth century. It is reflected well in the streets of London.

Thomas More came of an honest and a good family. His father was a prosperous barrister, afterwards made a Knight and Judge of the Kings Bench. More went to St. Anthony's School and as he was so hardworking that he became a leader among his fellows. Then there was a custom of putting brilliant children to the houses of the great people and More was placed by his father in the house of Archbishop Morton, an eminent statesman who had played an important part in English politics, and who exercised a very favourable influence on young Thomas. More says of him in the first book of **Utopia**:

“He spoke both gracefully and weightily; he was eminently skilled in the law, had a vast understanding and a prodigious memory; and those excellent talents with which nature had furnished him were improved by study and experience. When I was in England the King depended much on his counsels, and the government seemed to be chiefly supported by him; for from his youth he had been all along practised in affairs; and having passed through many traverses of fortune, he had with great cost acquired a vast stock of wisdom, which is not soon lost when it is purchased so dear.”<sup>75</sup>

He entered Oxford for two years of study and later he went to Inns of Court in order to study

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<sup>74</sup>Laing, David., The Poems of William Dunbar, Edinburgh, 1834, p.277

<sup>75</sup>More, Thomas. Utopia, p. 10

law as a result of his father's insistence. Life at Oxford at that time was harsh and Thomas More suffered all the hardships of a poor scholar. But poverty did not prevent him from learning and writing. Exercise in the Greek tongue and in philosophy was an important advantage for More. He spent his time in his study with an extreme discipline. One of his extraordinary talents was the power to meaning of sentences as a whole. A friend of him praises More and says:

“Everybody who has ever existed has had to put his sentences together from words, except our Thomas More alone. He, on the contrary, possesses the grammatical art and particularly in reading Greek.”<sup>76</sup>

More's fame was increasingly growing. He met Erasmus and they became close friends. Erasmus wrote to Servatius on his visit to city: “In London there are five or six men who are accurate scholars in both tongues, such as I think even Italy does not at present possess.”<sup>77</sup>

Here, Erasmus talks about Thomas More and he states that he is proud of his friend. Inspired by the spirit of Humanism, Thomas More wrote his **Utopia**. He was sent on a diplomatic mission to Antwerp where he started writing it. Moreover, More was influenced by Plato's Republic and Saint Augustine's City of God. The work, **Utopia** as a whole is the outcome of the author's own political thinking and observation.

“He published his **Utopia** for the purpose of showing what are the the things that occasion mischief in commonwealths, having the English constitution especially in view, which he so thoroughly knows and understands. He had written the second book at his leisure and afterwards, when he found it was required, added the first off-hand.”<sup>78</sup>

The first book which was written last and completed in 1516. It consists of a description of the wrong that existed in the England of More's day. The second part of the book was completed a year before.

“Nothing speaks more eloquently for the greatness of the man” wrote Karl Kautsky, “nothing shows more distinctly how he towered above his contemporaries,

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<sup>76</sup> Pace, Richard. De Fructu, Busle, 1517, p.82

<sup>77</sup> Nichols, F.M. Epistles of Erasmus, London, 1901, vol. 3, p. 392

<sup>78</sup> Campbell, John. Lives of the Lord Chancellors, Boston, 1874, p.11

than that it required more than three centuries before the conditions existed which enable us to perceive he set himself aims which are not the idle dreaming of a leisure hour, but the result of a profound insight into the essentials of the economic tendencies of his age. Although **Utopia** is more than four hundred years old, the ideals of More are not vanquished but still lie before a striving mankind.”<sup>79</sup>

The influence of the book is great not only in imaginative literature but also in social theory. It is a model for a long line of ideal commonwealths.

Thomas More practised law and he was appointed under-sheriff of London. Later, he started to serve for the king, Henry VIII. More’s Humanist friends were sorry for his entering the Royal service. He was made a Lord Chancellor. The king wanted to divorce his wife and marry Anne Boleyn. The Pope was against his decision and a law, Act of Supremacy, was put into use. By means of that, Henry VIII did not care Catholic Church and thought himself as the head of the church. More resigned his duty as he considered the Act of Supremacy was not only contrary to the laws of Christendom but that it was also counter to those of England. He was imprisoned in the Tower of London, after that he was executed in 1535. He was at the age of 57 when he died. He made jokes even at the time of death: “My beard did not betray, so it should not be executed” After saying that, he pulled his beard to the other side. His final utterance was that: “The King’s good servant, but God’s first.”<sup>80</sup>

The novel, **Republic** was written by Plato. Plato was born in Athens around 428 B.C. His family was an aristocratic family with a history of political leadership, that is why, he also had an idea of being a politician. Later he changed his mind because of the excesses of Athenian political life. The Peloponnesian War was fought between Athens and Sparta. At the end of it a tyranny named “Thirty Tyrants” ruled Athens. Especially the execution of Socrates had a great effect on Plato and afterwards he did not want to have any relation with politics. Socrates played a crucial role in the life Plato. He learned dialectic method of debate from Socrates. Plato became a follower of him and he devoted his life to philosophy. His main purpose was to train a new generation of great leaders, the philosopher-kings.

At the hearth of Plato’s philosophy lies the theory of Forms. As a result, his psychology, his ideas, his knowledge, his ethical theory can be understood by focusing on the theory of

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<sup>79</sup> Kautsky, Karl. Thomas More and His Utopia, p. 250

<sup>80</sup> [www.anecdote.com](http://www.anecdote.com)

Forms. Being a philosopher he expressed his beliefs and views through written dialogues. In general, these dialogues presented criticism about some issues and conflict of philosophical ideas. **Republic** is a good example of it.

Plato is regarded as one of the greatest philosophers in the history of the world. Thomas More is considered as the inventor of the name of utopia and his important place in utopian literature can not be underestimated. These two men were great thinkers. They each had the ideas that have affected many people from their times to the present. They wanted to improve their existing societies, that is, making better places to live. The main focus of Plato is a perfect society. He created a blueprint for a utopian society in his book, **Republic**. This blueprint was a sketch of a society in which the problems he thought were present would be eased. Plato tried to solve the problems of the society, essentially, what Plato wanted to achieve was a perfect society. Like him, Thomas More wanted to create a rationally organized society. He is also concerned with creating a perfect society.

Plato supported a society which had different, non-hereditary class systems. In **Republic**, there are three classes, each class has different roles. On the other hand, Thomas More disagreed with the idea of one class holding the power and he was in favour that all the members of the society had equal roles. Plato and More were the men who had ideas to improve existing society. They both had well thoughts and plans on how to build a better society. In conclusion, they were great writers who had an important place in the world literature.

### **III. b. Settings of the Novels:**

There are two settings in More's **Utopia**. Book One is set in the Netherlands in which Raphael Hythloday, Peter Giles, and Thomas More discuss the Hythloday's travels, English customs and laws. Book Two is set in the imaginary island, Utopia. Utopia is a crescent-shaped island. It is described as having many cities, hills and rivers. The book gives knowledge about the sixteenth century of Europe, especially England.

**Republic** is composed of ten books. It is set in Athens, probably about 422. While the **Republic** is written in the fifth century, **Utopia** is written in the sixteenth century. The two books belong to different times.



### III. c. Characters and their analyses:

Thomas More is not only the narrator of the book but also a character in **Utopia**. In the novel, he is a fictional character. More is a successful diplomat working under the service of Henry VIII and he goes to Antwerp for a duty. He meets Peter Giles and Raphael Hythloday there. In the first book, More tells about the conversation among these three men. During the conversation, generally Raphael Hythloday speaks, More and Giles listen and ask questions. The main speaker is Hythloday. As a character, he is the representative of an Englishman and his society. There is a criticism about England in his utterances and he also thinks changes should be done in order to improve the conditions of the state. The dinner scene provides Thomas More to talk and discuss social issues in England. For instance, the use of capital punishments in crimes of theft are not supported by More.

Another character is Peter Giles who is a friend of More. In **Utopia**, Thomas More meets Peter and then Peter introduces him to Raphael Hythloday. He is a town clerk of Antwerp. Peter Giles has a function of starting and continuing the conversation. He is described in the book like that:

“Peter Giles, born at Antwerp, who is a man of great honor, and of a good rank in his town, though less than he deserves; for I do not know if there be anywhere to be found a more learned and a better bred young man: for as he is both a very worthy and a very knowing person, so he is so civil to all men, so particularly kind to his friends, and so full of candor and affection, is not perhaps above one or two anywhere to be found that are in all respects so perfect a friend. He is extraordinarily modest, there is no artifice in him; and yet no man has more of a prudent simplicity: his conversation was so pleasant and so innocently cheerful, that his company in a great measure lessened any longings to go back to my country, and to my wife and children, which an absence of four months had quickened very much.”<sup>81</sup>

All these descriptions reveal More’s observation on his friend.

The main character of the novel is Raphael Hythloday. Raphael is the name of a Biblical angel but the name Hythloday means “peddler of nonsense.” He is a static character and he does not change. He tells about the perfect state, Utopia. Unfortunately, the island does not

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<sup>81</sup> More, Thomas. *Utopia*, p.2

exist. He is a mariner who has travelled a lot even he has had a journey with Amerigo Vespucci.

“He is a Portuguese by birth, and was so desirous of seeing the world that he divided his estate among his brothers, ran the same hazard as Americus Vespucci, and bore a share in three of his four voyages, that are now published; only he did not return with him in his last, but obtained leave of him almost by force, that he might be one of those twenty four who were left at the farthest place at which they touched, in their last voyage to New Castile.”<sup>82</sup>

In one of his voyages Hythloday discovers Utopia. He is a good observant. He uses long and detailed sentences while expressing his opinions about the ideal state. He likes the island so much that he praises every customs of Utopia and never criticizes.

“Thus have I described to you, as particularly as I could, the constitution of that commonwealth, which I do not only think the best in the world, but indeed the only commonwealth that truly deserves that name.”<sup>83</sup>

Hythloday considers Utopia as an ideal commonwealth that must be taken as an example.

In **Republic**, the principal characters are Socrates, Cephalus, Polemarchus, Thyrasmachus, Glaucon and Adeimantus. The narrator of the book is Socrates and he is the main character. As all the text is recorded by the first person in a philosophical discussion, there are not many actions happening throughout the novel. Socrates is a clever philosopher because by asking questions he tries to show that the person is wrong with his idea. He provokes and ask questions and more importantly discusses in detail. A real element of Socratic teaching, which is more prominent in **Republic** is the use of example and illustration: "Let us apply the test of common instances." "You," says Adeimantus, ironically, in the sixth book, "are so unaccustomed to speak in images." And this use of examples or images, though truly Socratic in origin, is enlarged by the genius of Plato into the form of an allegory or parable, which embodies in the concrete what has been already described, or is about to be described, in the abstract. The composite animal in Book IX is an allegory of the parts of the soul. The noble captain and the ship and the true pilot in Book VI are a figure of the relation of the people to the philosophers in the State which has been described. Other figures, such as the dog in the

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<sup>82</sup> Ibid. p.4

<sup>83</sup> Ibid. p.131

second, third, and fourth books, or the marriage of the portionless maiden in the sixth book, or the drones and wasps in the eighth and ninth books, also form links of connection in long passages, or are used to recall previous discussions. Socrates is humble and patient, he never rejects an opposing idea without a fair inquisition. His method is the nature of inquiry and exploration of the truth.

Cephalus is an old man and all the conversations take place in his house. His love of conversation, his affection, his indifference to riches are interesting traits of character. He is hospitable and he expresses his eagerness that Socrates should come to visit him.

Polemarchus is the son of Cephalus. He is not enough experienced to convince the Sophists like Glaucon and Adeimantus. Like his father he is limited in his point of view; for instance, he does not give opinions about the definition of justice, instead he uses a quotation of Simonides. He says:

“Tell me then, O thou heir of the argument, what did Simonides say, and according to you, truly say, about justice? He said that the repayment of a debt is just, and in saying so he appears to me to be right.”<sup>84</sup>

Polemarchus cherishes the very common ideas.

Thrasymachus is the character that interrupts the conversation several times. He also gives the definition of justice. “Listen, then, he said; I proclaim that justice is nothing else than the interest of the stronger.”<sup>85</sup> When Thrasymachus is silent, the two characters, Glaucon and Adeimantus, appear on the scene. They are the brothers of Plato. Glaucon starts speaking about the subject, Adeimantus pursues the argument further. Adeimantus puts his objections clearly. While making the definitions of justice and injustice, Glaucon does not take the consequences into consideration, however Adeimantus remarks that they are regarded by mankind in general only for the sake of their consequences. On the subject of mythology and religion, Adeimantus tells his opinions and later Glaucon talks about music and gymnastic. They try to tell their opinions about the subjects. Different characters are seen in Republic.

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<sup>84</sup> Plato, Republic, p. 6

<sup>85</sup> Ibid. p. 14

### III. d. Plots:

**Utopia** is divided into two books. The first book is a dialogue of counsel among More, Peter Giles and Raphael Hythloday. The second book is mainly Hythloday's description of customs, life styles, laws and people of Utopia.

Thomas More as a narrator describes the reasons why he goes to Antwerp. Due to a government business, he has been there. He also sees his friend Peter Giles. Giles introduces More to a Portugese traveller named Raphael Hythloday who has travelled even with Amerigo Vespucci on the last three of his four voyages. Later, they go to More's house where he stays and begin talking in the garden. The substance of the book is the conversation among three men. Hythloday briefly mentions his voyages in Southern Hemisphere, his voyage to Utopia and his return trip to Lisbon and Antwerp via Ceylon and Calicut.

After learning that Hythloday has travelled many places, Giles and More realize his great understanding of governments of many nations. Giles asks him why he has not entered the service of the king with all the experience of the world.

"I wonder, Raphael, how it comes that you enter into no king's service, for I am sure there are none to whom you would not be very acceptable: for your learning and knowledge both of men and things, are such that you would not only entertain them very pleasantly, but be of great use to them, by the examples you could set before them and the advices you could give them; and by this means you would both serve your own interest and be of great use to all your friends." <sup>86</sup>

They advise him to be under the service of the king in order to use his knowledge and experience. Because his knowledge is very valuable and that must be cared. Hythloday does not like royal service and defends the freedom of his present way of life. His reluctance to undertake such an employment is clear from his speech. Then he gives the reasons of why he does not want to accept that work. First of all, his suggestions would not be taken into consideration by the others. He believes that people in the councils would not listen to him and his advice because of their own interest and it is a system of flattery toward their superiors. He cites the example of England.

When Hythloday visits Cardinal Morton, he argues with an English lawyer. The lawyer

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<sup>86</sup> More, Thomas. *Utopia*, p. 7

defends the English custom of hanging thieves. Hythloday condemns the punishment system and finds that punishment too severe. Hythloday points out that some thieves are unemployable. He also gives the example of those who came back crippled from the wars with France and from the Cornish campaign. He cites an example of the case of the servants of a nobleman, who have been corrupted by their easy way of life, and who after the death of the nobleman are unable to have an honest job. He then continues condemning the French custom of having a standing army, because it only encourages theft and violence, for example, the soldiers cut people's throats just to stay in practice. He says people are so greedy that the poor are getting poorer which the rich have more. After Hythloday has finished speaking, the lawyer starts but the Cardinal interrupts him and puts him off by telling him that he can reply to Hythloday at their next meeting. Cardinal Morton asks the remedy for the prevention of thievery. Then, Hythloday answers:

"I answered: 'It seems to me a very unjust thing to take away a man's life for a little money; for nothing in the world can be of equal value with a man's life: and if it is said that it is not for the money that one suffers, but for his breaking the law, I must say extreme justice is an extreme injury; for we ought not to approve of these terrible laws that make the smallest offences capital, nor of that opinion of the Stoics that makes all crimes equal, as if there were no difference to be made between the killing a man and the taking his purse, between which, if we examine things impartially, there is no likeness nor proportion. God has commanded us not to kill, and shall we kill so easily for a little money?'<sup>87</sup>

He gives examples of punishment system of other nations on the subject of thievery. Even the law of Moses punishes theft by fine and not by death. The Romans also punishes thieves by sending them to work in the stone quarries and mines, rather than by executing them. The Polylerites punish thieves by enslaving them and Hythloday suggests it for England. The lawyer immediately attacks Hythloday, and the others are agree with him. The Cardinal also suggests that provision be made for vagrants. The hangers-on all change their tune and now praise Cardinal Morton's suggestion, where before they have rejected it coming from Hythloday. It shows that advisors consider only their own benefit and they like flattering whereas it is not apt to Hythloday.

More reminds Hythloday of the Platonic doctrine of the philosophers being the kings of the state, that philosophers should not hesitate to give advice to kings. Hythloday replies that

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<sup>87</sup> Ibid. p. 19

many philosophers are not keen on that, unfortunately. Wherever there is private property, it is nearly impossible to have justice so Hythloday's solution is to abolish private property. He exemplifies the Utopians where all things are held in common and everything is equally done. Where there is private property, problems emerge, as an example, there are terrible inequalities in the distribution of goods. The poor are crushed under the inescapable burden of poverty. As long as there is private property, it is not easy to find peace, harmony in a society. More thinks men can not live happily where all things are common. Then Hythloday says:

“It appears so to you, since you have no notion, or at least no right one, of such a constitution: but if you had been in Utopia with me, and had seen their laws and rules, as I did, for the space of five years, in which I lived among them; and during which time I was so delighted with them, that indeed I should never have left them, if it had not been to make the discovery of that new world to the Europeans; you would then confess that you had never seen a people so well constituted as they.”<sup>88</sup>

More asks him to give the detailed description of Utopia. More suggests having dinner. After the dinner they go on talking. The subjects Hythloday mentions are the patterns of law, government and economics in European nations and especially in England. In the first book, the inequities in the distribution of wealth, the unequal participation of labor are criticised. Here More intends to create and show the negative sides of the nations.

The second book is the description of the ideal city, Utopia. Hythloday gives an account of the whole life patterns of the Utopians. The knowledge about Utopia is firstly geographical, that is; the shape, the breadth and the length of the island.

“The island of Utopia is in the middle 200 miles broad, and holds almost at the same breadth over a great part of it; but it grows narrower toward both ends. Its figure is not unlike a crescent: between its horns, the sea comes in eleven miles broad, and spreads itself into a great bay, which is environed with land to the compass of about 500 miles, and is well secured from winds.”<sup>89</sup>

Hythloday then tells about the country life. Agriculture and country life are of great importance. It is also explained that at two year intervals the inhabitants alternate city and country life.

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<sup>88</sup> Ibid. p. 42

<sup>89</sup> Ibid. p. 46

There are fifty four cities in Utopia. Amaurot is the capital city. Every person is involved in productive labor. They all work six hours in a day. Only government officials and priests are exempted from agriculture and trade. Leaders are chosen from intelligent and talented people. They are called as the Philarchs and Archphilarchs (earlier titles of Syphogrants and Tranibors) The highest position is the Prince's that is elected by the Philarchs.

Everybody practises a trade apart from priests and government officials. They all participate in work and they are contented with the hours of working. They like producing while working.

“Besides agriculture, which is so common to them all, every man has some peculiar trade to which he applies himself, such as the manufacture of wool, or flax, masonry, smith's work, or carpenter's work; for there is no sort of trade that is not in great esteem among them.”<sup>90</sup>

Utopians have to work six hours in a day: three hours before dinner and three after dinner. But even their free time is restricted, they do not sit around at that time. They read books or entertain themselves after dinner but they do not play mischevous games. It is the indicative of the planned economy of Utopia. Economy is of great importance for the Utopians. Their production is higher than their supply. Everybody has a chance to take whatever h/she wants without payment. They generally produce an abundance of food and export the surplus to other nations.

The design of the houses are good and they are well built. Clothing is the same for everybody. They do not spend too much time. While working, they are clothed with leather that will last for years and the cost of clothes is too little. Other times they use linen cloth which does not necessitate too much labor. Appearance is not given importance.

“The magistrates never engage the people in unnecessary labor, since the chief end of the constitution is to regulate labor by the necessities of the public, and to allow all the people as much time as is necessary for the improvement of their minds, in which they think the happiness of life consists.”<sup>91</sup>

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<sup>90</sup> Ibid. p. 54

<sup>91</sup> Ibid. p.59

Family is considered as the basic unit of the Utopians. The members of the family live together, when women grow up they marry. Obedience is crucial among them. The oldest one is considered as the governor of the family. Thirty families gather and eat their meals in a great hall where women are responsible for cooking. Wives serve their husbands, and children their parents, and always the younger serves the elder.

Health is paid attention. They take care of the ill more than the others. Every town has four hospitals with all necessary equipments. The hospitals are in a good condition and ill people are looked after with care.

“The hospitals are furnished and stored with all things that are convenient for the ease and recovery of the sick; and those that are put in them are looked after with such tender and watchful care, and are so constantly attended by their skilful physicians, that as none is sent to them against their will, so there is scarce one in a whole town that, if he should fall ill, would not choose rather to go thither than lie sick at home.”<sup>92</sup>

As to travel, it is not an easy task because that person must take permission so that h/she can leave. That permission is obtained from his/her syphogrant and tranibor, unless for some reason he is needed at home. The important part here is the fact that one needs permission to leave a city, but if any of the economic planners or the Prince decides that person is needed at home then that one cannot leave. In addition to this, a letter must be taken that fixes a day of return. If the rules are not obeyed, that one is given severe punishments. In the case of an escapee from the city without permission, it is seen as a crime.

There is no private property among the Utopians. They do not use money, only their wealth gains importance during the war.

“Their value of gold and silver should be measured by a very different standard; for since they have no use for money among themselves, but keep it as a provision against events which seldom happen, and between which there are generally long intervening intervals, they value it no farther than it deserves, that is, in proportion to its use.”<sup>93</sup>

The Utopians are educated to despise jewellery and precious metals. They prefer iron to gold

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<sup>92</sup> Ibid. p.63

<sup>93</sup> Ibid. p.69



and silver as there is a great abundance of it. If too much significance is given to gold, jealousy and mistrust are possible to be seen. Gold and silver are in use of the war and people make chains and fetters for their slaves. When Hythloday is in Utopia, Anemolians comes. As they have little commerce with the Utopians, they do not know Utopians' customs and life style. By looking at the clothes of the Utopians, they think them as poor.

“Thus three ambassadors made their entry with 100 attendants, all clad in garments of different colors, and the greater part in silk; the ambassadors themselves, who were of the nobility of their country, were in cloth-of-gold, and adorned with massy chains, ear-rings, and rings of gold: their caps were covered with bracelets set full of pearls and other gems: in a word, they were set out with all those things that, among the Utopians, were the badges of slavery, the marks of infamy, or the playthings of children.”<sup>94</sup>

Their behaviour seem ridiculous an devent children call them fool. Later they learn that precious metals are given less value in Utopia. Instead of money or such things, the Utopians' concern is on education.

“Their children, and a great part of the nation, both men and women, are taught to spend those hours in which they are not obliged to work, in reading: and this they do through the whole progress of life. They have all their learning in their own tongue, which is both a copious and pleasant language, and in which a man can fully express his mind.”<sup>95</sup>

After the arrival of Hythloday to Utopia, they learn the names of the philosophers and makes the same discoveries as the Greeks, in music, logic, arithmetic, and geometry. They also have information about astronomy. The Utopian population is well educated. Utopians devote a considerable amount of time and energy towards the moral education of the young, and they also integrate the ideas of justice, beauty, and happiness.

Reason is perceived as the foundation for all knowledge. Therefore, it is believed that a life pattern must be in accordance with the dictates of nature.

“They define virtue thus, that it is a living according to nature, and think that we are made by God for that end; they believe that a man then follows the dictates of nature when he pursues or avoids things according to the direction of reason; they

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<sup>94</sup> Ibid. p.72

<sup>95</sup> Ibid. p. 74

say that the first dictate of reason is the kindling in us of a love and reverence for the Divine Majesty, to whom we owe both all that we have and all that we can ever hope for. In the next place, reason directs us to keep our minds as free from passion and as cheerful as we can, and that we should consider ourselves as bound by the ties of good-nature and humanity to use our utmost endeavors to help forward the happiness of all other persons.”<sup>96</sup>

Nature prompts people to search for pleasure. Pleasure is an evil. Some foolish pursuers of pleasure are delighted with gaming or hunting. Except these, there are also true pleasures; some belong to the mind and some to the body.

“The pleasures of the mind lie in knowledge, and in that delight which the contemplation of truth carries with it; to which they add the joyful reflections on a well-spent life, and the assured hopes of a future happiness. They divide the pleasures of the body into two sorts; the one is that which gives our senses some real delight, and is performed, either by recruiting nature, and supplying those parts which feed the internal heat of life by eating and drinking; or when nature is eased of any surcharge that oppresses it; when we are relieved from sudden pain, or that which arises from satisfying the appetite which nature has wisely given to lead us to the propagation of the species.”<sup>97</sup>

Freedom from pain is another pleasure for the body. Health is the main pleasures of all bodily pleasures. To sum up, if pleasure is dangerous for people, it is restricted, but vice-versa there is no problem then.

Hythloday goes on talking about the subject of slavery. Slaves are either criminals or prisoners captured in the battles. Some of them are condemned to slavery as they have done wrong behaviours such as adultery. They are always chained and do difficult tasks. If they rebel they are treated badly and are at last put to death.

Another thing in the lives of the Utopians is the marriage. Women must be eighteen and men must be twenty two in order to be able to marry. When the rule is broken they are severely punished and moreover the guilty ones are forbidden to marry for their whole lives if the prince does not forgive. Such a severe punishment is given. It shows the fact that marriage institution is very significant. The choice of a mate is interesting because they see each other naked before marriage. The purpose is there may be some such deformity covered with the

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<sup>96</sup> Ibid. p. 77

<sup>97</sup> Ibid. p. 84

clothes. If such a thing is discovered after marriage, a man has no remedy. That is why seeing naked is a precaution for preventing divorces. When they do not get on well with each other, they get divorced. In the case of adultery, the adulterer and the adulteress are condemned to slavery.

“They all see that no beauty recommends a wife so much to her husband as the probity of her life, and her obedience: for as some few are caught and held only by beauty, so all are attracted by the other excellences which charm all the world.”<sup>98</sup>

Cosmetics are not important for the Utopians. Obedience towards the mate is required for the continuity of the marriage.

There are few laws. They have no lawyers as there is a trust to the judges. Every person is skilled in the law and they can defend themselves.

Treaties and alliances are avoided. It is thought that they cause a lack of trust. More continues narrating. War is regarded as inhuman. They are always ready for an unexpected attack or for a battle.

“And therefore though they accustom themselves daily to military exercises and the discipline of war -- in which not only their men but their women likewise are trained up, that in cases of necessity they may not be quite useless -- yet they do not rashly engage in war, unless it be either to defend themselves, or their friends, from any unjust aggressors; or out of good-nature or in compassion assist an oppressed nation in shaking off the yoke of tyranny.”<sup>99</sup>

If any person is killed or wounded from the Utopians, they send ambassadors and ask them to send guilty people. When that is denied they declare war. They present rewards to kill the prince or any other person from the enemies. If that method does not succeed, the war starts. As they keep their gold and silver for some important occasions such as war, they hire soldiers from other nations especially Zapolets.

“When they draw out troops of their own people, they take such out of every city as freely offer themselves, for none are forced to go against their wills, since

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<sup>98</sup> Ibid. p. 98

<sup>99</sup> Ibid. p. 103

they think that if any man is pressed that wants courage, he will not only act faintly, but by his cowardice dishearten others”<sup>100</sup>

Bravery is crucial at the time of war otherwise it would result failure. As they are not forced to attend war, they do not hinder those women who are willing to go along with their husbands; on the contrary, they encourage and praise them. The Utopians know well the methods of fighting. They are very good at finding out warlike machines, and disguise them so well. They may agree to a truce or when the war is ended, send some of their own people to receive these revenues.

A lot of religions are seen in Utopia. There is not a single religion. Some worship the sun, the moon or other planets. The common idea of all religions is the belief of immortality.

“They think that the souls of beasts are immortal, though far inferior to the dignity of the human soul, and not capable of so great a happiness. They are almost all of them very firmly persuaded that good men will be infinitely happy in another state; so that though they are compassionate to all that are sick, yet they lament no man's death, except they see him loth to depart with life; for they look on this as a very ill presage, as if the soul, conscious to itself of guilt, and quite hopeless, was afraid to leave the body, from some secret hints of approaching misery.”<sup>101</sup>

The belief of afterlife is common among them. They believe that when they do good things in the world, they would be rewarded. If they do just the opposite things, they would be fined then. Priests dedicate themselves to religion and they are at highest dignity and character. there are only thirteen in every town, one for every temple; but when they go to war, seven of these go out with their forces, and seven others are chosen to supply their room in their absence. The churches are well built and large. The first and the last day of the month, and of the year, is a festival. They meet in the temples on festivals and thank God for their success and happiness.

Hythloday concludes the description of Utopia.

“The constitution of that commonwealth, which I do not only think the best in the world, but indeed the only commonwealth that truly deserves that name. In all other places it is visible, that while people talk of a commonwealth, every man only

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<sup>100</sup> Ibid. p. 110

<sup>101</sup> Ibid. p.120

seeks his own wealth; but there, where no man has any property, all men zealously pursue the good of the public.”<sup>102</sup>

After giving a description of Utopia, Hythloday returns to the main point he had made that the superiority of the Utopians is to hold all things in common. They are all rich and they do not worry about hunger. Therefore, all live both plentifully and happily. Outside of Utopia, everyone has to worry continually, not only about his own survival, but also about looking after his family. Considering the happiness of the society, the Utopians have abolished money. Hythloday and the Utopians see money as the root of all evil. It is used only as a medium of exchange, not more than that.

“I would gladly hear any man compare the justice that is among them with that of all other nations; among whom, may I perish, if I see anything that looks either like justice or equity: for what justice is there in this, that a nobleman, a goldsmith, a banker, or any other man, that either does nothing at all, or at best is employed in things that are of no use to the public, should live in great luxury and splendor, upon what is so ill acquired; and a mean man, a carter, a smith, or a ploughman, that works harder even than the beasts themselves, and is employed in labors so necessary, that no commonwealth could hold out a year without them, can only earn so poor a livelihood, and must lead so miserable a life, that the condition of the beasts is much better than theirs? For as the beasts do not work so constantly, so they feed almost as well, and with more pleasure; and have no anxiety about what is to come, whilst these men are depressed by a barren and fruitless employment, and tormented with the apprehensions of want in their old age; since that which they get by their daily labor does but maintain them at present, and is consumed as fast as it comes in, there is no overplus left to lay up for old age.”<sup>103</sup>

As it is understood from the quotation, there is no justice outside of Utopia. The noblemen, money-lenders, in short, rich people live lives of luxury on the basis of their idleness or inessential work. On the other hand, common people work harder than they have to do and so they live in difficult conditions. The rich give importance to money. Therefore, frauds, thefts, robberies, seditions, murders are seen in everywhere. Such a comparison is done in order to show that Utopia is the best commonwealth among others.

More mentions that many things about the Utopians. He finishes his speech hoping to see societies like Utopia in later centuries.

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<sup>102</sup> Ibid. p. 131

<sup>103</sup> Ibid. p. 132

Socrates is the narrator in **Republic**. He speaks with a lot of people. Brilliant questions and conclusions on a series of topics of Socrates help the reader to understand what Plato's model society would look like.

Socrates come across Polemarchos on the road. After attending a festival he is returning to Athens. Upon Polemarchos' insistence, Socrates goes to Polemarchos' home. Cephalus who is the father of Polemarchos greets Socrates and launches into a discussion of an old age. Later the discussion turns to the question of justice. Polemarchos defines it as giving back what is owed to, but Socrates says that to return to a weapon to a friend who had gone was injustice not justice. One of the characters, Thrasymachus, begins to object what justice is, and the definitions given by other people are thought nonsense.

According to Thrasymachus, the advantage of the stronger is defined as justice. Robbery and violence are normally called "injustice," but when they are practiced by rulers, they are justice, considering the interest of the stronger. Socrates explains the definition he makes is not true. Socrates makes an analogy between a ruler of a state and a shepherd: the true ruler seeks to serve the interests of his citizens. Thrasymachus understands that even a ruler can make a mistake.

Socrates states justice is a virtue and injustice is a vice. Especially Glaucon is not satisfied with the definition. Socrates begins to explain it starting from individual to the city. People gather and then form cities. He begins to talk about various classes of people such as from rulers to beggars. He proceeds to mention types of education and experience necessary for a good ruler and divides education into two main areas: music and gymnastic. Children firstly hear fables as music. Socrates suggests reading only good fables. If the fables are not good, they should not be told. Children must never hear bad stories.

“And he who mingles music with gymnastic in the fairest proportions, and best attempts them to the soul, may be rightly called the true musician and harmonist in a far higher sense than the tuner of the strings.”<sup>104</sup>

Between gymnastic and musical education a balance has to be remained. An overemphasis on gymnastic produces savagery in person while too much music leads to gentleness. Therefore, the two must be in concord.

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<sup>104</sup> Ibid.p.76

There are people to rule and to be ruled. Socrates asks who would be suitable for ruling. Then he mentions three classes of citizens- the merchant class, warriors and the rulers. The first class is also called producers. The warriors are very brave. The rulers are high minded and they are mostly philosophers.

“And perhaps the word 'guardian' in the fullest sense ought to be applied to this higher class only who preserve us against foreign enemies and maintain peace among our citizens at home, that the one may not have the will, or the others the power, to harm us. The young men whom we before called guardians may be more properly designated auxiliaries and supporters of the principles of the rulers.”<sup>105</sup>

In a perfect state, the rulers have only those attributes which are necessary to their doing the best job possible, and it is in the interests of all citizens equally that the rulers perform their job as well as possible. Similarly, it is in the interests of everyone equally that each person be assigned to that task which he can perform best.

“Our guardians may very likely be the happiest of men; but that our aim in founding the State was not the disproportionate happiness of any one class, but the greatest happiness of the whole; we thought that in a State which is ordered with a view to the good of the whole we should be most likely to find justice, and in the ill-ordered State injustice: and, having found them, we might then decide which of the two is the happier. At present, I take it, we are fashioning the happy State, not piecemeal, or with a view of making a few happy citizens, but as a whole; and by-and-by we will proceed to view the opposite kind of State.”<sup>106</sup>

Plato thinks that the goal of the state is securing the happiness of the whole. Happiness is the desired thing in a perfect state like **Republic**. To achieve that, all the members of the society have to work and cooperation among the classes is very important. Everybody in the community has a task to do. Responsibility is given importance in **Republic**.

Socrates suggests education should be seen as crucial. Only just people obey the rules without the force of laws. There are four features for a society to be good: wisdom, courage, temperance and justice. Wisdom, says Socrates, is found in the thinking element and the guardians use wisdom in order to lead the city. Courage is the quality of the soldiers and also

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<sup>105</sup> Ibid. p. 80

<sup>106</sup> Ibid. p. 81

can be used against the dangers of war and sedition. Temperance or moderation is the limitation of desires. The last virtue is common to all three classes because thanks to it the harmonious relationship is achieved. For justice, everyone does his/her own work. Socrates then goes on with the individual, he mentions three elements in the soul that are the reasoning, the spirited and the desiring part. Justice is the arrangement of three elements in their proper places in the soul, namely the reasoning part rules, with its auxiliary the spirited part, over the desiring part.

Adeimantus brings to Socrates's attention his words that wives and children will be held in common by the Guardians. As children will be raised in common, generally women will not be given burden of child rearing and they will be free to take their places in their proper occupations along with the men. Warrior women should also attend the battle. It is good to see women in every kinds of work, it can be an indication of equality in rights and advantages.

The idea of philosopher- king is mentioned. Socrates defines what he means by a philosopher, “not a lover of wisdom but of the whole”.<sup>107</sup>

“Until philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy, and political greatness and wisdom meet in one, and those commoner natures who pursue either to the exclusion of the other are compelled to stand aside, cities will never have rest from their evils,--nor the human race, as I believe,--and then only will this our State have a possibility of life and behold the light of day.”<sup>108</sup>

Plato's wants to see wise people. Only these wise people can create ideally perfect societies. That is why, the kings are to be chosen from the philosophers. When Adeimantos objects that philisophers are either fools or knaves or both, Socrates gives good features of the philosophers. For instance, a philosopher will never be a famous hero because he has not any time to waste on merely party politics. Philosophers are the ones who can reach what always stays the same in every respect, and non-philosophers the ones who cannot, who wonder among the many things that go in every direction. Socrates reverts to the definition of justice. Plato mentions the virtues: knowledge to the rulers, courage to the auxiliaries, and self-

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<sup>107</sup> Ibid. p. 131

<sup>108</sup> Ibid. p.130



discipline to each part; and justice in doing one's own work. The highest truth of all is the Idea of Good that includes all the three virtues and that is the last part of the philosopher's study.

Socrates goes on with the story of the cave. It illustrates the escape of the philosopher from darkness of physical world of the senses to the freedom of the world of the mind. Later the philosopher returns to the cave and enlighten and set at liberty. The chained prisoner can only see the shadows. The same prisoners unchained are able to look in the opposite direction at the images. Later they can investigate numbers and geometrical items by means of diagrams. When they are outside the cave and they can look at all the things, the sun and later investigate the Forms, and ultimately the Form of Goodness, with dialectic.

Socrates points to the subject of imperfect states. The ideal state is aristocracy that is the rule of the best. The principle of this state is the reason of the philosophers. The only danger may be that Guardian parents might not want to give up children who do not belong among them. When that happens, they will be common people and they will not to be philosophers. The timocratic constitution is seen when the warrior class takes over. It is the rule of honor and also the principle of this state is the spirit of the warriors. This kind of state will decay if the children of the warriors use their military power to obtain wealth. The timocratic constitution degenerates into oligarchy. That constitution is the rule of the few. The principle of this state is the desire of the rich and that constitution may also decay according to Socrates. Another form of constitution is democracy that is the rule of the people. Many people rule the state in this form of constitution. It has a danger that some people may interfere other people's desires and that may lead to chaos, disorder. Tyranny is another constitution of the state in which people are generally unhappy.

Socrates gives his criticism of the artist. There are three levels of reality and the artist functions at the lowest level. Art is the imitation of an appearance of reality. Socrates banishes poets from his city. Poets, he thinks, imitate unjust inclinations. Poetry, in short, makes people unjust according to Socrates. The last part of the book is about the fortunes of the just and the unjust to the after life.

“These, then, are the prizes and rewards and gifts which are bestowed upon the just by gods and men in this present life, in addition to the other good things which justice of herself provides.

Yes, he said; and they are fair and lasting.

And yet, I said, all these are as nothing either in number or greatness in

comparison with those other recompenses which await both just and unjust after death. And you ought to hear them, and then both just and unjust will have received from us a full payment of the debt which the argument owes to them.”<sup>109</sup>

Just souls get rewards, while unjust ones are punished because of the wrongdoings of the people. Each soul then must choose its next life. The argument, based on the myth of Er, appeals to the rewards which the just will receive in the afterlife. According to the myth, a warrior called Er is killed in battle, but does not really die. He is sent to heaven, and made to watch all happenings there so that he can return to earth and tell the others what he saw. He observes a system which virtue is rewarded. That is why, people are either rewarded in heaven or punished in hell for the sins.

### **III. e. 1. Themes and Messages in Utopia**

#### **III. e. 1.(i). Abolition of Private Property:**

Thomas More introduces a notion that Utopia can exist at peace if all property is held in common by all members of the society. Pride is considered as the greatest crime in Utopia. By eliminating private property, much harm done to the state may be decreased at a minimum level. So, there is no poverty and everyone works in Utopia, quite unlike the feudal societies where there was much poverty and an inequitable distribution of labor. Raphael Hythloday who describes Utopia to More and Giles, explains the nature of his own inquiries in the New World. For example, he says:

“We made no inquiries after monsters, than which nothing is more common; for everywhere one may hear of ravenous dogs and wolves, and cruel man-eaters; but it is not so easy to find States that are well and wisely governed.”<sup>110</sup>

Hythloday here points out that well organized states are difficult to see. He firstly wants to show the bad states and then begins to give information about ideal state, Utopia. He then continues his account of nations that are well or badly governed by drawing a contrast between two types of rulers that are everywhere apparent in European political consciousness. He says:

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<sup>109</sup> Ibid. p.250

<sup>110</sup> More, Thomas. Utopia, p. 6

“Most princes apply themselves more to affairs of war than to the useful arts of peace; and in these I neither have any knowledge, nor do I much desire it: they are generally more set on acquiring new kingdoms, right or wrong, than on governing well those they possess.”<sup>111</sup>

Raphael criticizes the rulers who do not attend properly to their own kingdoms but seek only to expand them through the “affairs of war” and suggests them to rule their own kingdoms well. As a solution to the problems, he says:

“Till property is taken away there can be no equitable or just distribution of things, nor can the world be happily governed: for as long as that is maintained, the greatest and the far best part of mankind will be still oppressed with a load of cares and anxieties.”<sup>112</sup>

In the Europe of More’s day, one of the main causes of the civil unrest was the private ownership of the goods. On the other hand, Utopia is a state without problems where everyone shares what h/she has. Communal property is approved and all the responsibilities are shared among them.

### **III. e. 1.(ii). Happiness of the Whole Society:**

For the Utopians, happiness is of a great importance. All of them want to live in peace and happily. Happiness does not consist of material things, such as position, title or precious stones.

“The Utopians have no better opinion of those who are much taken with gems and precious stones, and who account it a degree of happiness, next to a divine one, if they can purchase one that is very extraordinary; especially if it be of that sort of stones that is then in greatest request; for the same sort is not at all times universally of the same value; nor will men buy it unless it be dismounted and taken out of the gold; the jeweller is then made to give good security, and required solemnly to swear that the stone is true, that by such an exact caution a false one might not be bought instead of a true: though if you were to examine it, your eye could find no difference between the counterfeit and that which is true; so that they are all one to you as much as if you were blind.”<sup>113</sup>

In order to be happy, money and precious materials are not needed. In reality, they are given

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<sup>111</sup> Ibid. p. 8-9

<sup>112</sup> Ibid. p. 41

<sup>113</sup> Ibid. p. 81

no value. For instance, slaves who have been punished carry gold and precious stones. The Utopians make a distinction between true and counterfeit pleasure. True pleasure involves any movement of body or mind in which a person takes a natural delight like eating well or exercising. Wealth, honorific titles and pride in appearance are the examples of counterfeit pleasures. In **Utopia**, people try to be away from the latter.

“The magistrates never engage the people in unnecessary labor, since the chief end of the constitution is to regulate labor by the necessities of the public, and to allow all the people as much time as is necessary for the improvement of their minds, in which they think the happiness of life consists.”<sup>114</sup>

The main idea in the minds of the Utopians is making it easier rather than making something difficult. Considering the happiness of the society, all the details are thought and performed. Happiness lies in the improvement of the mind and therefore as much as time is made available for this. All are equally favored by nature, and therefore equally entitled to pursue happiness.

### **III. e. 1. (iii). Uniformity:**

Uniformity is reflected in every aspect of life in **Utopia**. From the clothes to the time-table, from moral behaviour to intellectual interests, it is possible to see uniformity. H.G. Wells says:

“In almost every Utopia -- except, perhaps, Morris's News from Nowhere -- one sees handsome but characterless buildings, symmetrical and perfect cultivations, and a multitude of people, healthy, happy, beautifully dressed, but without any personal distinction whatever. Too often the prospect resembles the key to one of those large pictures of coronations, royal weddings, parliaments, conferences and gatherings in Victorian times, in which, instead of a face, each figure bears a neat oval with its index number legibly inscribed.”<sup>115</sup>

As H.G. Wells points out the cities are planned exactly the same way, just as the houses are built of identical architecture. There are fifty four cities but they have exactly the same customs, language, institutions, and laws. In short, the perfect uniformity in cities is so

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<sup>114</sup> Ibid. p. 59

<sup>115</sup> Wells, H.G., A Modern Utopia, Chp. 1 p.2

apparent that they are similar in all aspects. Another uniformity is in clothing. Clothing is only distinguished by the wearers gender.

“Throughout the island they wear the same sort of clothes without any other distinction, except what is necessary to distinguish the two sexes, and the married and unmarried. The fashion never alters; and as it is neither disagreeable nor uneasy, so it is suited to the climate, and calculated both for their summers and winters.”<sup>116</sup>

Utopian people are the ones with identical wants and reactions. All of them work the same numbers of hours in a day. They work six days per day. It is enough for them to get necessary production. The same legal and political practices are used in every cities. For instance, the children of slaves are born into slavery and they have to work constantly. Another example is that women can not marry until they reach at the age of eighteen and men must be twenty two. As for the political practices, households are split into groups of thirty, and every year groups choose a phylarch, a kind of an administrator. In religion uniformity is seen that they all believe in a single god in spite of their various denominations. A general fact of Utopian life is homogeneity. Everything is performed in perfection thanks to uniformity among the Utopians. That perfection occurs as not a natural occurrence but with planned actions

### **III. e. 1. (iv). Exploration through Philosophy and Travel:**

Two types of exploration exist, one through philosophy and the other through travel. More's philosophical exploration is founded upon the belief that the contemplation and discussion of philosophy can initiate the processes through which society is improved. In philosophy the Utopians are not keen on with the abstract suppositions as they find them empty. The nature of happiness is the basic topic of Utopian philosophy. Hythloday mentions that he gives all his books among which are many of Plato's and some of Aristotle's works.

“One of my companions, Thricius Apinatus, happened to carry with him some of Hippocrates's works, and Galen's " Microtechne," which they hold in great estimation; for though there is no nation in the world that needs physic so little as they do, yet there is not any that honors it so much: they reckon the knowledge of it one of the pleasantest and most profitable parts of philosophy, by which, as they

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<sup>116</sup> More, Thomas. Utopia, p. 54

search into the secrets of nature.”<sup>117</sup>

The Utopians are full of love for learning according to Hythloday. Travel is another kind of exploration way. For example, Hythloday is a world traveller. He relates the history of his travels with some events. He has also travelled with Amerigo Vespucci on some of his voyages. By luck, he finds an island called Utopia. With the help of travel, he explores that place.

### III. e. 1. (v). Equality of Women and Men:

In Utopian society, the only way to the wealth of the community, is equality of all things. Men and women have equal rights. Women in **Utopia** learn trades and work a full day, just like men, and participate equally in farming. In spite of the fact that both men and women are expected to work, there is a fairly strict division of labor. Women do all of the cooking, and most of the domestic tasks. Both sexes share in child-rearing, but the nurseries where the younger children spend their days are clearly the domain of the women.

“Agriculture is that which is so universally understood among them that no person, either man or woman, is ignorant of it; they are instructed in it from their childhood, partly by what they learn at school and partly by practice; they being led out often into the fields, about the town, where they not only see others at work, but are likewise exercised in it themselves.”<sup>118</sup>

Agriculture is only one job on the island. Every person is taught and must live in the countryside, farming, for two years at a time, with women doing the same work as men. In other words, all members of the society must be productive. Moreover, women are given a chance of being priests.

“The wives of their priests are the most extraordinary women of the whole country; sometimes the women themselves are made priests, though that falls out but seldom, nor are any but ancient widows chosen into that order.”<sup>119</sup>

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<sup>117</sup> Ibid. p. 90

<sup>118</sup> Ibid. p. 53-54

<sup>119</sup> Ibid. p. 124

On the battlefield, women as well as men can fight. They also learn the tactics of fighting. Women are not prevented to go into a war, instead they are encouraged because they are well trained in military arts. The role of the women in society is good and they are not inferior or superior to men.

“But as they force no man to go into any foreign war against his will, so they do not hinder those women who are willing to go along with their husbands; on the contrary, they encourage and praise them, and they stand often next their husbands in the front of the army. They also place together those who are related, parents and children, kindred, and those that are mutually allied, near one another; that those whom nature has inspired with the greatest zeal for assisting one another, may be the nearest and readiest to do it; and it is matter of great reproach if husband or wife survive one another, or if a child survives his parents, and therefore when they come to be engaged in action they continue to fight to the last man, if their enemies stand before them.”<sup>120</sup>

### III. e. 2. Themes and Messages in Republic:

#### III. e. 2. (i). Division of Labour:

In Plato’s **Republic**, there exists a division of labour. Each member of the society is responsible for his/her own work. They all know what their duty is. Socrates explains the origin of the polis in terms of a logical reconstruction of history. In this reconstruction, the division of labor is described as the source of organized society.

“A State, I said, arises, as I conceive, out of the needs of mankind; no one is self-sufficing, but all of us have many wants. Can any other origin of a State be imagined?

There can be no other.

Then, as we have many wants, and many persons are needed to supply them one takes a helper for one purpose and another for another; and when these partners and helpers are gathered together in one habitation the body of inhabitants is termed a State.”<sup>121</sup>

The state will need a farmer, a builder, and a weaver, and also a shoemaker and one or two others to provide for our bodily needs. So that the minimum state would consist of four or five

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<sup>120</sup> Ibid. p. 111

<sup>121</sup> Plato, Republic, p. 36

men. According to Socrates, it would be better if they are specialized in their own area and do their own tasks. As an example, a farmer should do farming, he should not interfere in other things or a man whose nature best suits him to defend other rights must be a lawyer and not bother with any other sort of work. Specialization is advantageous because each person is not alike and they have tendencies to adapt different occupations. If everyone is interested in his/her work, each job is done as well as possible.

The principle of specialization divides the state into three classes: rulers, warriors, producers. Rulers are responsible for ruling the state well. Auxiliaries are the warriors who defend the state and keep peace. Producers stay out of politics and do their jobs.

### **III. e. 2. (ii). What is Justice?**

**Republic** begins with a discussion regarding the nature of justice. What justice means is the characters' one of the main concerns. Cephalus suggests that justice is nothing more than telling the truth and repaying one's debts. But Socrates gives examples in order to show that his definition is not at all correct. Returning a borrowed weapon to an insane friend, for instance, would be an instance of following the rule but would not seem to be an instance of just action. Then Polemarchus offers another definition and says justice means "giving to each what is owed." From this definition, it is understood that we should help our friends and harm our enemies. Socrates decomposes it and later Polemarchus says giving good to everyone is justice. Thrasymachus remarks that that justice is nothing but the advantage of the stronger. He makes an explanation that justice is the advantage of the stronger because when weak people behave in accordance with justice, they are disadvantaged, and the strong are advantaged. Socrates tries to prove strong people such as the rulers even make wrong behaviours and his ideas on justice are not right. Later, Thrasymachus gives up supporting his own idea. To Socrates, justice is something good and desirable, that it is more than convention. Justice itself is not the exclusive responsibility of any one class of citizens, but emerges from the harmonious interrelationship of each component of the society with every other. Different definitions of justice are given by the interlocutors but at last they agree on one definition. Then to do one's own business in a certain way may be assumed to be justice."

<sup>122</sup> Every person is concerned with his/her work and so that justice is possible to be seen in a state.

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<sup>122</sup> Ibid. p.96



### III. e. 2. (iii). Philosopher-kings:

Philosopher-kings must be the rulers of Plato's ideal state. If so, the state could really work. Otherwise, human misery will go on till the philosophers are the kings or existing kings become philosophers. The philosopher is defined as "lover of wisdom."<sup>123</sup> The rulers have the best qualities so that they are able to reach the highest form of knowledge. This is of course the form of Good.

Training of the philosopher-kings is paid great importance in the Republic. It will begin with the general primary education until the age of eighteen and two years of intense physical training. They receive mathematical education. These all deal with realities and not appearances. Next stage is learning dialectic till the age of thirty five. Nearly fifteen years they undergo a practical experience and at the age of 50 those who have passed all the physical and intellectual tests. After such an extensive education, finally the kings understand the form of the Good. They spend the rest of their life in philosophy. When they die, they are honoured as gods or goddesses.

“ Well, and do not all these qualities, which we have been enumerating, go together, and are they not, in a manner, necessary to a soul, which is to have a full and perfect participation of being?

And must not that be a blameless study which he only can pursue who has the gift of a good memory, and is quick to learn--noble, gracious, the friend of truth, justice, courage, temperance, who are his kindred?”<sup>124</sup>

Having these good qualities, philosopher-kings are considered as at the top of the social order. The state is ruled perfectly by the kings who are the philosophers. As a result, they are approved by the people.

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<sup>123</sup> Ibid. p.137

<sup>124</sup> Ibid. p. 140

#### **IV. HOW CAN A COMPARATIVE ANALYSIS OF UTOPIA and REPUBLIC BE TAUGHT?**

Comparative literature is the study of literature which makes two or more works being compared and analyzed transcending all the boundaries. It offers students to get a chance of studying broad range of literary subjects from different cultures throughout the world. **Utopia**, for instance, belongs to the English literature whereas **Republic** is from Greek literature. By means of a comparative analysis, it is possible not to consider the national and linguistic boundaries. Although these two works are not in the same history of literature, their comparative analysis can be made.

The students can get benefit from a comparative analysis of **Utopia** and **Republic**. The first benefit is to help the students to learn about the works and help them to see in what ways they resemble or differ. Another benefit is to have the students who are critical and textual analytical readers. They can read closely, probing assumptions and implications lying beneath the surface of difficult subjects. A close examination of the books can be achieved with the help of a comparative study.

First of all, the students should be acquainted with the idea of utopian thought. They can be asked to imagine a state that they really want to live. So that they can use their imagination and create a utopia in their minds. All of the ideas are given importance. Generally, all of the students may want to live in peace and happiness, that may be the common idea among them. After learning their opinions, they can be asked to tell whether it is possible to see such states or not. One of the features of utopias is that they are away from realities, that is they are not the pictures of realities. It must be emphasized. Later by asking a lot of questions, the definition of utopia can be acquired. The students may try to give its definition. They can focus on the idea of utopia and utopian thought. The teacher here makes it clear and defines utopia as “Utopia is an ideally perfect place that does not exist anywhere in the world.”

The teacher begins to talk about utopian thought and how it emerges. People’s desire, imagination, free will leads them to articulate ideal states. A brief history of utopian literature can be mentioned in order to perceive utopian term well. Several examples of utopia are given and the underlying aim beneath is to create a perfect state open to improvement and very well organized from every perspectives.

**Utopia**, the great work of Thomas More begins to be presented. In the beginning, knowledge about the author tried to be learned by asking questions: Who was Sir Thomas More? Because his life must have an impact on his works. It is true that he makes a criticism of his age and living conditions in his **Utopia**. Students can understand the general features of that age. The teacher asks for students to remind the full group of the circumstances around Henry VIII's desire to divorce his wife. Students may know of Henry VIII's reputation as one who acts rashly and weilds power at will. The teacher helps the students to recognize that many people were caught up in this historically significant divorce. Sir Thomas More lost his life in the political and religious changes that Henry VIII initiated. So that students learn the life of Sir Thomas More. After that another question is asked: How is his work "**Utopia**" characteristic and representative of Renaissance thinking? By asking that question, they can get information about Renaissance thinking and utopian thought. Students may note that Thomas More was interested in humanism and rejoiced in social progress.

The effect of **Utopia** in literature is mentioned. How effective it was on writers and theologians is again reminded. It can be said that work has been a model and inspriation for the later works in literature. Setting of the novel is asked them to find. The characters are found from the novel. Their descriptions are given in short. Then the teacher directs students to More's **Utopia** text. It is composed of two books. First of all they will read the first book and then the second. The teacher may wish to allow students an opportunity to explore their ideas for a Utopian society. Ill conditions of the society are portrayed in the first book and students can find exmples of that. Some important quotations may be given by the students in order to illustrate defeciencies in the community. From the second book, they may describe an ideal state called Utopia. Its economical, social and all properties are presented in detail. The teacher creates an atmosphere of discussion of that perfect state. The students can be aware of the concept of dreaming up a perfect place where social, and spiritual progress could develop in harmony. Later, the themes and messages are discussed that are seen in the work. The students can critically analyse the full text.

Another important work **Republic** is presented to the class. Its author, Plato and his ideas are given so that the students can understand the novel well. The teacher mentions the setting of the novel and the students are required to find the characters. After characters, they may be interested in the themes and messages. In order to find them, they have to do a close examination of the books. The language and style of **Republic** must also be taken into

consideration. Dialogue is an important device that enhances the speaker's point of view and allows for a debate. It must be given emphasis. Students might also find some of the ideas funny or strange. They can give examples of it from the work. The students are also asked if they believe in the possibility for a perfect society. They can express their feelings whether there has ever existed such a society.

In the last section, the students are asked to make a comparative analysis of these two works. By using the knowledge they have about the novels, they can easily make a good comparison of the works. It is possible for them to find similarities and differences between these two. They may find the same ideas and by using quotations they may exemplify. That comparative analysis will be beneficial both for the students and teachers. They can learn to imagine such good societies and it helps them to be optimistic about the future. With the help of utopian works like More's **Utopia** and Plato's **Republic**, better societies can be imagined and put into practice.

## V. CONCLUSION

Thomas More's **Utopia** and Plato's **Republic** are two great works in literature. **Utopia** is an example of early sixteenth century whereas **Republic** belongs to the fifth century. Time between these two works is a great amount but they both are utopian thoughts that present ideally perfect states. One of them is related to Europe specifically England and the other one is about Greece. They are the representation of that period and the living conditions of that time. With the purpose of articulating ideal states, they were written. The states are away from poverty, unhappiness and suffering.

**Utopia** and **Republic** describe imaginary ideal states. General philosophy in **Utopia** and the **Republic** is the happiness of the society. Taking into account of several issues ranking from educational system to the principal ethics of the state, Thomas More's **Utopia** and Plato's **Republic** have some resemblances. The main resemblance is the reason for which the two works have been created. There is a criticism for the social system and it includes encouragement of people to struggle for a better living style. Thomas More observed the suffering of low classes in Britain and generally in Europe. That is why, he published **Utopia** with the aim of showing the mischiefs in commonwealths. He criticized the system of that period. Similarly, Plato also witnessed cruel wars. The war between Athens and Sparta, called The Peloponnesian War, caused to change Plato's mind of being a politician. The defeat affected Plato so badly that he did not trust their institutions any more and then he had the idea of a government ruled by philosophers. His teacher, Socrates was also sentenced to death since he was considered to be a person as corrupting the youth by questioning many issues. Therefore, not only Plato but also More has the mood of warning in their conceptions of utopian worlds.

Another resemblance is between two works is the superiority of the stability over the individual existence and also in all parts of life. Stability means "the state of being fixed and unlikely to change"<sup>125</sup> In **Utopia**, communism in housing, labouring clothes and the absence of money are the signs of the stability over the individual. It is performed through the abolishment of private property in **Republic**. No selfish people can be seen in the ideally perfect state.

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<sup>125</sup> Active Study Dictionary Of Meaning, p.654

The idea of creating an ideal state is the original motivation of these two works. While Plato is interested in some parts of the society, Thomas More considers the whole. Plato gives more importance on guardians and the rulers. On the other hand, More wants all people to be happy and there are no priorities among them. For Plato, the elite class must be composed of the best people so that the best state and the best society can be acquired. He gives some other duties such as meeting the needs of ruler and the guardians. They do not have political and military rights as they do not have the same type of education as the elite class.

The target of education in Utopia is that education is not a tool for something to achieve but a right for every members of the state. Educational program is perceived as the thing that improves people's abilities and capacities. According to More, classes because of educational and social differences prevent people from specializing in one area and developing themselves. Therefore, he firstly diminishes the hours of working so that people would work efficiently. If education is paid enough importance in a state, everything will happen as desired. To educate the citizens is a crucial point according to Utopians and also ideal humanity is the preferred one. As everyone is well educated in Utopia, they have eagerness for searching and learning. On the other hand, Plato considers the state as an educational place that helps to perform the needs of the society. But this education system is especially for the guardian class and for the rulers. For Plato, education is a tool for people to live in desired conditions. A child is exposed to education starting with the adaptation of the environment. Later it goes on with communication with outer world, music and gymnastic help the child to be trained. Physical education comes after that. Among them, the best youths are chosen for the higher education so that they can be future guardians of the state. All of the processes of education have significance for the preparation of the future leaders. The future guardians would receive mathematics, music and literature education and when enough maturity is gained, they would start with the study of philosophy. Philosophers would be the rulers and the state would live in peace and justly.

Emphasis on education is precious in two works. Citizens are well educated and they know how to behave. The principal aim is to have educated people and as a result a prosperous state can be obtained. Sufficient prominence is given in order not to encounter problems. More thinks that the main task of a state is to educate all the citizens. That is why, people lessen the hours of working to spend more time on reading and writing. Education is valued and even in free times, people are busy with learning.

The quest for justice is a general message in **Utopia** and **Republic**. Thomas More sees justice as necessary so that every member of the society is happy. Considering the inequalities of England, he gives the examples of injustice. The aim of that is to make it clear that when there is justice in a state, people will always live in peace. The rulers must be philosophers and lead the state perfectly. A point that is not to be undermined is that justice must be tolerant, not excessive. Otherwise it brings negative consequences. All people have the same rights in **Utopia** and it is a sign of a just state. For instance, they all work and there are not any priorities among people. All of them are busy with something and sloth is not permitted. As long as there is no private property, they are always content with their lives, the nation is governed justly. Likewise justice is significant in **Republic**. To be equipped with good qualities is a necessity for the rulers, if so there will be justice and people will live justly. A just state is possible when every person does self duty.

Family is regarded as noteworthy in both works. Women and men marry freely and raise their children together. That is why Plato mentions the education starting from the birth of the children. To have good qualified citizens, women who are the candidates of mothers must abstain from excessive enjoyment and anguish. Education continues until the death. According to Plato, people coming to the last phase of education deserve to be philosophers. For body and soul there are forbidden things considering the health and people avoid these. Thomas More stresses the importance of family life. Families and marriage are interrelated. Happy families are the desired ones. Divorce because of trivial issues is not permitted in **Utopia**. In short, family ties are very strong. The whole society is seen like a single family as there are a great number of similarities. On the subject of family life, differences between two literary works are obvious. Elimination of parental bonds is seen in the **Republic** while family ties are very important in **Utopia**. Family is thought as a barrier for the rulers according to Plato, because rulers must be concerned with only governmental issues, not with family or other things. In short, the abolition of the family is desired. Utopians pay attention to family relations and they have good relations. At the time of eating, they come together and interact with each other. Family unity provides the state to be powerful and thanks to it, the whole commonwealth live in a great happiness.

Women have the same roles as men in society. They are seen equal apart from physical strength. Thomas More and Plato put a great emphasis on the role of women. It is possible to distinguish two sexes regarding their physical strength. Considering their strength they choose

appropriate jobs for them. Equality of women with men is clear in both states. They are not considered as inferior. In such contemporary societies every citizen is valued, their skills play a nucleus role. Women are given roles apart from mother and wife.

Thomas More is not content with the economic conditions of his time. There are a lot of unemployment people and that is why, stealing and robbing are frequently seen. To More, happiness of the whole community is possible if there might be abolishment of private property. Utopia is a perfect society in which people do not have economical problems. They all like working and they are happy to be busy with every kinds of working. For instance, agriculture is the area that all of the people are interested in, every year families go back to the town after spending two years in the country. They earn more than they need and if not necessary they use the rest later. As people do not escape working, they have no problems with the economy of the state. So they are happy to live in a prosperous country. When economy of a country is not good, there will be unhappiness and ueasiness. Thomas More witnesses such difficult situations and he does not want people to be in trouble with money in his ideal state. While More claims common property is much better for his society, Plato thinks that it is better to have citizens who are left free to pursue their own affairs as long as they obey the laws of the state. Justice is defined as minding your own business and in the Republic people have a special craft and all do their duties. Money is necessary in order to use for exchange but for Utopians money do not have any crucial concern. In **Utopia** gold and silver are not important as Thomas More asserts that if money is taken into consideration, happiness of that society is not possible.

Everybody is free to believe which religion s/he wants in **Utopia**. All beliefs are tolerated apart from Atheism. The general belief is that there is only one God but they worship different things such as the moon, stars, sun. Tolerance is shown to people believing other things, when a person does something wrong because of one's belief, that one will punished as a slave. Plato also knows the necessity of religion in order to preserve harmony and peace in a state. More was not pleased with religious men in the sixteenth century because they have the aim of using the citizens to perform their purposes. That situation really made More feel very bad and he creates an atmosphere of freedom of the choice of religion in his ideally perfect state. Priests have some duties: they are responsible for the morality of the society. In **Utopia** women can also be priests, that chance is given to women. That is an indication of the equality of two sexes.



In Plato's view, God is good. Plato prohibits theologically incorrect poems and he reminds that they can not be used for the education of the Guardians. Both Thomas More and Plato gives a special attention to religion.

War is one of the natural disasters and so military discipline gains importance. In both of the literary works, military education is considered as necessary. Utopians do not like war but they are always ready for an unexpected attack. They use their cleverness and cunning methods during the war, as a result, they become winners. If it is really obligatory, Utopians wage war otherwise they think it as inhumanly. In the Republic, guardians have the role of preserving the people against foreign enemies and maintaining peace and harmony. On the other hand, Utopians almost never take part in wars as they hire soldiers. It is because of the fact that a life of an Utopian is not more worthy than other things. Instead they hire soldiers so that they live in safe. When necessary, not only men but also women and children go to war. They do not leave men alone even in war, it shows their devotion to each other. All people go through military education that is needed at the time of the war. In Plato's **Republic**, soldiers showing cowardice in the battle are given a statute of a farmer or a craftsman and they will not be guardians any more. Besides this, soldiers who demonstrate courage are granted with honours. Security of the citizens is of a great importance.

The author of **Utopia** is Thomas More who lived in the sixteenth century. He gives a description of the period he lived. **Utopia** is an outcome of his observation and political thinking. He was influenced by Plato's **Republic** and it is clearly seen in the work. More's aim was to show all the situations and criticize them. Therefore **Utopia** is a satire showing the mischiefs in the commonwealth. **Republic** was written earlier by Plato. It is such an effective literary work is that a lot of writers have been affected so far. Similarly, Plato criticizes ill conditions of his time. Especially he was influenced by the execution of his teacher, Socrates. That event played an important role on the appearance of **Republic**. Both of the writers share a similar idea that kings should be philosophers and their education is really crucial. They are two considerable writers in the history of utopian thought, later similar works are published after theirs.

Settings of the novels are in different places. While **Utopia** is set in the Netherlands and **Utopia, Republic** is set in Athens. Separate places are used for each of them. Moreover time of the novels is different, **Utopia** is written in 1516 and the other one in 428 B.C.

Thomas More is the narrator of the book and in **Republic** Socrates is the narrator. They are both characters in the novels. More is a diplomat working under the service of the king, Henry VIII and he tells the conversation among Raphael Hythloday, Peter Giles and him. There are more characters involved in the conversation in **Republic** when compared to characters of **Utopia**.

**Utopia** is composed of two books and **Republic** has ten books. The first book of **Utopia** comprises the dialogue among three. The second book is a description of the ideal state named Utopia. In **Republic**, each book is related to different subjects such as justice, literature, government, religion, education and war.

**Utopia** and **Republic** share some similarities as well as some differences. These two great works are very important in utopian history. Their significance can not be underestimated and it is obscure. A comparative analysis of the works can be made in the classrooms. First of all, Utopia and then Republic can be presented to the students. After that their comparative analysis can be given by the teacher. By making such an analysis, they can learn a great number of literary subjects from two different cultures. It also helps them to be critical and also analytical readers.

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## **V. CONCLUSION**

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